

ΚΑΙΝΑ ΚΑΙ ΠΑΛΑΙΑ.

THINGS

New and Old.

OR,

A Store-house of Similies, Sentences, Allegories, Apophthegms, Adagies, Apologues, Divine, Morall, Politicall, &c.
With their severall Applications.

Collected and observed from the Writings and Sayings
of the Learned in all Ages to this present.

BY

JOHN SPENCER, a lover of Learning
and Learned Men.

Deus nobis hæc otia fecit.

Virgil. Eclog. i.



LONDON,

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244
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THE

STORY OF THE

WORLD

AND THE

PEOPLE

WHO

LIVED

IN

THE

PAST

AND

THE

FUTURE

OF

THE

WORLD

AND

THE

PEOPLE

C L E R O

Gentisq; Anglicanæ populo,
Florilegium hoc quale quaecunq;.

D. D. Q.

I. S. De *Utceſter* Staffordi-
enſis, & Collegij *Sionij* apud
Londineſes nunc Bibliothe-
carius, nimè dignus.

C L E R O

Gentile Aglicus populo

Florilegium hoc

D. C. O.

L. S. Dr. Wicell. Stafford-
colle. Collegij Wicell. apud
Lombard. et nunc Bibliothecae
varius, nunc dignus.



TO THE READER.

EXceptions are easier prevented, than removed; a dim eye may fore-see such as this Book must encounter, reducible to two heads, as made either against the Author, or Matter thereof. Against the Author, as if it were presumption in him, no Scholar by profession, to adventure on such a design; It is answerd; First, I know no such Monopoly, for Scholars to engrose Book-making to themselves: Secondly, He hath from his Child-hood conversed with Books and Book-men; and, alwaies being where the Frankincense of the Temple was offered, there must be some perfume remaining about him. Lastly, What he lacks in Learning, he hath supplied in industry; Indeed, filling stones, which require more pains for portage, then art for polishing, are in their kind (though not so gracefull) as useful as squared stones, and as much benefit may redound from the reading of this Book, as from those of more elaborate composition.

Against the matter of the Book it may be objected; That it is taken out of other Mens Books, and Sermons; But was it not, I pray, true of the Ax, of the Son of the Prophet, 2 Kings 6. 5. Alas, it was borrowed? Is the Spiders poyson the better for being suckt out of her self, or Bees hony the worse, for being extracted from flowers? Some Mens Books are indeed meer Kites-nests, a collection of stoln things, such are pure Plagiaries, without any grateful acknowledgment; but herein the
In-

To the Reader.

Ingenuity of our Author is commendable, that on the Margin he hath entred the names of such, at whose Torch he hath lighted his Taper; and I am confident, that by such quotations, he hath revived the memories of many Worthies, and of their speeches, which otherwise had utterly been lost.

The Title acquaints us with the nature of the Book, Things New and Old. Onely to propound things New and New, doth please rather then profit, and more tickle the itch of the ears, then satisfy the appetite of the Soul: On the other side, to present us with things Old and Old, doth shew a lazy Writer, and will make a weary Reader; such Books are like an imperfect Map of the World, wherein all America is wanting. This Author hath endeavoured to compound both together, and I hope with good success; And like as changeable Taffata, having the woof, and the warp of different colour, seemeth sundry stufes to several standers by; so will this Book appear, with wrinckles and grō-beaded to the lovers of Antiquity, smooth and with down to such, to whom Novelty is most delightfull; He doth desire and hope, that his Book shall find that candor of course, and courtesie generall (which Custom hath almost made adue) to forgive all venial (though false Divinity, true Morality) mistakes. But the Reader will catch cold, by keeping him too long in the porch of this Preface, who now (the door being opened) may enter into the House it selfe, with the best wishes of

Thy servant in Christ Jesus,

From my Chamber in
Sion Coll. London,
Jan. 10th. 1657.

THO. FULLER.



The Names of the severall Authors cited in this COLLECTION.

A.

Petrus Abaelardus.
George Abbot, Cant.
Robert Abbot, Sarum.
Robert Abbot.
Laurentius Abstemius.
Jacobus Acontius.
Josephus Acofta.
Thomas Adams.
Melchior Adamus.
Adamantius.
Aelianus.
Aelius Spartianus.
Alardus Aemselredamus.
Aemilius Probus.
Aesopus Phrygius.
Paulus Aegineta.
Aeschilus.
Agathias.
Albertus Magnus.
Ulysses Aldrovandus.
Alcoranus Turcorum.
Joh. Henricus Alstedius.
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Andreas Alciatus.
Alexander Alensis.
Alexander ab Alexandro.
Ammianus Marcellinus.
St. Ambrosius.
Robertus Amesburienfis.
Ifaac Ambrose.
Lancelot Andrews, Winton.
James Andrews.
Pier d'Ancre.
John Angier.
S. Anselmus.
Anacharfis.
Annotations on the Bible.
Appianus Polyhiftor.
Joh. Apostolius.
Apollodorus.

Loxius Apollonius.
Sidonius Apollinarius.
Michael Apostolius.
Thomas Aquinas.
Benedictus Aretius.
Aristophanes.
Aristoteles.
Simeon Alb.
S. Athanasius.
Athanasus.
Athenagoras.
William Atterfoll.
S. Augustinus.
Ludovicus Auvigarius.
Avicenna.
Ausonius.
Aurelius Victor.

B.

Gervase Babington. Wigorn.
Sir Francis Bacon.
Peter Bales.
Isaac Bargrave, D. Cant.
John Barlow.
Walter Balcanquel, D. D.
S. Basilus.
Thomas Bastard.
Cesar Baronius.
Basilus Seleucia.
St. Richard Baker.
Casper Barthius.
Richard Baxter.
Bartholomæus.
Paul Bayne.
John Bayly.
Venerabilis Beda.
Robertus Bellarminus.
Fulk Bellers.
S. Bernardus.
Bernardus Senensis.

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Petrus Berchorius.
Richard Bernard.
Jacobus Bergomensis.
Joh. Berry.
Theodorus Beza.
Hicronymus Benzoni.
Petrus Bizarus.
Jacobus Billius.
Petrus Blesensis.
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Robertus Bodius.
Mauritius Bohemus.
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Jeremiah Boroghs.
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Giovanni Bosleno.
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John Brinsley.
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L. Brook.
Matth. Brooks.
Ioh. Browning.
Ioh. Bromiardus.
Thomas Brooks.
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Georgius Buchananus.
Samuel Buggs, D. D.
Ioh. Buntingus.
Anthony Burges.
Ioh. de Burgo.
Johannes Buntingus.
Robert Burton.
Johannes Buxtorphius.

C.

P*hilippus Cameracensis.*
Edmund Calamy.
Gulielmus Cambdenus.
Johannes Camero.
Ioh. Calvinus.
Ioh. Cassianus.
S. Cæcilius.
Joseph Caryl.
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Vincenzo Cartari.

Calvino Turcismus.
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R. Carpenter.
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Seib Calvisius.
Catena, Patrum Græ.
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Michael de Cervantes.
Cedrenus.
William Cecil, L. Barleign.
Robert Cecil, E. Salsb.
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Martinus Chemnitius.
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Thomas Cheast.
S. Chromatius.
S. Johannes Chrysostomus.
Nathaniel Chytræus.
R. Clark, D. D.
Samuel Clark.
Franciscus de S. Clara.
Petrus de Clavis-rubeis.
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Claudianus.
Clemens Alexandrinus.
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William Crasshaw.
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Q. Curtius.
Ioh. Cuspinianus.
S. Cyprianus.
Cyriacus Spangenbergensis.
Cyrillus Alexandrinus.

D.

S*ir Robert Dallington.*
Ioh. Dalton.

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Damascenus.
 Samuel Daniel.
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 Martin Day, D. D.
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 Pontius Diaco.
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 Sermones Discipuli de Tempore.
 Dion Cassius.
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 George Downname.
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 Matthæus Drexserus.
 Job. Drusius.
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E.

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 Eutropius.
 Eusebius Pamphilus.
 Eustathius Thessalonicensis.

F.

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 Ludovicus Feneftella.

M. Fenner.
 Job. Fenelius.
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 Marsilius Ficinus.
 Johannes Fienus.
 Nigid. Figulus.
 Julius Firmicus.
 Charles Fitz-Jeffery.
 John Fisher, Roffensis.
 Tho. Fletcher.
 John Fox.
 James Forsyth.
 Christoph. Fonseca.
 Radulphus Fornerius.
 Paulus de Francis.
 Frontinus.
 Fulgentius.
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 Baptista Fulgosus.
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 Funerall Sermons.
 Iohannes Funccius.

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Guido Bituricensis.
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Lilius Gyraldus.
Gyralcus Cambrensis.

H.

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Hermes Trismegistus.
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Arthur Hilderham.
Augustin Hill.
Samuel Hieron.
Hilarius.
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Honorius.
Jocodus Hondius.
Richard Hooker.
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Q. Horatius Flaccus.
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Hugo de S. Victore.
John Hughes.
John Hume.
David Hume.
Henricus Hungtindonus.

Hippocrates.
S. Hieronymus.

I.

Thomas Jaggard.
K. James.
Cornelius Jansenius.
George Jay.
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Michael Iermin.
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Ignatius Martyr.
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Paulus Jovius.
Irineus.
Isidorus Hispalensis.
Isocrates.
Franciscus Junius.
Justinus Martyr.
Justinus Trogu.
Juvenalis.

K.

Iohn King, Londinens.
Henry King, Cicesstrens.
Richard Knoles.

L.

Labantius Firmianus.
Pomponius Latus.
Arthur Lake, Bathoniens.
Aelius Lampridius.
Cornelius a Lapide.
Hugh Latimer, Wigorniens.
William Laud, Cant.
Thomas Laurence, D. D.
Wolfgangus Lazus.
Edward Leigh.
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John Lightfoot, D. D.
Peter Lisle.
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Justus Lipsius.
Titus Livius.

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 Petrus Lombardus.
 Iohannes Lorinus.
 Christoph. Lotz.
 William Lowe.
 Lucianus.
 Lucanus.
 Conradus Lycosthenes.
 Nicholaus de Lyra.

M.

I Mab.
 Nicholaus Machiavellus
 Macrobius.
 Centuriæ Magdeburgenses.
 Ioh. Magirus.
 Iohannes Malcolmus.
 Gulielmus Malmsburiensis.
 Thomas Manton.
 Constant. Manassus.
 Iohannes Manlius.
 Iacobus Marchantius.
 Gervase Markham.
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 Ramundus Martinus.
 Martyrs Letters.
 Antonius Margarita.
 Marcus Marulus.
 Stephen Marshall.
 Andreas Masius.
 Henry Mason.
 Radford Maverick.
 Anthony Maxey, D. D.
 Maximus Tyrius.
 S. Maximus.
 Richardus de Mediavilla.
 Philippus Melancthon.
 Otho Melander.
 Gasper Melo.
 Stephanus Menochius.
 Menander.
 Fred. de Mendoza.
 Paulus Merula.
 Methodius.
 Pedro de Mexia.
 I. Micklethwayt.
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 Sir Thomas Moore.
 Finis Morison.
 Basilus Monnerus.
 Philippus Morneius.
 Thomas Moussetius.
 M. Mosse.
 Sebastianus Munsterus.
 Abrahamus Musculus.

Simeon de Muis.
 Ioachimus Mynsingerus.

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Sir Robert Nanton.
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 Benjamin Needler.
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 Salomon Neugebauerus.
 Gulielmus Neubrigensis.
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 Niceas.
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 Nicephorus Calistus.
 Petrus Nonnus.
 Aloysius Novarinus.

O.

Olaus Magnus.
 Timothy Oldmayn.
 Origines.
 Oppianus.
 Samuel Otes, D. D.
 Lucas Osiander.
 Pub. Ovidius, Naso.

P.

Georgius Pachimerius.
 Ephraem Paget.
 Santes Pagninus.
 Antonius Panormitanus.
 Henricus Pantaleon.
 Onuphrius Parvinius.
 Matthæus Parisiensis.
 David Pareus.
 Velleius Paterculus.
 Iohannes Passeratius.
 Sir George Paul.
 Pausanias.
 Mine Here Paw.
 Asconius Pedianus.
 Isidorus Pelusiotæ.
 William Perkins.
 Aulus Persius.
 Franciscus Petrarcha.
 Thomas Pestell, D. D.
 Iosephus Photourinus.
 Philemon.
 Philo Iudæus.

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 Johannes Philastrius.
 Philostratus.
 Jeremiah Philips.
 Joh. Picus. C. Mirandula.
 Johannes Pierius.
 John Pigot.
 Pindarus.
 Charles Pinner.
 Hector Pintus.
 Pinke Avoth.
 Marcellinus de Pise.
 Petrus Pizarus.
 Plato.
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 Baptista Platina.
 Plautus.
 Johannes Plantavinius.
 Plinius Secundus.
 Plutarchus.
 Thomas Plummer.
 Polienus.
 Arnoldus Pontanus.
 Porphyrius.
 Pessidonius.
 John Potter, Carleolens.
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 Gabriel Powel.
 Grabriel Prateolus.
 Preachers Travails.
 Daniel Price, D.D.
 Sampson Price, D.D.
 William Price.
 John Prideaux, D.D.
 Sylvester de Prierio.
 John Preston, D.D.
 Robert Prior.
 Primasius.
 Procopius.
 Prochorus.
 Catullus Tibullius Propertius.
 Prosper.
 Ferdinando Pulton.
 Samuel Purchase.
 Pythagoras.

Q

Quintilianus.
 Quirinus de Salazar.

R.

Si VValter Raleigh.
 Johannes de Rampegolis.
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S.

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 J. Some, D.D.
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Palladius Soranus.
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 Speculum Exemplorum.
 John Spencer, D. D.
 William Spotswood. S. Andreae.
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 M. Swinburne.
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 Aeneas Sylvius.
 Archibald Symmer.
 Jos. Symonds.

T.

Cornelius Tacitus.
 Talmud Judeorum.
 Thomas Taylor, D. D.
 Pub. Terentius.
 Johannes Theutonicus.
 Tertullianus.
 Theodoretus.
 Theophrastus Eresius.
 Theopompus.
 Hieronymus Thriverus.
 Thucydides.
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 Samuel Torsbel.
 Alphonsus Tostatus.
 Alexand. Trallianus.
 Johannes Tritembemius.
 John Trap.
 Thomas de Trugillo.
 M. Tullius Cicero.
 Adrian. Turnebus.

Thomas Turnor, D. D.
 Isaac Tzetzes.

V.

J. Valentine, D. D.
 Valerius Maximus.
 Ephraem Udal.
 Maph. Vegius.
 Ralph. Venning.
 Polydor Vergilius.
 Verinus.
 Georgius Vetterus.
 Venatorius Honorius.
 P. Victorius.
 Claudius Veixmontinus.
 Richard Vines.
 Vincentius Burgundus.
 Vitruvius.
 Ludovicus Vires.
 Rodolphus Volateranus.
 Flavius Vopiscus.
 Daniel Votyer.
 Jacobus Usserius Armachan.
 Loys de Urretia.

W.

N Athaniel Waker.
 John wall.
 Johannes Walchrius.
 Thomas Walsingham.
 George Walker.
 Paulus de Wann.
 Samuel Ward.
 Edward Waterhouse.
 Thomas Watson.
 Anthony Warwick.
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 John Weemse.
 Thomas Wentworth.
 Thomas Westfield, Bristolienf.
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 Degeby Whbear.
 Francis White. Eliens.
 John White, D. D.
 Thomas white.
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 Ro. Willan.
 Michael Wigmore.
 John Williams. Lincolnienf.
 Henry Wilkinfon.
 Andrew Willet.
 M. Wincop, D. D.
 R. Wingfield.
 Dr. Winniffe. Lincolnienf.

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J. Wilson.
 Thomas Wood.
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 Thomas Worrall, D. D.
 Edoardus Wottonus.
 Sir Henry Wootton.

X.

Xenophon.
 Xyphilipus.

Y.

Iohn Yates.
 R. Yong.

Z.

Hieronymus Zanchius.
 Hieronymus Zeiglerus.
 Zenodorus.
 Zeno.
 Zonaras.
 Conradus Zuingerus



THINGS



K A I N A ' K A T ' Π Α Λ Α Ι Α '.

THINGS NEVV AND OLD,

O R

A large Storehouse of Similies, Sentences,
Apologues, Allegories, Apophthegms, Adagies,
Divine, Morall, Politicall, &c. with
their severall Applications.

God to be consulted, at all times : *but more especially, in the begin-
ning of all Publique concernments.*

I.



A *B Jove principium*, was the Law of Nature ; the *Gentiles* were wont to *begin* from their *Oracles* and *Oratories*. It was ever the style of the *Cruill Law*, to *begin* & *Deo optimo maximo*. Our old *Saxon Lawes* had the ten great *Precepts* of the *Decalogue* prefixed in their *front*. And it is said of *Scipio Africanus*, that it was his custome before the day broke out, to go into the *Capitol*, in *cellam Jovis*; and there to stay a great while, as if he were *advising* with his god, concerning the *Common-wealth's* good. But the example of *David* may stand for all, who, in all his *streights*, in all his *undertakings*, went to *ask counsell* of the Lord of Heaven and Earth. Thus it is, that the children of God, are to *consult* with God, to *auspicate* all their solemn actions, to *preface* all great consultations for the common good, with some such *religious Acts*, as shall best *conduce* to the glory of God, making their *Creator*, who is the *Alpha* and *Omega* of all *Creatures*, the *beginning* and *ending* of all their *actions*.

Dreames, not to be altogether sleighted.

IT is said of *S. Cyprian*, that in a *Dream* he saw the *Proconsull* give order to the *Clark* of *Affizes*, to write down his *Sentence* (which was to be *beheaded*) which when the *Clark* by signes made known to *S. Cyprian*, the good *Bishop* desired some *delay* of the *Execution*, that he might set his house in order; and the *Clark* answered him in his *dream*, *That his Pe.ition was granted*; and so it fell out accordingly, that that day twelvemonth after he had this *dream*, his head was strook off: Thus it hath been from the beginning, that God hath been so *gracions* to many of his children by *Dreames*, or otherwise to give them *notice* of their departure

B

hence,

Mat. 13. 52.

Virgil. Eclog. 3.
In prafat.
Reg. Aluredi
ad leges suas.
Sr. H. Spelman
in concil.
Aul. Gellius in
noft. Antic.

Pfalms 119.
If. Bargrave
Parliament-
Serm. 1624.
Apoc. 1. 8.

II.

Pont. Diaconus
in vita ejus, ut
est videre in ep.
prafixâ operibus
ex edit. Sim.
Goulartij.
Houle of
mourning, or
Fun. Serm. ns.

*Que sensu vol-
vuntur vota di-
urno,
Tempore noctur-
no reddit amica
quies. Claud.*

hence, to some he hath made known the year, to some the *moneth*, to some the *very day and hour*; and not onely so, but the *manner* also of their death; some *per viam lacteam* by the pleasant passage of *Nature*, some *per viam sanguineam*, the bloody way of *Martyrdome*, &c. *Dreames* therefore, as they are not with *Eastern people* Superstitiously to be *observed*, so neither are they amongst us *Christians*, totally to be *neglected* as idle and vaine nocturnall phantasies.

III.

Sin mortified, the Devill's terror.

*Contr. Zuinge-
ri. Theat. bum.
Vita.*

*Paul. De Wann.
Serm. de Tempt.*

*Speculum Ex-
emplorum.*

*Peccati morti-
ficatio. Diaboli
flagellum.
Sedul. Hybern.*

IT is mentioned of a *City*, strongly besieged by a *potent Enemy*, which holding long out, was brought to *extream want*, no hope of reliefe appeared; *Famine* and *Sword*, the two sad concomitants of *War*, attended; the one without *affrighting*, the other within *dismaying*, the poor Inhabitants; insomuch that they were even at their *wits end*; and thereupon fell upon a serious *consultation*, what was best to be done for their *better safety*, the result whereof was this, That there should be a considerable number of *dead bodies*, (of which they had great store lay *starved* in the streets) clap'd up in *Armour*, and set upon the *Walls* in the still time of the night, that so next morning, the *Enemies* upon sight thereof, might be somewhat *amazed*, which fell out accordingly; for it was thereby conceived, that some *fresh supplies* were brought in to their *assistance*; and thereupon the *Siege* was *raised*, and the *City* *relieved*. This *distressed City*, so strongly besieged, is the *Soul of Man*; the *potent Enemy* that lyeth before it is the *Devill*, that great *Commander in chief*, over all such *Regiments*, as the *World* and the *Flesh* can possibly *raise* for his service. And what course must the *poore Soul* take in such a case? Surely no other, but, *consultation* first had with *God* by *Prayer*, to set out it's dead and *mortified lusts* and *affections*; and then no doubt, the *Devill*, upon the *sight* thereof, will *quit* the place, and never for the *time to come*, *adventure* his whole strength to so little purpose.

IV.

Worldly thoughts and distractions, in the time of Prayer, condemned.

*Mart. ab
Apost. vita
Narvarri Con-
cilia. in cap.
de oratione &
horis canonicis.
In Dialogo ad
Luciferium.*

*Non vox, sed
votum, &c.
Esay. 65.5.
Psalm. 41.2.*

THERE is a story, how that one offered to give his *Horse* to his fellow, upon condition, he would but say the *Lords Prayer*, and *think* upon nothing but *God*. The proffer was accepted, and he began, *Our Father which art in heaven, Hallowed be thy Name*. But I must have the *Bridle* too, said he. No, nor the *Horse* neither, said the other; for thou hast *lost both*, already. And thus it is, that too many, Men and Women, in their both private and publick *addresses*, unto *God* by *prayer*, are by the suggestions of *Sathan*, walking with *St. Hierom* in the *Galleries of Rome*, having their hearts *roving* after pleasures of sin, their *thoughts taken up* with the things of this world, and their whole Man *set upon* vanity; whereas they should rather *minde* that which they are about, *keep close* to *God*, and be so *watchfull* and *intensive* over their souls, that their hearts and tongues may *go comfortably* together: For, the *outward worke* onely, is but like the loathsome *smoak* of *Sodome*; whereas the *inward devotion* of the heart, is not unfitly compared to the *pleasant perfume*, of the *sweetest Frankincense*.

V.

How it is, that Tyrants are usually not long liv'd.

*Aver. Metaph.
Thales Miles.
Felix crimini-
bus nullus erit
dux. Ausonius.
Plin. nat. hist.
lib. 8. cap. 11.*

AS in *Nature* so in *Government*, *Nothing is permanent that is violent*; It is therefore *hard to see an old Tyrant*, was the saying of a *Wise man*; And good reason had he for so saying. For though for a time he may uphold his *State* by force and policy, yet in the end *divine Justice* confounds his practices and *infatuates* his counsells to his owne *ruine* and *overthrow*; For, as in that mortall warre betweene the great *Elephant* and *poysonfull Dragon*, this one with his taylor enclaspeth that others feet, making him fall, and he in his fall bursteth himselfe, and crusheth that other in pieces: So when *Ambition* and *Envy* meet as *Combata*

tants,

rants in the heart of a Man, he needes no outward force to assail him; For the venomous rayle of his Envy entangleth the winged sect of his Ambition, making him fall, and in the fall to burst with his own weight.

Policy above strength.

THe Dolphin finding himself unable to hurt the Crocodile, by reason of his hard scales which no weapon can pierce, diveth under him, and with his sharp fin striketh him into the belly being Soft and tender, and so killeth him. Thus, what Nature taught the Creature, Experience hath taught Man; To strike the Enemy where he may, with most hurt; and leave things impossible unattempted; for Prudence is of force, where Force prevails not; Policy goes beyond strength, and contrivance before action: Hence is it, that direction is left to the Commander, Execution to the Souldier, who is not to aske Why, but to do What he is commanded.

The state of a kingdom or Common-wealth known best by the administration of Justice.

THe Constitution of a Man's body is best known by his pulse; if it stirre not at all, then we know he is dead; if it stirre violently, then wee know him to be in a Fever; if it keep an equall stroake, then we know he is sound and whole: In like manner we may judge of the state of a Kingdom, or Common-weale, by the manner of execution of Justice therein, for Justice is the pulse of a Kingdom; If Justice be violent, then the kingdom is in a Fever, in a bad estate; if it stirre not at all, then the Kingdom is dead; but if it have an equall stroake, the just and ordinary course, then the Kingdom is in a good condition, it is sound and whole without the least corruption imaginable.

The prevalency of fervent Prayer.

Socrates telleth that when a terrible fire in Constantinople had fastned on a great spart of the City and tooke hold of the Church, the Bishop thereof went to the Altar, and falling downe upon his knees, would not rise from thence, till the fire blazing in the Windows, and flashing at every doore, was vanquished, and the Church preserved, so that with the floods of his devotion he slaked the fury of that raging Element: And the same shall be the force of Englands prayers, for Englands peace and welfare, if wee be fervent therein; Hereticks and Schismaticks may rage, Enemies conspire, and the People rise up in tumults; but let us trust in him that never forsaketh them, that faithfully call upon his holy name.

God onely to be seen in Christ Jesus.

A Man cannot behold the Sun in the Eclipse, it so dazeleth his eyes; What doth he then? He sets down a basin of water, and seeth the image of the Sun shadowed in the Water: So seeing we cannot behold the infinite God, nor comprehend him, we must then cast the eyes of our Faith upon his image, Christ Jesus; When we look into a cleare glasse, it casteth no shadow to us; but put steele upon the back, then it casteth a reflex, and sheweth the face in the glasse: So when we cannot see God himselfe, we must put the Manhood of our Lord Jesus Christ (as it were a back to his Godhead) and then we shall have a comfortable reflex of his glory.

Riches availe not in the day of Wrath.

IT is sayd, that there stands a Globe of the World at one end of the Library in Dublin, and a Skeleton of a Man at the other; there it is, that one need not study long

Sir Rob. Dal-
lington's Apho-
risms.
Ingens mole
sua, &c.

VI.

Plin. nat. hist.
Lib. 8. chap.
25.

Experientia
docet.

Militem priva-
rum, non solum
debere esse vo-
luntatem, &c.
Zenoph. Cyro-
ped, Lib. 2.

VII.

Jean. Bodin,
de la Republi-
que. Justitia
Remp. firmat.
Ant. Bonfinius,
Lib. 3. rerum,
Hungar.

Jer: 22. 15.

VIII

Lib. 7. Chap.
28.
1. White Serm.
at St. Paul's
London. 1612.
Fleſſitur ira-
tus voce rogante
Deut. Ovid;

Pſal. 50. 5.

IX.

Rich. Holdſ-
worth. Serm. at
St. Pauls Lon.
1624.

Videmus Deum
per Christum,
&c.
Fulgenc.

X.

D. Staughtons
Sermon.

*Haec uillas
portabit opes
Acherontis ad
undas, Propert.
Matth. 4.*

Mark. 8. 36.

XI.

B. White Serm
at St. Pauls.
London: 617

*Exiguus percus-
sus fulminis ictu
Fortior ut possit
cladibus esse
suis, Ovid. ep.*

XII.

Deut. 21. 7.

Eph. 1. 1. 3. ser.
at Mercers
Chappel, Lon-
don 1642.

*Pactum te posci-
mus omnes.*

XIII.

Tho. Fuller
Holy State.
ubi virtus dis-
cretionis perdi-
tur, &c.
Greg. lib.
3. moral.

XIII.

Rich. Staini-
hurst, de rebus
Hybern.

Rom. 6. 12.
Jos. Shute.
Sermon at
S. Mary.
Wolnoth Lam-
bardsstreet, Lon-
don. 1619.
John 14. 2.

long for a good lesson. And what lesson is that? Though a Man were Lord of all that he sees in the *Map* of the world, yet he must dye, and become himselfe a *Map* of Mortality: And therefore, if the Devill tempt him with a *View* of the glory of the World, *Omnia haec tibi dabo*; he may resist him with the words of our Saviour, *Sed quid proderit homini, &c?* What will it profit a Man to win the whole world, and to lose his owne soul?

Affliction, from God, is for his Children's good.

A Tender hearted Father walking with his little Son, suppose in the City, when he perceives him gaze up and down, and wander from him, withdraws himselfe behind some pillar; or hides himselfe in some corner of the street; not that he means to lose him, but to make him cry and seek after him, and keep closer to him afterwards: So doth our heavenly Father with us, he correcteth every son whom he loveth, he hides himselfe, and, as it were, pulls in the beams of his Gracious favour for a time, when wee are rambling about in our thoughts, and roving in our imaginations, but it is to make us cry after him the louder, and to keep closer to him for the time to come, and to walke more circumspectly than ever wee did before.

The peaceable Man's comfort.

If a Man slain were found in the field, and it not known who slew him, God provided That the Elders of the next City should wash their hands in the blood of an Heifer, and say; Our hands have not shed this blood, neither have our eyes seen it: be mercifull O Lord unto thy people Israel whom thou hast redeemed, and lay not innocent blood unto thy People of Israel's charge, and the blood shall be forgiven them. So this, one day, will be a comfort to the Consciences of all well minded men, that they may appeal, to the great God of heaven, that they have prayed heartily for peace, have petitioned humbly for peace, have been contented to pay dearly for peace, and to their powers, have endeavoured to refrain from sins, the only breakers of Peace; and therefore trust that the Christian, English, Protestant blood which hath already been, and hereafter may be shed, shall never be visited on their score, or layd to their charge.

Knowledge, very usefull in the matter of Reformation.

Dangerous was the mistake committed by Sir Francis Drake in 88. when, neglecting to carry the Lanthorn (as he was commanded,) in the dark, he chased five hulks of the Dutch Merchants, supposing them to have been of his Enemies the Spaniards: such and worse Errors may be committed in the Reforming of a Church or Commonwealth; good mistaken for bad, and bad mistaken for good; where the light of knowledge is wanting for direction.

How to know whether a Man belong to Heaven, or not.

It was wont to be a Tryall, whether land belonged to England, or Ireland, by putting in Toads, or Snakes, or any other venomous Creature into it: and if they lived there, it was concluded, that the land belonged to England; if they died, to Ireland. So, if venomous Lusts live in us, if sin reign in our mortall bodies, we belong to Hell; but if they dy by Mortification, if there be no life in them, then shall we be sure to set up our eternall rest in Heaven, and be made heires of Heaven, and have full possession of those Mansions, which Christ our elder brother hath prepared for us.

Similies, Sentences, &c.

God's way, the safe way to walk in.

IF a Man, travelling in the King's highway, be robbed between Sun and Sun, satisfaction is recoverable upon the County, where the robbery was made; but, if he takes his journey in the night, being an unseasonable time, then it is at his own peril; he must take what falls. So, if a man keep in God's wayes, he shall be sure of God's protection; but if he stray out of them, he exposeth himself to danger.

God's time, the best time for deliverance

THe Physician turns the hour-glasse, and resolves the Physick shall work so long, the impatient Patient desires ease, cries out he is tormented, and thinks every hour two, till he be refreshed; but the other knows the fittest time, and will not till then afford any comfort at all. Thus the children of God cry out in the midst of their heavy pressures, *How long, Lord, how long? Shall the rod of the wicked lye alwaies upon the back of the righteous?* But he hath turned the glasse, he will not hearken to their cry; they must stay their time; he knowes best when and how to deliver them; had they but so much Faith as to believe it, or Patience to wair for it.

The difference betwixt Spirituall and carnall Prayers, in respect of Answer.

Children shoot arrows on purpose to hurt them, and never so much as look where they light; but Men, when they shoot, aime at the mark, and go after the arrow, to see how neer it falls: So, wicked carnall men, when they have said, not made, their prayers to Almighty God, it is but *Opus operatum*, they have no more regard of them: But God's children, when they, upon the bended knees of their souls, dart out their Prayers, when they pour out their requests unto him, they look after their Prayers, eye them up into Heaven, observe how God entertains them; and wait for a happy return, at his good will and pleasure.

God's knowledge, and Man's knowledge, the difference in event of things.

In a sheet-Almanack, a man may *uno intuitu*, at one view, see all the months in the year, both past and to come; but in a book-Almanack, as he turneth to one month, so he turneth from another, and can but look onely on the present. This is the true difference betwixt the knowledge of God and Man; he looketh in one instant of time to things past, present, and future; but the knowledge of Man reacheth onely to a few things past, and present, but knoweth nothing at all of things that are to come, that's God's peculiar so to do, and a piece of Learning too high for any mortall man to attain unto.

Riches, Honours, Preferments, &c. transitory.

The great Conquerour of the world caused to be painted on a Table, a Sword in the compasse of a wheel; shewing thereby, that what he had gotten by the Sword, was subject to be turned about by the wheel of Fortune. Such is the condition of all things here below, whether they be Riches, Honours, or Preferments; there is no more hold to be had of them, than Saul had of Samiel's lap; they do but like the Rainbow, shew themselves in all their dainty colours, and then vanish away; and if by chance they stay with us as long as death, they do but like Saint Paul's friends, bring us to the grave, as they brought him to the ship, and there leave

5

XV.

R. Skinner,
Serm. at Court,
1626.
Via divina, via
humana.

XVI.

R. Stock, Serm.
at Albhallows
Breadst. Lon.
1616.

Rev. 6. 10.
Psal. 124. 3.
Tempus frui-
mur tempus op-
portunum.

XVII.

Edw. Wilki-
son Serm. at St.
Pauls Lond.
1639.

XVIII.

D. Price Serm.
at Christ-
Church
Lond. 1620.
1 Joh. 3. 20.
1 Cor. 2. 11.

XIX.

Plutarch in vi-
ta Alexandri.
Jof. Shure
Serm. at St.
Pauls Lond.
1619.
Act. 20.
Nihil in vita
durabile non o-
perum bonorum.

non potentia,
Syr. Const.
Minos, Annal.

XX.

Com. in Matth.
chap. 13.
Boys. Possills.
Terras Astrae
reliquit.
Luk. 18. 8.

leave us: So uncertain, deceitfull, unconstant, are the things of this world, to the owners thereof.

The Church of God still on the decaying band.

The Church of Christ (saith St. Hilary) is aptly resembled to a Ship, for as the Ship is small in the fore-deck, broad in the middle, little in the stern: so the Church in her beginning was exceeding little, in her middle age flourishing; but in her old age, her company will be so small, and her beliete so weak, that when the Son of man shall come to judge the sons of men, he shall scarce find faith on the earth.

XXI.

Plutarch in
Apophthegm.
Ant. in Melissa.
p. 2. Sermon. 33.
T. Westfield,
Sermon. at St.
Bart. eat
Lond. 1641.

A good Neighbour a great blessing to all men, especially a Minister of Gods word.

Themistocles intending to sell a Farm, (as Plutarch hath it) caused the Cryer to proclaim, that it had amongst other commodities, a good Neighbour, as being assured, that this one circumstance would be advantageous to the sale, and much induce the Chapman to purchase it. And surely, he that hath a good Neighbour, hath a good morrow; but, a Minister that liveth amongst such, hath got a rich Benefice; he may acknowledge with David, (*rebus sic stantibus*) that his Lot is fallen into a fair ground; and blesse God, that he is not a brother to the Dragons, and a companion to the Estriges of the times; nor constrained to his great grief to dwell with Melbeor, and to have his habitation amongst the tents of Kedar.

Plal. 130.

XXII.

Numb. 13.
John Boys, 4.
anted
Mar. Luth.
in loc. com. de
Christo.

Plus vident ocu-
li quam oculus.

Joh. 1. 19.

Christ fully revealed in the New Testament.

The bunch of grapes that the Spies of the children of Israel carried from the land of Promise, (it is Luther's observation) was born by two strong men upon a pole or staff; he that went before could not see the grapes, but he that was behinde might both see and eat them. So the Fathers, Patriarchs, and Prophets of the Old Testament, did not in like manner see the bunch of Grapes, that was the Son of God made man, as they that came behinde, the Evangelists, Apostles, Disciples, under the New Testament, both saw and tasted it, after John had shewed this Grape, Behold the Lamb of God, that taketh away the sins of the world.

XXIII.

The danger of trusting to worldly greatnesse, in time of distresse.

As a passenger in a storm, that for shelter against the weather, steppeth out of the way, betaketh him to a fair spread Oak, standeth under the boughes, with his back close to the body of it; and findeth good reliefe thereby for the space of some time; till at length commeth a suddain gust of winde, that reacheth down a main arme of it, which falling upon the poor passenger, either maimeth or mischieveth him, that resorted to it for succour. Thus falleth it out not with a few, meeting in the world with many troubles, and with manifold vexations, they step aside out of their own way, and too too often out of Gods, to get under the wing of some great one, and gain, it may be, some aid and shelter thereby for a season; but after a while, that great one himself comming down headlong, and falling from his former height of favour, or honour, they are also called in question, and to fall together with him, that might otherwise have stood long enough on their own legs, if they had not trusted to such an arm of flesh, such a broken staffe, that deceived them.

Th. Gataker's
Parley with
Princes.

Nulla fides pie-
tasq; viris, &c.

XXIV.

Riches cannot follow us out of this World.

Th. Gataker's
True Content-
ment in God's

Riches, though they have alas Aquilinas, great Eagle's wings, to flie away from us whilst we are here in this world, yet have ne Passerinas quidem, not so

So much as little Sparrowes wings to fly after us and follow us when we go hence. *Nihil attulisti, nihil hinc attolles*, We brought nothing into this world, neither shall we carry any thing hence. *Natus sum nudus in hunc mundum, et nudus exi* must we return again.

way, a Sermon.
1619.
Job 1. 21.
*Liquida rel-
lus ex domus,
&c.*
Horat. lib. 1. 3.

Not to be over hasty in the desire of Justice, for wrongs sustained.

XXV.

AS one that hath been either robbed himself, or that hath his friend *murdered*, if he have the party apprehended, and laid fast in prison, is not presently out of patience, because he seeth him not instantly executed, but is well content quietly to expect the time of the Assizes, though it be half a year after, as long as he is sure, that he shall then have Justice against him. So ought we not presently to fly out, because evil doers prosper, or grow impatient, if we see not justice done instantly, so soon as our hasty hearts shall require it, upon those we suppose have wronged us; but rest content to stay God's leisure, and to expect that day of his great Assize, when we shall be sure to have justice done us, according to that which the equity of our cause shall require; remembering withall, that all wicked ones are in the mean while in this world, as in God's Jayle, under the chaynes of a guilty conscience, out of which there is no possible means of escape, without judgment.

Franc. Caron
Cancianus
Evangel.
Eccles. 8. 11.
Th. Gataker's
Appeal from
Princes to God.

Caron. Eus. et
cor ejus.
Bernard.

God's favour above the world's contentments, to a godly man.

XXVI.

THE old Grecians, that had fed altogether on Achorns before, after that bread came in amongst them, they made no reckoning of their mast any more, but kept it onely for their swine: And leathern and iron money began to grow out of request amongst the Lacedemonians, after that gold and silver came in use. So when a man hath once found the favour of God in his heart, and the love of God in Christ hath once lighted on it, and got assurance of it, he ceaseth then to be greedy of this worlds trash, which is, in regard of it, but as dross, or pebble stones, to gold and diamonds, as mast to the best bread-corn; yea, rather of far lesse worth or value to that, than either of these are to it.

Eustath. in
Homeri Iliad.
Th. Gataker's
Gain of godli-
ness.
Seneca de bene-
fic.

Virtutibus in-
ram vilium.
Horat.

A good Heart is a melting Heart.

XXVII.

IT is observed, that gold is both the fairest, and the most solid of all Mettalls, yet is the soonest melted with the fire; others, as they are coarser, so more charlish, and hard to be wrought on by a dissolution. Thus a sound and a good heart is easily melted into fear and sorrow for sin, by the sense of God's judgments, whereas the carnall minde is stubborn and remorselesse. All mettalls are but earth, yet some are of a finer temper than others all hearts are flesh, yet some are through the power of grace, more capable of spirituall apprehensions, than others are.

B. Hall occasi-
onal Meditat.
Videtur argentum
est auro.
Horat.

An idle man subject to the least temptation.

XXVIII.

SET a narrow mouthed glasse neer to a Bee-hive, and you shal soon perceive how subtilly the wasps resort to it, being drawn thither by the smell of that sweet liquor, wherewith it is baited; and how eagerly they creep into the mouth of it, and fall down suddainly from that slippery steepnesse, into that watry trap, from which they can never rise, but after some vain labour and wearinesse, they drown and die: Now there are none of the Bees that so much as look that way, they passe directly to their hive, without any notice taken of such a pleasing bait. Thus idle and ill disposed persons, are easily drawn away with every temptation, they have both leisure and will to entertain every sweet allurements to sin, and wantonly prosecute their own wicked lusts, till they fall into irrecoverable damnation; whereas the diligent and laborious Christian, that followes hard and conscientiously the works of an honest calling, is free from the danger of those deadly enticements,

B. Hall, ut an-
tea.

In promptu cau-
sa est, &c.
Ovid.
Variam semper
dant otia men-
tem. Lucan.

enticements, and laies up *honey* of comfort against the winter of evill.

XXIX.

A cheap Religion, the beloved Religion with most men

Serm. in divi-
tes auros.
J. Boys Ser-
mon.
Garrard
Bishop. Zenodo-
x. Bledem:
cs Callimach.

Saint Basil complained of the *covetous rich* in his age, because they preferred on-ly that kind of *devotion*, which is without cost; as, to *pray* for *fashion*, and *fast* out of *miserableness* but they would not offer one *half-penny* to the poor. Such are to be found in our daies, who are content to *hear* God's Word read, and preached, with their hats on their heads, and leaning on their elbowes, and (if need be) they will make bitter *invektives* against *Atheism* and *Popery*; yet they are willing to *serve* God with that which cost them nought: Let but the *Parish* impose an ordina-ry charge, towards the necessary repairs of the *Church*, or the *Pastour* desire but some *oyl* for his *lamp*, accustomed *Offerings* for his better *subsistence*; you shall have them as a *bulrush* in a wet place, so *dry*, that a *penny* is as easily *skrewed* from them, as a *new coat* from a child, or a *sword* from a *souldier* enraged.

XXX.

Charity to the poor to be reall, not verball.

Bedz hist. lib.
3. cap. 6.

Jam. 2. 16.

R. Holds-
worth Serm. at
S. Peter poor.
Lond. 1630.
Verbis non sol-
vendunt quid-
quam. Terence.

WE read in our Chronicles of King *Oswald*, that as he sat at Table, when a fair *silver dish*, full of regall delicacies, was set before him, and he readdy to fall to, hearing from his *Almoner*, that there were great store of Poor at his gates, pitiously crying out for some reliefe, did not fill them with words, as, *God help them, God relieve them, God comfort them, &c.* but commanded his Steward pre-sently, to take the *dish* off the Table, and distribute the *meat*, then beat the *dish* all in pieces, and cast it among them. This was true *charity*. Words, be they never so adorned, *cloath* not the naked; be they never so delicate, *feed* not the hungry; be they never so zealous, *warm* not him that is starved with cold; be they never so *oily*, *cure* not the wounded; be they never so *free*, set not them free that are bound, visit not the sick or imprisoned.

XXXI.

Distractions will prove Destructions.

In lib. de bello
Jud.

D. Featly cle-
vis mystica.
Divide & im-
pera. Machiav.
Mark 3. 24.

BEfore the destruction of the holy City and the Temple, *Josephus* writeth of a Bman troubled in minde, that ran about the City, crying, *wo to the City, wo to the Temple, wo to the Priests, wo to the People*; and last of all, *wo to myself*: at which words, he was slain on the Walls by a stone out of a sling. Let us take away but one letter, turning *wo* into *O*, and his prophecy may prove our admonition: *O that the World, O that this Nation in the World, O that this great City of the Nation, O that both City and Country would yet be wise, and lay it to their hearts, that our distractions will prove our destructions; That a Ringdome divided within it self cannot long stand.*

XXXII.

Love for the most part is but complementall.

Plinius, Ulyf-
ses Adrovand.
Ornitholog. Au-
reos montes.

THe *Naturalists* observe, that the *Females* of Birds oftentimes lay eggs with-
out Cocks, but they are *Ova subventanea*, egges filled with wind, unfit to be hatched. Such is the issue of most mens love now adaies, it bringeth forth *Par-tus subventaneos*, windy brats, good words, large promises, and happy wishes, but no deeds, little or no performance at all.

XXXIII.

A great folly not to provide for Heaven.

Sueton hist.
Xyphilinus,
bouje of mour-
ning.

IT is a thing that the Emperour *Caligula* is laughed at in all Stories: There was a mighty *Navy* provided, well Man'd and Viſtualled; and every one expected, that the whole Country of *Greece* should have been *invaded*, and so it might have been: but the Emperour had another designe in hand, and employed his Souldi-ers to gather a company of *Cockle-shells*, and *pibble stones*, and so returned home again, Just such another *Voyage* doth almost every man make here in this world,

were

were the particulars but truly cast up, God hath given us so much time, it may be twenty, thirty, or forty years; it may be but a day, or two more: In this time, he hath furnished us with that, which may be a means to conquer Heaven it self: Now if we lay out this little onely about wife, or children, or to purchase a little wealth, is not this to spend money for that which is not bread? to labour for that which satisfieth not? Is not this the greatest folly that may be?

No personall security to be had, in time of publick danger.

Cicero in his time laughed at the folly of those men, *Qui amissa Republica piscinas suas fore salvas sperare videntur*, who seemed to conceive such a windy hope, that their Fish-ponds, and places of Pleasure should be safe, when the Commonwealth was lost. And we may well mourn over the security of most men in our times, such as look for personall safety, in the midst of publick danger; that take more care for their trifling sardells, than the preservation of the ship they go in: But let such know for certain, that if the Publick suffer either in Church or State, no man's private pleasure or profit can stand firm unto him; no man's, whatsoever he be.

Governours, as they are qualified, are a curse or a blessing to any People.

Josephus reporteth, that Solomon being but twelve years of age, when he first began to govern, the People listening to that Sentence which he gave, at his first sitting in judgment, touching the two women that contested about their child, *Dividatur equaliter*, Let the child be cut in twain, many laughed at it, deeming it to be a childish Sentence; but afterwards, weighing the discreet course that he had taken, in justifying the truth, without any further proof or testimonies, they then cryed out, *De caelo elapsus*, The King is sent us down from Heaven. But on the other side, there was one Phocas, a most cruell Emperour of Constantinople; whereupon a religious Monk, in a corner of his Cell, thus complaineth unto God, *Cur fecisti eum Imperatorem?* Why didst thou make him Emperour? Who had no sooner made his moan, but was answered with a voice from Heaven, *Non inveni peiorem*, I could not find a worse. And certainly, nothing can more manifest the love of God unto a People or Nation, than in having given them wise and religious Governours; and there cannot be a more plain argument of his wrathfull displeasure, than to cast a wicked Ruler over the People; for, as God is pleased with a People, he gives them Governours accordingly.

Tyranny, Oppression, Murther, &c. are not long lived.

Thales Milesius, the prime wise man of Greece, being demanded, What he had observed to be of most difficulty in the world, answered, *Tyrannum senem*, To see a Tyrant live to be an old man. Thus, if cruelty and oppression, sacrilege and prophanenesse, murther and manslaughter, promise to themselves long life, it is a wonder, and more than God hath warranted: For, *Sanguinarii non dimidiabunt dies suos*, Blood-thirsty men shall not live out half their daies.

God's Children must have God's qualities.

The Roman Censors took such a distast at the son of Africanus, for his debauched life, that they took a Ring off his finger, in which the image of his father was engraven; because he so much degenerated from his father's excellent parts, they would not suffer him to wear his father's picture in a Ring, whose image he bare not in his minde. Neither will God suffer any to bear his Name, and be accounted His Sons, who bear not His Image, who resemble not His Attributes in their vertues, His Simplicity in their sincerity, His Immutability in their constancy, His Purity in their chastity, His Goodnesse in their charity, His Justice in their integrity, &c.

Discite in hoc mundo supra mundum esse, &c. Ambros. lib. de Virg.

XXXIV.

Lib. 1. epist. 15. ad Atticum.

Preface to the B. of Winchest. Sermon. Rex tunc agitur, &c.

XXXV.

In lib. Antiquit.

1 King. 3. 26.

Culpinianus.

Chil. Fons ex Quadragesima.

Delirant Reges plebsuntur Archivi.

XXXVI.

Plutarch in Conv. Diogen. Laert. in Vita. Plal. 55. Sing cade & sanguine pauci Descendunt Reges & sicca morte Tyranni. Juvenal.

XXXVII.

Ammian. Marcellin.

D. Fearly Sermon. Et que non fecimus ipsi vix ea nostra voco.

XXXVIII.

Xenoph. Cyro
ped. lib. 3.

The devout Soul will admit of none but Christ.

When Cyrus took the King of Armenia, and his son Tigranes, and their wives and children prisoners, and upon their humble submission, beyond all hope, gave them their liberty and their lives; in their return home, as they all fell a commending Cyrus, some for his personage, some for his puissance, some for his clemency; Tigranes asked his wife, *What thinkest thou of Cyrus? is he not a comely and a proper man, of a majestic presence?* Truly (said she) *I know not what manner of man he is, I never looked on him.* Why, quoth he, *where were thy eyes all the while? up on whom didst thou look?* I fixed my eyes, saith she, *all the while upon him,* (meaning her husband) *who in my hearing offered to Cyrus, to lay down his life for my ransom.* And thus, if any question the devout soul, whether she be not enamoured with the beauty of Cherubins, Seraphins, Angels and Saints, with the pomp and splendour of that Heavenly Court; her answer will be that of Tigranes his wife, That she never did so much as cast a look upon them, because her eyes were never off Him, who not onely offered to lay, but did lay down his life for her, and ransomed her with his own blood: Whom should she have in Heaven but Him, who hath none on Earth but her?

D. Featly, ut
antea.
Si Christum discis, satis est si
cetera nescis.

XXXIX.

Plinii nat. hist.
lib. 8. cap. 17.
Rob. Dallington's
Apophthegms.

The way to Greatnesse is full of danger.

The Panther carries with him a sweet scent, but an ugly face; that, enticeth beasts after him, this, affrights them: therefore he hideth his head, till he have the prey within danger. So is the favour of Sovereignty and greatnesse very sweet, but the ugly face of those means by which it is gotten, men see not; and so run into the Toyle, and perish in the pursuit: For, being once embarked in so bad a cause, the farther they wade, the deeper they are drown'd in the whirlpool of their own errors; the more they weave in the Loom of such deceitfull plots, the faster they are ensnar'd in the trap devised for others.

Nec enim lex
justior illa est,
Cyc. Ovid.

XL.

Lud. d. Granada
meditat.

Not to be affraid of Afflictions, because God sends them.

How sick soever a man be with Physick, he is not affraid of dying, because he considers, the Physitian in wisdom gave him, what now occasioneth his present sickness and distemper. No more should we be dismayed at the bitterness of our cup, if (with Christ) we did but take notice: It is the Cup that our heavenly Father hath mingled, and hath given us onely for our correction, not confusion.

Superanda omnis
fortuna ferendo est, Virg.

XLI.

Macrobi. Sat.
lib. 2. cap. 4.D. King. Ioh.
on Jonah.

To be carefull of our duty to God and Man.

Augustus the Emperour hearing, that a Gentleman of Rome, notwithstanding a great burthen of debt, wherewith he was oppressed, slept quietly, and took his ease, desired to buy the bed that he lodged on: His servants marveling thereat, he gave them this answer, That it seemed unto him to be some wonderfull bed, and worth the buying, whereon a man could sleep, that was so deeply engaged. Surely, if we did but consider with our selves, the duty and debt we owe to God, to Man, to our Country, to our Family, to home-born and strangers, especially to the household of Faith, it would make us vow with our selves, never to suffer our eye-lids to slumber, nor the temples of our heads to take any rest, untill we have finished that charge whereunto we are appointed, and perfected the account, wherewith we are intrusted.

XLII.

Th. Moeffer's
Insektor.

The growth of Sin to be prevented.

It is said of the Pismires, that to prevent the growing (and so the corrupting) of that corn which they hoord up for their winter-store, they bite off both the ends thereof,

Similies, Sentences, &c.

11

thereof, wherein the *generating power* of the *grain* doth consist. Thus, when we have committed any *sin*, we must *pray* to God so to order it, that the *procreation* thereof may be *destroyed*, and that by a true and unfeigned *sorrow*, we may *condemn* it to a blessed *barrennesse*, that there be no more of the *breed*.

Tho. Fuller's
Holy State.

More care for the Body than the Soul, condemned.

XLIII.

A Pelles, the famous Painter of Greece, having observed, that one of his Scholars had painted *Heleus*, set out with much gold and embroidery, said unto him, O *adolescens*, *quum non possis pingere pulchram*, fecisti *divitem*; Alas poor young man, when thou couldest not draw her *fair*, thou hast made her *rich*. Thus many do set a *fair* outside on the *body*, and utterly neglect the *inside* of the *soul*; pamper the *body*, but starve the *soul*; trick up the *body* with gold and silver, whilst the *soul* is naked of all grace and goodnesse.

Clem. Alexan.
Pedag. lib. 2.
cap. 13.
Mich. Jermin.
Com. on Prov.

The basenesse of Ingratitude.

XLIV.

A Thenaus reporteth of *Milesius*, that having bought a *Dolphin* alive, and letting him go again into the *Sea*; afterward, himself being cast away by *shipwrack*, and ready to *perish* in the midst of the waters, the *Dolphin* took him, and carried him *safe* to the shore. But, though it be more than probable, that the *truth* hath suffered *shipwrack* in this narration, yet the application is good; That it is more than *beastly ingratitude* for any man, to *reward* evill for good, not to be *thankfull* for a courtesie received.

Deipnosoph. lib.
13.
Mich. Jermin.
ut antea.
Ingratus vir do-
litum est perfora-
tum. Lucianus.

Every man to speak Truth to his neighbour.

XLV.

IN the body of Man, one Member will not *lie* to another, the *hand* will not *lie*, in telling what it toucheth; the *tongue* will not *lie*, in telling what it tasteth; the *eye* will not *lie*, in telling what it seeth; but every Member is a *true witness* to another, a true witness to his neighbour. And thus it should be in the *body Politick* of Government and Sociery, in the *Mystricall body* of the Church and Christianity, that seeing we are *members* one with another, every one should speak the *truth* to his neighbours and such should be the care of those especially, as *professe* Christianity, as to *lose* their breath, rather than to *use* their breath, in speaking any *untruith* of another.

Mich. Jermin.
ut antea.
Que vera sunt,
loqui, virum in-
genium decet.
Ephes. 4. 25.

A little with God's blessing goes far.

XLVI.

IT was a good saying of that poor woman, in the Book of Martyrs, who being threatened to have but a *little bread* one day, and a *little water* on the next; replied, *If you take away my meat, God, I hope, will take away my hunger*: If God give but a *little*, he can make that *little* serve the turn, and then *enough* is as good as a *feast*. Well then, is thy *provision* small? thy *appetite* shall be lesse. Is there but a *little meal* in the barrell, a *little oyl* in the cruse? God will make it *hold out*. Is that *little coorse*, and none of the finest? *Brown bread* and the *Gospell* (said Mr. Greenham) is good *cheare*; and indeed, *Brown bread*, and the *blessing of God*, is a rich *banquet*. It is not the *greatnesse* and *daintinesse* of the *fare*, nor the *cloathing* in soft raiment, but *God's good blessing* that doth nourish and strengthen the body of man. God makes *bread* to be a *staff* and a *stay* to *sariate* the righteous man, when the wicked may have the *staff* broken to them, but the *stay* taken away; they *eat*, and are not *satisfied*; they *drink*, but their *thirst* is nothing at all *quenched*.

Pag. 1874. edit.
ult.
Th. Plummer
a Serm. at St.
Paul's Lond.
1616.

Natura paucis
contenta.
Jovis omnia
plena.
Virgil.

Prov. 13. 25.

The things of this World, a great stop in the way to Heaven.

XLVII.

AS the *Reubenites*, having taken a liking of the Country which was first con-
quered, because it was commodious to the *feeding* of their Cattle, (though

Numb. 23.

Joh. Down-
ham's Warfare.
Solum non Ce-
lum amatur.
Rhemig. Rhet.

XLVIII.

Plotarch de co-
hibenda ira.

Isaiah Bur-
rough's Heart-
druissions.
Magnarum vi-
rium est negli-
gere cadentem.
Seneca. de
Mor.

XLIX.

R. Prior.
A Serm. at the
Funer. of Br.
Smith, 1632.
Vive memm le-
thi, hoc quod
loquitur inde est.
Persius.

L.

Plin. nat. hist.
lib. 10. cap. 20.
Th. Playter's
Serm.
Mat. 12. 43.
Ovid. Metam.

LI.

Gabr. Inchi-
nus de quat. no-
vissimū.
Si nunquam mo-
reretur, &c.
Bern. ep. 152.

it were far from the Temple, where they might have fed their souls) and there-
fore to enjoy it, renounced all interest in the land of Promise. Thus do the worldly
Reubenites of our times, they set their hearts and affections upon the earth, and
earthly vanities, because they are at hand, and fit to feed their sensuall and brutish
appetites, preferring it before the heavenly Canaan, and Temple of God's holi-
nesse, where their souls might be satisfied with those ravishing joyes, and transcen-
dent pleasures, which are at God's right hand for evermore.

The condonation of the Injured, is a conquest over the Injurious.

There is mention made of two famous Philosophers, falling at variance,
Aristippus and Eschines: Aristippus comes to Eschines, Shall we be
friends? Yes, with all my heart, saies Eschines. Remember (saith Aristippus) that
though I am your elder, yet I sought for peace. True, saies Eschines, and for this, I will
alwaies acknowledge you to be the more worthy man; for I began the strife, and you the peace.
This was a Pagan glasse, but may very well serve a great many fiery spirited Chri-
stians, to see their blemishes in. How usuall is it now for a man to say, I will be re-
venged upon such or such a one, he hath done me wrong, I will be even with him: and so
he may too. But I'll shew him a way how he may be above him. How's that? For-
give him; for by yielding, pardoning, putting up the wrong, he shewes power over
his passion, over himselfe, and that's a far greater thing, than to have power over
another.

Man alwaies in a dying condition.

Look upon a candle; how it saies before it be well lighted, or is drowned with
much moisture, or is puffed out with the winde, or is extinguished by the hand
of man, or goeth out of its own accord. So Man, if not entombed in his mothers bel-
ly, dyeth not in the cradle, withereth not growing up, be not conquered when ablest
to conquer, but doth hold out till old ages then, die he must. Una via vita, shut the
door of the Womb, and then no entrance into this World; but being here, mori-
endi mille figurae, so many are the passages hence, that there is no stopping of them:
So that poor, fragil, weak man, is alwaies in a dying condition, he dies daily,
1 Cor. 15. 31.

The Devill's aime, to strike every man with spirituall blindness.

The Eagle before he setteth upon the Hart, rolleth himself in the sand, and
then flyeth at the Stagge's head, and by fluttering his wings, so dustyeth his
eyes, that he can see nothing, and so striketh him with his talons where he listeth.
You may read of an unclean Spirit in the Gospell, which led the possessed man into
dry places. Now the sand and the dust, with which this Eagle the Devill filleth his
wings, are earthly desires, and sensuall pleasures, wherewith after he hath put out the
eyes of the carnall man, he dealeth with him at his pleasure. Mercury could not kill
Argus, till he had cast him into a sleep, and with an enchanted rod closed his eyes;
and the devill cannot hurt any man, till he have lull'd him asleep in security.

The obstinate Sinner deserving eternity of punishment; and why so?

Two men playing at Tables by an inch of candle in the night time, and be-
ing very earnest in their game, the candle goeth out, and they perforce give
over, who (no doubt) if the light had lasted, would have played all night very
willingly. This inch of candle is the time of life, allotted to a wicked man, who
is resolved to spend it all in sinfull pleasures and pastimes; and if it would last per-
petually, he would never leave his play: And therefore sith he would sin eternally
(though by reason the light of his life goeth out, he cannot) he deserveth eternall
punishment.

Civill diffention, attended by unciwill destruction.

It is said of the *Cranes*, that when they fall out amongst themselves, the fight is so fearfull and fierce, that they beat down one another, and so are taken as they fight. This shewes the fruits of civill diffentions, the case of such as will divide one against another, till they become a prey to the publick Enemy; whereof the Apostle giveth warning, *If ye bite and devour one another, take heed lest ye be consumed one of another.*

A poor Child of God comforted with the hopes of Heaven.

It was a comfortable speech which the Emperour used to *Galba* in his childhood and minority, when he took him by the chin, and said, *Tu, Galba, quandag; imperium degustabis*; Thou *Galba* shalt one day sit upon a Throne. Thus it cheareth the Saints of God, how little, how mean soever in the eyes of the World, that they shall one day reigne with Christ, and be install'd with him, and receive as it were *Stallam in Choro, and vocem in Capitulo*, a seat in the Quire, and a voice in the Chapter of that blessed Temple which is above, whilst the whole world shall cry with those, *Vicit Deus, & Christus ejus*, The Lord and his Christ hath got the victory, the Lord and his Saints do reigne for evermore.

God's choice of eminent Persons to be exemplary to all others.

When God is disposed to hang up a Picture in his Church, to be well observed of all that shall come after, that the people which shall be born may praise the Lord, he doth it not by limning and painting, but by the art of *cutting and embroyderie*: For, the Painter deales but in colours, ordinary colours, which, according to the strength of his imagination, he tempers, and laies out to the view of the eye; but the Embroiderer, he deals in more costly matter, takes the cloth of gold and silver, which he mangles into a thousand pieces, bits, and fragments, to frame and set out his curious Imagery. So Almighty God being to adorn his Church, not with blocks and stones, but with some rare pictures of Christian virtues, works not these in ordinary colours, men of low degree; but in gold and silver, men of eminency, Princes, and Nobles, and great Estates. *Abraham*, a great, rich, and mighty man, a Patriarch of his Country, was first tempted in his son, and then set up for an example of obedience. *Moses*, another Prince and Potentate, was first afflicted in Egypt, and then erected in the Church for an image of meeknesse. *David*, a King, first persecuted by *Saul*, and then accounted a statue of uprightness. *Job*, the greatest man in all the East, was, and many others since him, have been pull'd in pieces with a thousand miseries, but in the latter end shall be blessed up, as patterns of patience and princely resolution. These are such as God first mangles, and cuts into bits and pieces, with crosses, calamities, and deep temptations; but afterwards, when he finds them suppled and humbled with sorrow and repentance, he makes up again into most heavenly and angelicall forms and images, to be looked on by us, in the Church Militant, and to look upon Him in the Church Triumphant.

The Church's Enemies are in God's hands.

The story sets out *Neptune* in a Statue, holding those two terrors of the Sea, *Scylla* and *Charibdis* in chains, with this inscription, as if calling to the ships:

Pergite securi per freta nostra rates.

*Ships, securely sayl on
I through our watry Ocean.*

And

LII.

Aristot. *hist. Animalium.*

Gal. 5. 15.

LIII.

Sueton in vita Cl. Nero. Wall. *Son's ornament*, & *Serm.* 1616. *Magna ramen spes est in bonitate Dei*: Ovid. *epist.* Theodoret. *hist. lib. 6. cap. 22.*

LIV.

Joh. Williams B. Lincoln. *Serm. at a Fast*, Westminster, 1628.

Gen. 22. 12.

Numb. 12. 3.

Psal. 88. 21:

LV.

Vinc. Cartari. *Imagini de Dei d' Antichi.*

Job 41. 2.
Esa. 37. 29.
Ad cuius toni-
trua contremis-
cunt, &c.
Tertul. ad Sca-
pulam, cap. 28.

And let all drooping spirits lift up themselves in this assurance, that God holdeth the Church's enemies in chains, having his *hook* in their nose, and his *bridle* in their lips; so that when they seem to be *beyond* and *above* all bounds and limits whatsoever, even then, if he do but utter his voice, in token of his commanding power, it is enough to make their Chariot-wheels drive heavy, and to crush them into Atomes.

LVI.

A singular Saint is a pretious Saint.

B. King's lett.
on Jonah.

De tot modo
millibus unus.
Ovid.

AS the morning *Star* in the midst of the clouds, and as the *Moon* when it is at full; as the flower of the *Roses* in the spring of the year, and as the *Lillies* by the springs of waters; as the branches of the *Frankincense* in the time of summer, and as a *vessell* of massy gold, set with all manner of pretious stones, and as the *fat* that is taken from the Peace-offering: So is one *Henoch* that walketh with God, when others walk from him; one *Rahab* in *Jericho*; one *Elias*, that boweth not his knee to *Baal*; one *David* in *Maseck*, one *Hester* in *Shushan*, one *Judith* in *Bethulia*, one *Joseph* in the Sanhedrim of the *Jewes*, one *Gamaliel* in the Councill of the *Pharisees*, one *Innocent* and *Righteous man*, in the midst of a crooked and forward Generation.

LVII.

The glory of God is to be the aime of all our actions.

Rob. Harris's
Hezekiah's re-
covery.
1 Cor. 10: 31.

2 King 9. 12.
2 Sam. 19.

A Friend gives me a *Ring*, I'll wear it for his sake; a *Book*, I'll use it for his sake; a *jewell*, I'll keep it for his sake; that is, so, as may best expresse my love, and report his goodnesse. And were we truly thankfull to our God, we would then use all his tokens for his sake, do all things to his glory; we would eat our meat to Him, wear our cloaths to Him, spend our strength for Him, live to Him, sleep to Him, die for Him, &c. thus we should do: But alas, we use his blessings, as *Jehu* did *Jehoram's* messengers, *David*, *Goliath's* sword, we turn them against their Master, and fight against Heaven with that health, wit, wealth, friends, means, and mercies, that we have from thence received.

LVIII.

Gods infinite Power in the Resurrection of the Body.

As and Monu-
ments, p. 1785.
Tibi absit quod
ad resuscitanda
corpora, &c.
Augustin. de
Civitate Dei.
lib. 22.
Th. Fuller Ser.
at S. Dunst.
East Lon. 1647

Esa. 9. 6.
Gen. 17. 1.

IN Queen *Marie's* daies, the body of *Peter Martyr's* wife, was, by the charity of that time, taken out of her grave, and buried in a dunghill, in derestation of that great Schollar her husband, sometimes *Professour of Divinity* in the University of *Oxford*. But when the tide was once turned, and that Queen *Elizabeth* of happy memory, swayed the Scepter of this State, her bones were reduced to their place, and there mingled with the bones of *St. Frideswide*, to this intent, that if ever there should come an alteration of Religion in *England* again, (which God forbid) then they should not be able to discern the ashes of the one from the other. Thus *Death* hath mixt and blended the bodies of men, women, and children, with the flesh of beasts, birds, and serpents; hath tossed, typed, and turned their ashes both into aire and water, to puzzle (if possible) the God of heaven and earth, to find them again, but all in vain: He can call for a finger out of the gorge of an *Eagle*, for a leg out of the belly of a *Lion*, for a whole *Man* out of the body of a *Fish*: If the devill, or thy corrupt reason, shall suggest, that this is impossible, make no other answer but this, *God is omnipotent, God is infinite.*

LIX.

Fears of the losse of Gospell-light more at home, than from abroad.

Bapt. Platina.
in Vita.

Dan. Featly's
Sermons.

POPE *Silvester*, when he was bid to beware of *Jerusalem*, for that whensoever he should come thither, he should surely dye; he thereupon flattered himself, that he should then live long enough, for he was sure, that he should never trevell thither; little thinking, that there was a Church in *Rome* of that name, into which he had no sooner set his foot, but he met with his evill Genius, as *Brutus* did

did at *Philippi*, and suddainly ended his wretched daies. Now it is not *Rome* in *Italy* which we so much need to fear, but *Rome* in *England*; nor *Amsterdam* in *Holland*, but *Amsterdam* in *England*: The *Popish* faction on one side, and the *Schismaticall* party on the other side, both of them fire-balls of dissention in the *State*, and of schism in the *Church*, to set all in a combustion.

Zeal and Knowledge must go hand in hand together.

Phaeton, in the Poet, takes upon him to drive the Chariot of the Sun; but through his inconsiderate rashness, sets the world in a combustion. What a Horse is without a Rider, or a hot-spur'd Rider without an Eye, or a Ship in a high Wind, and swelling sail, without a Rudder; such is Zeal without Knowledge. Knowledge is the eye of the Rider, that chooseth the best way; the bridle in the hand, to moderate the pace; the rudder in the ship whereby it is steered safely. St. Bernard hits full on this point, Discretion without zeal is slow-paced; and zeal without discretion is strong-headed; let therefore zeal spur on discretion, and discretion reyne in zeal.

Not so much the quantity, as the quality of Devotion, acceptable to God.

IT is said of Saul, *Duobus annis regnavit*, that he reigned two years over *Israel*, when notwithstanding, according to the computation of men, he reigned twenty; but the Scripture reckons onely upon the daies of grace, not counting those at all which either went before, or followed after. A Musician is commended, *non tam multum, sed tam bene*, not that he played so long, but that he played so well. And thus it is, not the daies of our life, but the goodness of our life; not the length of our prayers, but the fervency of our prayers; not the measure of our profession, but the sincerity of our profession, that is acceptable unto God Almighty.

The deceitfulness of Riches.

Hee that sees a flock of birds sitting on his ground, cannot make himselfe any assurance, that therefore they are his own, and that he may take them at his pleasure. Thus he that hath riches, and thinks himself fully possessed of them, may be deceived, and soon deprived of them; a small spark of fire may set them flying, a thiefe may steal them, an unfaithfull servant may imbezle them, a souldier, a wrack at sea, a bad debtor at land; there's a hundred waies to set them packing: They have wings, and hop from branch to branch, from tree to tree, from one man to another, seldom to him that is the true owner of them.

Glory is to be given to God onely; and why so?

That workman should do ill, who having built a house with another man's purse, should go about to set up his own Arms upon the front thereof; and in *Justinian's* Law it was decreed, That no workman should set up his name within the body of that building, which he made out of another man's cost. Thus Christ lets us all at work, it is he that bids us to fast, and pray, and hear, and give almes, &c. But who is at the cost of all this? whole are all these good works? Surely God's. Man's prerty is so great, that he cannot reach a good thought, much lesse a good deed: All the materialls are from God, the building is His; it is His purse that paid for it: Give but therefore the glory and the honour thereof unto God, and take all the profit to thy self.

God

A dangerous fire that begins in the bedchamber. W. Cant. Pref. to reply against Fisher.

LX.

Ovidii Metam. lib. 2. Importabilis absque scientia est zelus, &c. Serm. 49. in Cant.

LXI.

1 Sam. 15. 1.

Josiah Shute Serm. at St. Mary Woolnoth Lombard street Lond. 1623.

LXII.

Isidor. Pelt. Got. in Epist.

Joh. Davenport Ser. at St. Laur. Jury Lond. 1617.

LXIII.

Joach. Myning Schol. in lib. 3. Infitat. Fonsca. Quadrag. Serm.

Jovis omnia plena. Virgil.

LXIV.

God must be loved for himself onely.

Funerall Sermons.

Deus propter seipsum diligendus est, Ambros.

You shall have a man *scrape and crouch*, and keep a do with a man he never saw or knew before, one that he is ready, it may be (when his back is turn'd) to *curse*; but yet he will do this for his *almes*, for his *gain*, to make a prey, a use of him some way or other: this man *loves* his almes, *loves* his prey, *loves* his bounty; but all this is no argument of *love* to the man. Thus, for a man to make towards God, and to seem to *own* him, and to be one of the generation of those that *seek his face*, to *addresse* himself in outward conformity, and many other things, by which another may (if he have no other ground) judge charitably of him; yet all this is *nothing*, except a man may *discern* something, that may give him a *tast*, that his spirit doth uprightly and sincerely *seek* God, that he *loves* God for God himself, that he *loves* Grace for *grace* its self, he *loves* the Commandments of God, because they are *God's commandments*, &c. And thus it is, that our *love*, our *desire* after God must be carried *sincerely*, not for any *by* and *base* resp *As what* soever.

LXV.

Every motion towards God, is not a true motion towards God.

Matt. Day, sun. Sermon 16 19

In omnibus rebus principia sunt diligenter consideranda. Fr. Guichard lib. 1.

There be many things that *move*, and yet their *motion* is not an argument of life: A *windmill*, when the wind serveth, *moveth*, and *moveth* very *nimbly* too; yet this cannot be said to be a *living creature*; no, it *moveth* only by an *external* cause, by an *artificiall* contrivance; it is so framed, that when the wind sitteth in such or such a corner, it will *move*, and so having but an *externall* motor, and cause to *move*, and no *inward* principle, no *soul* within it to *move* it, it is an argument, that it is no *living creature*. So it is also; if a man see another man *move*, and *move* very fast in those things, which of themselves are the *maies* of God; you shall see him *move* as fast to hear a *Sermon*, as his neighbour doth, is as forward and hasty to *thrust* himself, and *bid* himself a guest to the *Lord's Table* (when God hath not *bid* him) as any. Now the question is, What *principle* sets him a work; if it be an *inward* principle of life, out of a *sincere* affection, and *love* to God and his *Ordinances*, that carrieth him to this, it argueth, that man hath *some* life of *grace*: but if it be some *wind* that bloweth on him, the *wind* of state, the *wind* of law, the *wind* of danger, of penalty; the *wind* of fashion or custom, to do as his neighbours do: If these, or the like, be the things that *draw* him thither, this is no argument of life at all; it is a *cheap* thing, it is a *counterfeit* and *dead* piece of service.

LXVI.

God is not to be provoked to anger.

Dan Fearly clavis.

Esa. 8. 11.

Heb. 12. 29.

The gods of the *Gentiles* were senseless stocks and stones, not able to *apprehend*, much lesse to *revenge* an injury done unto them. Well therefore might the Philosopher be bold with *Hercules*, to put him to his *thirteenth* labour, in seething of his dinner; and *Marial* with *Priapus*, in threatening him to throw him into the *fire*, if he looked not well to his *Trees*. A child may *play* at the hole of a dead *Aspe*, and a silly woman may *strike* a dead *Lion*; but who dare *play* with a living *Serpent*? who dare *take* a roaring *Lion* by the beard? Let *Christians* then take heed, how they *provoke* the living God, for *He* is a *consuming* fire, and with the *breath* of his mouth, he is able to *throw down* the whole frame of *Nature*, and *destroy* all *creatures* from the face of the earth.

LXVII.

Religion and Unity, the onely supporters of Church and State.

It is not possible, that those things which are *knit* together by a bond, should *hold* fast together, after the *bond* it self is *broken*; nor can a *finew* *hold* *steddy* the joynt, if it be *sprayed*, or *broken*, or *cut* assunder. Religion is the *band* of all *society*, the strongest *finew* of Church or *Commonwealth*; God forbid there should be any

any rupture, any sprain in this sinew. The like of *Unity*; Pluck if you can a *beam* from the body of the Sun, it will then have no *light*; break a *branch* from the Tree, it will bear no *fruit*; sever a *River* from the Spring, it will be soon *dried up*; cut a *member* from the body, it soon *dies*; cast a *Pumice-stone* into the water, and though it be never so big, while it remains *entire*, and the parts *whole* together, it will *swim* above water; but *break* it once into *pieces*, and then every *piece* of it will *sink* to the very bottom. Thus, both *Church and Commonwealth*, which are supported, and as it were held up by *Religion and unity, peace and concord*, are ruined and destroyed by *discord, dissention, schism, and faction*. *O tam bonum quam jucundum*; How happy are such a *People*, such a *Nation*, such a *Church*, such a *State*, as live together in *peace and unity*!

Peace with Men will make our peace with God.

When upon newes of *earthquakes*, and other *prodigious signes*, the *Sooth-sayers* foretold great calamities that were to befall the *State of Rome*, unlesse the *wrath* of the gods were suddenly *appeased*; the *Orator* determineth the point most divinely; *Faciles sunt deorum ira, &c.* God will be easily *reconciled* to us, if we be *reconciled* one to another. And most true it is, we cannot be *one* with God, so long as we are *one* against *another*: when we are at *peace* one with another, then God will be at *peace* with us; and if God be at *peace* with us, all creatures shall be in *league* with us, so that neither devill nor man, nor any thing else, shall have any power to hurt us.

The great folly of too late Repentance in any thing.

It was a sad confession, that, by the testimony of a **reverend ear-witness*, I drop'd from the mouth of a very considerable person in *Scotland*; viz. That it was true, he, with the rest of his *Nation*, had buried *Episcopacy*, and their *antient Monarchy*, in one and the same *grave*; but upon the sad consequences of it they would be content to *tear up* the very earth of that *grave* with their teeth, so that they might but raise both of them up again. And such is the *precipitate folly*, and *madnesse* of many, that are at this day to be found in the midst of us, who *act ill* at the first, and then to their great *griefe*, consider what they have so *acted*; such as have, and do still, run headlong upon one *mischievous* designe or other, and then, *Phrygian-like*, repent when it is too late, wishing that *undone* which is *done*; whereas one day they will finde, to their great *losse*, that the safest course had been, with prudent *Prometheus*, to have *foreseen* a danger, and shun'd it, then with foolish *Epimetheus*, in the want of due *consideration*, to go on, and be deservedly punished.

The Church robbed of her maintenance, upon pretence of Reformation.

Dionysius the Tyrant, entring into a *Temple of Idolls*, took away from the chiefest amongst them, a *Cloak of gold*; and being demanded why he did it, his answer was, *This Cloak is too heavy for the summer, and too cold for winter*. Taking likewise a golden *Beard* from *Aesculapius*, he said, *That his father Apollo having no beard, there was no reason his son should wear any*. But this was but a *mask* for his coverousnesse. And thus it is with some in these daies, they will strip the *Church* of her *maintenance*, to keep the *Clergy* from *lazineffe*; and they tell us, that the *King's Daughter* is all glorious *within*; so as they may *pocket up* her *Rayments* of needlework, and fine gold, it is no matter how she is *without*. They *professe* encouragements to the *Ministers* of the *Gospell*, and in the mean time *pare off* a great deal of their necessary *maintenance*. But let them know, ** That it is scandalous maintenance that makes a scandalous Minister*; and ** that a beggerly clergy, is alwaies the signe of a bankrupt Religion*.

Dan. Featly, ut antea.

Cyprian de simplici. Pralat.

Fulcrum imperiorum est servare Religionem & Unitatem. Lips. in prefat. ad Politicos.

LXIX.

M. Tul. Cicero. de Arusp. respon.

Dan. Featly's Sermons.

LXX.

* B. D. Sarum. Ioh. Spotswood Hist. of Church of Scotland, in Epist. to the Reader.

Axiom. iur. And. de iur. Mich. Apostolus in par. m. iis.

Serò sapiunt Phryges. Erasmus. Adag. Prov. 22. 3.

LXXI.

Justin. hist. lib. 51.

Christ. Fonseca Sermon. Quadragesimal.

* Sr. Ben. Ruard's Speech. * Jam. Sibald's Sermon at Spittle, 1638.

LXXII.

Christ. Fonse-
cca, ut ante.

Time to be well used.

MAny sitting up so long at play, are necessitated to go to bed darkling. This our living in this world, is a kind of playing or gaming, whose bed is Eternity: Let us then study to give over this play in some good time, and not stay at it; till the very snuffing and topping of the candle go out, lest darknesse overtake us, and we take up our lodging in hell to all eternity.

LXXIII.

Epist. 2.

D. Bangrove's
Serm. at St.
Marg. Westm.
1624.

Christ and the good Christian are companions inseperable.

IT was the pride of Seneca, and he boasted much, *Ubique ago, Demetrium circumfero*, That wheresoever he went, he bare Demetrius with him. O that we could but say the like of God, *Ubique ago, Deum circumfero*, Wheresoever I go, I bear Christ Jesus with me, not in a materiall Crucifix, or a visible Picture of him wrought in gold, or framed in silver, but the sweet remembrance of my blessed Saviour, that is ever with me; the print of his love, the example of his vertue, the image of his goodnesse, the record of his mercy, all the miracles that he wrought for my conversion, all the miseries that he endured for my liberty, all the indignities that he sustained for my salvation; the power of his death, the triumphs of his Crosse, the glory of his rising, the comfort of his appearing, is that which I lay as Camphire between my breasts, that which I hugge with all my soul; wheresoever I go, whatsoever I do, Christ is still with me, (saith the devout soul) as the lot of mine inheritance, as the crown of my felicity.

Nobile par.

LXXIV.

Com. in loc.

J. Donne,
Serm. at St.
Pauls Lond.
1627.

How the Spirit is said to be quenched in our selves and in others.

Quench not the Spirit, 1 Thessl. 5. 19. *Nec in te, nec in alio*, (saith Aquinas) Quench it not in your self, by forbearing to hear the Word preached; quench it not in others, by discouraging them that do preach, for so St. Chrysostom understands the place, taking an example from the Lamp that burnt by him whilst he was preaching: You may quench (saies he) this Lamp, by putting in water, and you may quench it, by taking out the oyl. So a man may quench the Spirit in himself, if he smother it, or suffocate it with worldly pleasures and profits: And he may quench it in others, if he withdraw the favour, or the maintenance which keeps the Preacher in a carefull discharge of his duty.

LXXV.

In his book of
Precepts.
Uxor bona cha-
ra supellez.

To be carefull in the choice of a Wife.

IT was the advice of the late E. of Salisbury to his son, That as in a project of War to be foiled once by the Enemy, it would be very hard to recruit, so in the choice of a wife, to err but once, is to be undone for ever; and the rather, because, as in a Lottery, there may be an hundred blanks drawn, before one prize; many a bad Wife made choise of, before one, that may become a fit helper, is so much as thought on.

LXXVI.

Gen. 6. 16.
Mat. Stiles, a
Sermon at St.
Pauls.
Dan. 6.
Gen. 18.

Contemplation and Action are requisite for every good Christian.

Noah is commanded, to make a window in the top of the Ark, and a dore in the side of it; a window is for the eye to look out at, a dore is for the whole body to go out. And he that will ever be a good Christian, must not onely make a window for contemplation, as Daniel did, at which he prayed thrice a day; but a dore for action, as Abraham did, at which he sat once a day. At the window of contemplation he must meditate with a very good heart, to keep the Word; at the dore of action he must go out, to bring forth fruit with patience.

No quietnesse in the soul, till it come to Christ.

Nicaula the Queen of Saba could never be quiet in her own Country, till she came to Solomon; but when she saw his glory, and heard his wisdom, then her heart failed her, she had enough, she could desire to see and hear no more. So the soul of a true Christian can never be quiet in the strange Country of this world, till it come to Christ the true Solomon, the King and Prince of peace eternall.

The true Christian takes no comfort in this World.

Edward the third, having the King of Scots, and the French King, his prisoners here in England, both together at one time, held royall Jufts in Smithfield; the Juft being ended, he feasted both the Kings sumptuously at supper; after supper, perceiving the French King to be lad and penfive, he desired him to be merry as others were. To whom the French King answered, *Quomodo cantabimus cantica in terra aliena?* How shal we sing songs in a strange land? If the French King after all this princely pastime, and stately entertainment, took it so heavily to heart, that he was kept prisoner out of his own Country; great then must needs be the mourning of every good Christian, for his captivity here in this world, that he is forced to sojourn in Mesheck, and live in the tents of Kedar; that he must make his abode here below, especially seeing, that he neither hath such welcome in the world, as the French King had in England; neither yet is England so far from France, as Heaven (the place of his desires) is from them both.

Man's nature is altogether sinfull.

The Irish History tells us, that the City of Waterford gives this Posie in her Armes, *Intacta manet*, because since it was first conquered by Henry the 2 d. it was never yet attainted, no not so much as touched with treason. It is said also, that the Isle of Arran in that country, hath such a pure aire, that it was never yet infected with the plague. It cannot be said thus of the Nature of man, that it is either so clear from treason as that City, or that it is so free from infection as that Island is; for, our very reason is treason, our best affection is no better than infection, if it be well sifted in the sight of God: *In many things we sin all*, Jam. 3. 2.

The Law of God a perfect Law.

There is a saying, *New Lords, new Lawes*. Good Lords make good Lawes, Tyrants make cruell Lawes, and Fooles make absurd Lawes. Inerrability is not tyed to the chair of the best Law-giver; Councils, though Oecumenicall, may, and have erred. That Law which was suitable to former times, is repealed in these, and these may not hereafter be approved in those that follow. But the Law of God is a perfect Law, ever in force, unalterable, so full, that it needeth not to be eeked out by any Traditions, or human inventions whatsoever; which to do, were in effect no more, than to add supernumerary limbs to a compleat body.

The guilt of Innocent blood crying to Heaven for vengeance.

IT is reported of Philip the 2 d. King of Spain, that besieging the Town of St. Quintin, and being to make a breach, he was forced with his Cannon, to batter down a small Chappell on the Wall, dedicated to St. Lawrence: in reparation to which Saint, he afterwards built that famous Chappell in the Escoriall in Spain, for workmanship, one of the wonders of the world. Most sure it is, that many Churches and Chappells of the God of St. Lawrence, have been laid waste by the late Warrs of Christendome; and which is more, (and more to be lamented)

LXXVII.

Th. Playfer's Sermons.

LXXVIII.

Ral. Hollingshed's Chron.

Th. Sutton's Disce vivere. Vbi Christus incipit dulcescere, necesse est amarescere mundum Bern, in Sermon.

LXXIX.

Rich. Stanlithurst de rebus Hybern. Th. Playfer's Sermon. Unicusque dedit vitium naturae creatae. Properit. lib. 2.

LXXX.

Dr. Gillingham, a Sermon at Allhall. in the Wall. Lond. 1647.

Psal. 25.

LXXXI.

Guiliman, de felici successu. Phil. 2.

Th. Fuller's
Good thoughts
in bad times.

many living Temples of the holy Ghost, Christian people of all conditions, of both sexes, have been causlessly and cruelly destroyed. But how shall the Nations ever be able to make recompence? what compensation can there be, for such effusions of Christian, Protestant blood? God of his infinite goodnesse forgive that debt, which they of themselves are no way able to satisfie.

LXXXII.

To joy in the light of the Gospell.

Arcana, hist.

Procopius reports, that neer to the Pole, where the night endures many months together, the Inhabitants in the end of such a long night, when the Sun begins to appear, get up to the tops of the Mountains, striving who should have the first sight of that desired Creature; and so no sooner do they see it, but they deck themselves in their best apparell, and with mutuall embraces of joy, congratulate each other, saying, *Ecce Sol*, Behold the Sun, the Sun appeareth! How then should we rejoyce in the happy light of the Gospell? How should we live and love together, when after such a long Egyptian night of popery and superstition, the Sun of Righteousnesse is risen unto us? It was once light onely in Goshen, and all Egypt dark besides; In Jury onely was God known. But now, *Ecce sol*, light is come into the world: *Lux mundi, non lux modii*, the Sun of the Gospell is so full, that it is but opening the casements of our hearts, and it flowes in upon us. Let us rejoyce and be glad thereat.

Joh. Boys's
Sermons.

Exod. 9. 26.
Psal. 76. 1.

LXXXIII.

Censurers condemned.

Joh. Beys
ut antea.

Henry the 7 th. in derision of Star-gazers, asked one (who had before prophesied of his death) this question; *What shall be side me this Christmas?* The cunning man forsooth answered, he could not tell. *What then I pray thee* (quoth the King) *shall become of thee?* To this he answered likewise, that he knew not. Well then, said the King, *I am then more learned in thy Science, than thy self; for I know, that thou shalt be committed to prison, and there lie fast all this Christmas, for a juggling companion.* What this silly man could not tell by the influence of the Stars, as concerning the bodies of men, there is an hypocriticall generation of censurers of others, but justitiaries to themselves, that can tell what will become of the souls of themselves and others: This man is a poor carnall man, that man is a pretious Saint; one man is damned already, another man is in heaven: As for their selves, they know their place in Heaven as perfectly, as their pew in the Church, which they have a key to. But the blessed Spirit of God hath long since branded this wicked censorious generation, and checks them plainly, *who art thou that judgest another mans servant, to his own master he standeth or falleth*: And so shalt thou.

Sunt aliqui qui
de omnibus male
judicant, &c.
Greg. moral.
lib. 6.

Rom. 14. 4.

LXXXIV.

Grace in the heart cannot be smothered.

Joh. Preston's
Covenant.

Take a River, let it be dam'd and stopped up, yet if the course of it be natural, if the vent and stream of it be to go downward, at length it will overbear, and ride triumphantly over: Or, let water that is sweet be made brackish, by the comming in of salt-water; yet, if it naturally be sweet, at the length it will work it out. So it is with every man, look what the constant stream of his disposition is, look what the frame of it is; that which is most naturall and inward to a man, though it may be dam'd up, and stop in such a course for a while, yet it will break through all at the last; and though there be some brackish, some sinfull dispositions, that may break in upon a man; yet he, by the grace of God will wear them out, because his naturall disposition, the frame of his heart, runs another way.

ExpeDas furcā
licet, usque re-
curret.

Impossible,

Impossible, but that a true Christian will be a thankfull Christian.

LXXXV.

IF a man, being wearied through a tedious and long journey, should rest himselfe at the foot or bottom of some Tower or Castle, and should be exceedingly tormented at the same time with hunger and thirst, and that one in that Tower or Castle should reach unto him as much meat and drink, as he desired; could he possibly contain himself, but that he must needs look up, to see who it is that thus relieved his necessity? So it is not possible, but that a true Christian, that lives daily upon the almes-basket of God's providence, should be a thankfull Christian, and cast up his eyes to Heaven, that he may see who it is that thus liberally furnisheth him, in the time of his so great extremity.

Lud. Grana-
toris. De pec-
catorum.
In omibus gra-
tus Deo bene-
fectori.
LXXXV. lib. 4.

A factious spirited Man, unfit for the work of the Ministry

LXXXVI.

MArtianus, Bishop of the Novatians at Constantinople, having ordained Sabbatius, a Jew, Priest; and finding him afterward to be a turbulent man, *Uti-
nam super spinas*, &c. (saith he) O, would to God I had laid my hands on briers, rather on such a man's head. And it is to be feared, that many now in these daies have just cause to besbrow their fingers, for ordaining them, whom they have no sooner put into the Ministry, but they become the Ringleaders of faction and schism, against that very Authority, which ordained them.

Socrates hist.
lib. 9. cap. 20.

Procul hinc,
procul ite no-
centes. Statius.

Bitter Spirits, no gracious Spirits.

LXXXVII.

Pliny tells of Cleopatra Queen of Egypt, that in her wanton bravery at a supper, made for Marcus Antonius, she dissolved a Pearl in vinegar, and drank it off, and prepared another, both which were valued neer five thousand pounds. But oh, the many pretious Pearls of patience, humility, love, brotherly kindness, &c. worth many thousands of gold and silver, that are dissolved by the vinegar-sourness of mens spirits, in these sad distracted times, in these sharp dissensions that are amongst us.

Nat. hist. lib. 9.
cap. 39.
Borogh's
Heart-divisions,

We must not be carelesse hearers of the Word.

LXXXVIII.

AS market-folk returning from the market, will be talking of their markets, as they go by the way, and be casting up of their penny-worths when they come home, reckon what they have taken, and what they have laid out, and how much they have gotten. So should we, after we have heard the Word publickly, confer privately of it with others, at least meditate on it by our selves, and be sure to take an account of our selves, how we have profited that day by the Word, that hath been spoken to us, and also by other religious exercises, that have been used of us. And as the market-man counteth that but an ill market-day, that he hath not gained somewhat more or lesse; so may we well account it an ill Sabbath day to us, whereon we have not profited somewhat, whereon we have not increased our knowledge, or been bettered in our affection; whereon we have not been either informed in judgment, or reformed in practise; whereon we have added nothing to our Talent.

Th. Gataker's
Gain of godli-
nesse.

Debet totus fe-
stivus dies ex-
pendi in operi-
bus Sanctis.
R. Grithad.
in Decalog.

Protestant Religion, the onely comfortable Religion to die in.

LXXXIX.

AS an eminent * Prelate of the Church of Rome said of the Doctrine of Justifi-
cation by faith onely, that it was a good supper-doctrine, though not so good to break-fast on: So it must be acknowledged of our reformed Religion in generall, that although it be not so plausible and pleasant a Religion to live in, as some other may be; yet it is the onely comfortable Religion to die in, as being that which settles a man upon the true Rock, and gives a sure footing to his Faith, when all the supersti-

* Steph. Gar-
diner.

In Epist. ad B.
Lube's works.

superstitious devices of man's brain, do like *sand* fail, and moulder away.

XC.

God brings good out of evill, for his People's good.

Franc. Godwin de Praesulibus Angl.

Jer. Borogh's Heart-divisions

Robert Holgate, who was sometimes Arch-Bishop of *Canterbury*, because he could not peaceably enjoy his small Living in *Lincolnshire*, in regard of the litigiousnesse of a neighbouring Knight, comming to *London* to right himself, he came into the favour of King *Henry* the Eighth, and so got by degrees the Arch-Bishoprick of *Tork*; he thought he got well, by the quarrelling of this wrangling Knight. So let every man say of that *strife* and *contention*, that *disorder* and *confusion*, that it is *foelix contentio*, & *foelix confusio*, a happy *contention*, a happy *disorder*, when the *strifes* of men shall put him upon those *providences* and *duties*, which shall be so *blessed* unto him, as to *forward* his getting into the *favour* of the most high God, and the enjoyment of *peace*, and to the *admiring* of his free grace, who hath *brought* him into so great a *good* from so great an *evill*.

XCI.

The World like a Fisher-man's Net.

Math. 13. 47.

Th. Gataker's Gain of godlinesse.
Luk. 6. 7.
August. in Palm. 76. 5.

Rom. 2. 7.

The *World* is not unfitly compared to a *fishing-net*, the end of the *world* to the drawing up of the *nets*. While the *nets* are down, there is *nothing* said to be *caught*; for the *nets* may break, and the *fish* escape: But at the end of the *world*, when the *nets* are drawn up, it will then evidently *appear*, what every man hath *caught*; and then those that have *fished* for riches, or gain, soveraignty, and power over their brethren, for the honours and preferments of this *world*, may say with *Peter*, *Domine, tota hac nocte laboravimus*, &c. Lord, all this night have we laboured, and *caught nothing at all*. They *dreamt* of riches, and honours, and powers; but being now *awake*, they *find* nothing in their hands at all. But those that have here *fished* for godlinesse, for peace, for the honour of God, may say, *Domine, in verbo tuo resia dimisimus*, &c. Lord, at thy word we have let down our *nets*, and have *caught*, yea, we have *caught abundantly*; we have *fished* for godlinesse, and have gotten life eternall; for *grace*, and we have gotten *glory*; for *goodnesse*, and we have gotten *God himself*, who is the fountain of all *goodnesse* and *glory*.

XCII.

God and his Graces go together.

D. Staughton's Sermon.

When the *King* removes, the *Court* and all the *Carriages* follow after, and when they are gon, the hangings are taken down, nothing is left behind but bare walls, dust and rubbish. So, if *God* removes from a man, or a Nation, where he kept his *Court*, his *Graces* will not *stay* behind, and if *they* be gone, farewell *peace*, farewell *comfort*; down goes the *hangings* of all *prosperity*, nothing is left behind but *confusion* and *disorder*.

XCIII.

A government of the Tongue required.

Hist. tripart. lib. 8. cap. 1.
Marul. lib. 4. cap. 6.

B. Lake on Psal. 51.
Psal. 32. 51.
Psal. 12. &
57. 8.
Digito compefec labellum.

Socrates, the Ecclesiasticall Historiographer, reports a story of one *Pambo*, a plain ignorant man, who came to a learned man, and desired him, to teach him some one *Psal*m or other. He began to read unto him the 39 *Psal*m, *Dixi, custodiam*, &c. *I said, I will look to my waies, that I offend not with my tongue*. Having passed this first verse, *Pambo* shut the book, and took his leave, saying, That he would go learn that point first. When he had absented himself for the space of some months, he was demanded by his Reader, when he would go forward. He answered, That he had not yet learned his old lesson; and he gave the very same answer to one that asked the like question, forty nine years after. Such a hard thing it is to rule this unruly member of the *tongue*, that it must be kept in with a bit and a bridle, bolts and bars. It was *David's glory*, and it is *our shame*. It is now held to be a piece of *Religion*, to be offensive with the *tongue*, to slander, revile, and backbite their neighbours; nay, such a sinfull liberty have men taken to them-

themselves, as to *speake evill of authority*, to throw dirt in the face of *supream power*, forgetting that of St. James, *He that seemeth to be religious, and refraineth not his tongue, that man's religion is in vain.*

Jan. 1. 16.

Forgetting of Injuries past is necessary, upon a making of Peace.

XCIV.

Thrasibulus feared, there would be exceeding heart-burnings amongst the Athenians; that those who had been banished, would be *revenged* on those, they judged the causes of it; and the other would be *enraged* against them: Therefore Thrasibulus got the People to joyne with him in a Law, which they called *Amnestia*, that all former wrongs should be forgotten; and that they should live lovingly and peaceably hence forward one with another, as if such *breaches* had never been amongst them. Thus, when God shall restore peace to a Kingdome or State, and set all to right, the addition of such an *Amnestia*, an Act of Oblivion, will be very necessary, not to rip up old things, but that there be a line of forgetfulness drawn over them; otherwise, such will be that extream bitter *exasperation*, and deadly *rage* of mens hearts one against another, that whatsoever peace shall be concluded, if it be not made exceeding sure, the *Pacification* is like to be but the foundation of greater evils to come.

Val. Max. lib. 4. cap. 1. Sigonius de rebus Atheniens.

Cicero in Philip.

Jer. Borogh's Heart-divisions Ne malorum memineris. Val. Max.

The silent Christian is the sound Christian.

XCv.

What a noise do the poor souls make in the streets of London, when they cry their commodities; each telleth what he hath, and would have all hearers take notice of it; and yet (God wot) it is but poor stuff they make such an outcry about: You cannot hear of any of the rich penny-fathers talk of the *mony-bags* that they have in their chests, or what *treasures* of rich wares the Merchant hath in his warehouse; *altum silentium*, not a word of that; every man rather desires to hide his wealth, and when he is urged, is ready to *dissemble* his ability. No otherwise is it in the true *spirituall riches*, he that is full of true saving grace, and good works, affects not to make *shew* of it to the world, but rests sweetly in the comforts of a good conscience, and the silent applause of God's Spirit, witnessing with his own. Whiles on the contrary, a *vaunting* of our own worth, or parts, or merits, argues a miserable *indigence* in them all.

B. Hall Occasion. meditat.

Quedam melius laudantur silentio quam oratione. Plutarch.

A totall deprivation of Grace in the heart of man, is deplorable.

XCvi.

The taking back of any good thing doth much *amplifie* the deprivation; but how much more doth it *amplifie*, that nothing is left behind? Though the harvest be carried away, yet if there be some *gleanings* behind; though a Tree be cut down, yet if there be a root left in the ground; though the Sun go down, yet if it be twilight: Those small *remainders* of greater Goods, are no small *refresings* to a loser. It doth a man some good, to keep some *monuments* of his better estate, especially when they are *pledges* of some sparkle of good-will towards us, continuing in Him, upon whose just displeasure we forfeited all. Thus, as God in favour gives the *holy Spirit*, so in displeasure doth he take Him away; and we cannot guesse better at the measure of his displeasure, than by the measure of the deprivation; if he take it but in part, then he tempers mercy with judgment; but if he leave no sparkles of grace that may be kindled again, if there be such a row made, that there is no hopes of rallying, then we become *Lo-rubama*, Hof. 1. we are clean shut out of the bowells of his compassion.

B. Lake on Psalm 51.

Miserum est si sine spiritu sumus.

God is the onely object of his Children's delight.

XCvii.

He that truly loveth his friend, transporteth himself often to the place where he was wont to see his friend, he delighteth in reading his Letters, and in handling the gages and monuments that he hath left behind him; how grateful is the sight

Th. de Trugillo Theaur. Concionar.

Ante omnia in
omnibus Deus
est.

sight of any thing, that *presents* unto him the memoriall of his *absent friend* ? And thus the child of God, to *testifie* his love to him, *transporteth* himself often to the place, where he may find God in his Sanctuary, amongst his Saints; he *delights* in *reading* his Letters, the *Scriptures*; he *delights* in *eating* those holy monuments and pledges, the *Sacraments*, which he hath left behind him, as *tokens* of his good-will, untill he come again.

XCVIII.

Magna Charta
Anglia.

A peaceable disposition is a God-like disposition.

BY the Lawes of *England*, Noblemen have this *priviledge*, that none of them can be bound to the *Peace*, because it is supposed, that a *noble disposition* will never be *engaged* in brawls and contentions; It is supposed, that the *Peace* is alwaies bound to them, and that of their own accord, they will be alwaies carefull to preserve it. It is the base *bramble* that rends and teares what is next unto it. Gentlenesse, mercy, goodnesse, love, tendernesse of other's sufferings, are the *greatest ornaments* of a noble spirit; and where it is *sanctified*, the *grace* of God *shines bright* in such a heart.

XCIX.

Christ's victory over Satan.

gler. de il-
lit. viris Germ.
cap. 9.

WHEN *Mahomet*, the second of that name, besieged *Belgrade* in *Servia*, one of the Captains at last got upon the wall of the *City*, with his Colours displayed. A noble *Bohemian* espying this, ran to the Captain, and clasping him fast about his middle, asked one *Capistranus*, standing beneath, whether it would be any danger of damnation to his soul, if he should cast himselfe down headlong with that dog, (so he tearmed the *Turkish* Captain) to be slain with him? *Capistranus* answered, That it was no danger at all to his soul. The *Bohemian* forthwith tumbled himself down, with the *Turk* in his arms, and so by his own death onely, *saved* the life of all the *City*. Such an exploit as this, *Christ* plaies upon the *Devill*; the *Devill*, like the great *Turk*, besieged not onely one *City*, but even all *Mankind*; *Christ* alone, like this noble *Bohemian*, encountered with him: And seeing the case was so, that this dog the *devill* could not be killed stark dead, except *Christ* died also, therefore he made no reckoning of his *own life*, but gave himself to death for us, that he onely *dying* for all the *People*, by his death our deadly enemy might for ever be *destroyed*.

P. Jovii. hist.
Th. Playfer's
Serm.

C.

Propriety in God is the onely comfort.

Rich. Holdf-
worth's Serm.
at Merc. Chap.
Lond. 1627.

EVERY man *naturally* loves that which is his *own*, and if the thing be *good*, it doth him the more *good* to look upon it. Let a man walk in a fair meadow, it *pleaseth* him well; but it will *please* him much more, if it be his *own*, his eye will be more curious in *prying* into every part, and every thing will *please* him the better; so it is in a corn-field, in an orchard, in a house, if they be *ours*, the more contentedly do they *affect* us: For this word *Meum*, is *suavissima amoris illecebra*, it is as good as an *amatory* potion. So then, if God the Lord be lovely, how much more lovely should he be in our eyes, if he be *our Lord* God, and doth *appropriate* that infinite good that he hath unto us? And who would not joy to be *owner* of that God, which is *independent*? He is what heart can *desire*, and who can but *rejoyce* in having *Him*, in having of *whom*, we can want nothing?

Qui habentem
omnia habet.

CI.

Killing of men heretofore made ordinary.

Onuphr.
Panvin. de lu-
dis Circens.

THE *Romans* at the first, used to set wild Beasts upon the Stage to kill one another; and after this, they came to be delighted to see *Gladiatores* and *Fencers* kill one another; and thirdly, they were much *affected* to see men cast unto the wild beasts, to be *devoured* and *torn* in pieces; so that from the sight of killing of Beasts, they delighted to see Men killed. And was not this our case? by swea-
ring

ring and lying, we came at last to *killing*: Thus were we broken out, and blood touch'd bloods, bloods in the plurall. He that hath *killed* one, careth not to *kill* an hundred; a dogg's neck was formerly cut off with more reluctancy, than the pretious *life* of man was *taken* from him. *Killing* of men was but sporting, like that of the young men at the pool of *Gibeon*. Fooles make a sport of sin, and so did men, of the crying sin of *murther*. But if the *Sword* had thus plaid *Rex* any longer, it would have been bitterneffe in the end, which God in the greatneffe of his mercy hath of late years prevented.

Joh. Weemle
Pourtraiture.
1 Sam. 26. 2.
Homicidarum
condicio fit de-
plorata, &c.
Plutarch, de
legibus.

Reverence to be used in the service of God.

CII.

Valerius Maximus tells a story of a young Nobleman, that attended upon Alexander, while he was *sacrificing*; this Nobleman held his Censer for Incense; and in the holding of it, there fell a coal of fire upon his flesh, and burn't it so, as the very *scent* of it was in the nostrills of all that were about him; and because he would not disturb Alexander in his service, he resolutely did not stir to put off the fire from him, but held still the Censer. If Heathens made such a do, in *sacrificing* to their Idoll-gods, that they would *mind* it so, as no disturbance must be made, whatsoever they endured; what care should we then have of our selves, when we come to *worship* the high God? Oh that we could *mind* the duties of Gods *worship*, as matters of high concernment, as things of greatest consequence, that so we might learn to *sanctifie* the name of our God in the performance of duty, more than ever we have done.

Lib. 6.

Jer. Borogh's
Heart-divisions.

Templa petas
supplex, &c.

The condition of Temporizers.

CIII.

It is observable, that the *Hedghog* hath two holes in his siege, one towards the South, another towards the North; now when the southern wind blowes, he stops up that hole, and turns him northwards; and then when the north-wind blowes, he stops up that hole likewise, and turns him southward again. Such Urchins, such Hedghogs, are all *time-servers*, they do all things for the *time*, but nothing for the *truth*; they *believe* for a *time*, as long as the warm Sun shines on them; but as soon as any storm of *persecution* arise, by and by they have a starting hole to *hide* themselves in; they *turn* faces about, and change their *Religion* with the *Time*.

Plin. hist. nat.
lib. 7. cap. 38.

Th. Playfer's
Serm.
Tempora mu-
tantur & nos
mutamur, &c.

God doth not onely deliver, but also comfort his Children.

CIV.

The *Eagle* doth sometimes *carry* her young ones, onely from a dangerous to a safer nest; sometimes she *rouseth* them out of their sloath, and *directs* them where they may find their prey. Even so dealeth God with his children, he *freeth* them from danger, and *bringeith* them to comfort. He did not onely *bear* the *Israelites* on the Eagles wings of *protection*, which shewed a *deliverance* from evill; but he *brought* them to himself, wh ch shewed a *bestowing* of good.

Ulysses Aldro-
vand. Ornitho-
log.
B. Lake on
Exod. 19.

How a man is said to pray continually.

CV.

Though in the old Law, the *Priest* did not *continually* offer sacrifices unto the Lord, yet fire was *continually* burning upon the Altar, and never went out. So, though we do not *continually* offer to God the calves of our lips, yet the fire of devotion, and spirituall fervency, must *continually* be burning in our hearts, and never go out: And this is the true meaning of the Apostles exhortation, *Pray continually*; not *pray continually* with the tongue, as though that should never *lie still*; but, *pray continually*, meaning with that part, which doth indeed never *lie still*, except we be *still*, and that's the *Heart*.

Levit. 6. 12.
Sr. Rich. Baker
on the Lord's
Prayer.

1 Thess. 15. 17.

CVI.

*A bad reformation of a Church, is the deformation of the Church.*Xyphilin. in
Adrian.J. Woodnoth's
New descant on
old Records.

IT was the complaint of the Emperour *Adrian*, when he lay a dying, Many Physicians have destroyed the Emperour, meaning, that their contrary conceits, and different directions, had hastned his death, and cut him off before his time. Just thus, there are many censurers and correctors of our, not sick, but sound *Religion*, approved by the sacred Scriptures, and attended by the blood of many faithfull Martyrs: There are so many *Reformers* and *Rectifiers*, of all ages, sexes, and degrees, of all professions and trades, that take upon them to order our Church, according to the crooked line of their own severall imaginations, that they have almost reduced all things in it, into a *Chaos* and *confusion*, and so spoyled and defaced one of the most compleat Churches, for Doctrine and Discipline, decency and order, now extant in the Christian world.

CVII.

*Carnall pleasure to be changed into Spirituall pleasure.*Cælius, lib. 19.
cap. 6.
Ælian. variar.
hist. lib. 3. cap.
14.
Th. Playfer's
Serm.Deo servire li-
bertas est.
Hieron. in
Epist. ad Sim-
plicianum.

IT is reported of one *Leonides* a Captain, who perceiving his Souldiers left their Watch upon the City-walls, and did nothing all the day-long, but quaff and tipple in *Ale-houses*, near adjoyning; commanded, that the *Ale-houses* should be removed from that place where they stood, and be set up close by the Walls, that seeing the souldiers would never keep out of them, at the least they might watch as well as drink in them. So, because we itch after *delight* and *pleasure*, we must needs have, and we cannot be kept from it; God hath appointed, that we should take *delight enough*, and yet serve him never a whit the lesse: For, it is no part of Gods meaning, when we enter into his *sweet service*, that we should be debarred of all *delight*, but onely that we should change the cause of our *delight*, *delight* of the service of *sin*, into a *delight* in the service of *God*. *Isaac* must not be sacrificed, but the *Ram*, all rammish and rank *delight* of the world, not *Isaac* i.e. all spirituall *laughter*, all ghostly *joies*, all heavenly *delight* and *pleasure*.

CVIII.

*The manifestation of God in severall respects.*B. Lake on
Exod. chap. 19.

A. R. 14.

Psal. 145. 15.

Esa. 60. 1.

Sorte tua con-
tentus abi.

THe Sun doth manifest it self, first, by day-light, and that is common to all which dwell in the same Horison, unto which the Sun is risen; some have more than day-light, they have also the *Sun-shining* light, which shining light of the Sun is not in all places, where day-light of it is. Finally, the Sun is manifest in the Heavens in his full strength, for the body is present there, which none can endure but the *Stars*, which become *glorious bodies*, by that speciall presence of the Sun amongst them. In like manner God, in whom all things live, and move, and have their being, doth manifest himself unto some, by the works of his generall providence, of which St. Paul speaks, *God left not himself without witnesse*, &c. This manifestation of God is like the day-light, it is common to all, it is an universall grace: *The eyes of all things look up unto thee*, &c. There is a second manifestation, and that is more particular, but to some onely; it is like the *Sunshine*, it is that manifestation which God vouchsafeth to his Church, of which *Esay* speaketh, *Arise, shine, for thy light is come*, &c. for, in comparison of the Church, the rest of the World sitteth in darknesse, and in the shadow of death. The third and last manifestation, is that which God maketh of himself in Heaven, to the Angels and Saints, the clearest and fullest whereof a creature is capable; and those which partake this presence of God, become thereby glorious *Saints*, more glorious than the *Stars*, which receive their resplendent lustre from the aspect which they have to the Sun's body; so that it seemes, there are those who are in better case than we are, and there are those who are in worse; and therefore we must thank God for our present advancement, and remember, that we make forward unto that *necessesse*, unto which God is reserved for us in the Heavens.

The seven Sacraments of the Papists, not of divine Institution.

CIX.

When *Christ* feasted that great multitude with five loaves and two fishes, it is observed, that the five loaves were of the Baker's making, and the two fishes of God's making. The Papists stilly maintain seven Sacraments in their Church, viz. Baptism, the Eucharist, Matrimony, Orders, Penance, Confirmation, and extreme unction. But most sure it is, that the two first onely are of God's making; in the other five appears the knavery of the Baker, they are of the Pope's making, and not of God's.

Matth. 14.
Joh. Boys's
Posfills.

Christian Liberty abused by the Sectarian party.

CX.

Cambyses demanding of his Counsellours, whether he might not marry his sister by the Law of the Land? They answered, That they found no Law, that allowed a brother to marry his sister; but one, that permitted the King of the Persians to do as he list. Thus our proud, peevish, *Sectarian Libertines*, impatient of Government, a rebellious and obstinate people, cannot in all the Scripture find any sound or seeming proof, for their foul rebellions against lawfull Authority; neither can their fall prophets, their chief counsellours, find out any such places for them; but therefore they use in a wrong sense, so to enlarge and amplifie the great benefit of our Christian liberty, (the which indeed is a freedom from all hellish slavish fear, but not from a holy and son-like fear; a freedom from the curse, but not from the obedience; from the damnatory, but not from the preceptory part of the Law) that they have now made simple people, little seen in heavenly matters, believe, that the reins lie loose upon every Christian's neck, and they left to their own disposalls; that there is a liberty purchased for Christians, a *quidlibet audendi*, to do what every man liketh, and to live under no obedience to Governours, whether Ecclesiasticall or Civill.

Herodot. hist.
lib. 3.

Joh. Wood-
noth's New
search on old
Records.

Quod liceat
nescimus adhuc,
et cuncta lice-
re, credimus.
Aulon.

How to take Pleasure safely.

CXI.

He that handles a *Hedgehog* takes him by the *heel*, and not by the *head*, other- wise he may chance to beshrew his fingers; for, though it seem to be but a poor silly creature, not likely to do any great harm; yet it is full of bristles or prickles, whereby it may annoy a man very much. Thus must we take pleasures, not by the *head*, but by the *heel*, considering not the *beginning*, but the *ending* of them; for they may seem to be little or nothing dangerous at the first, yet after- wards, as with bristles or prickles, they will pierce through the very conscience with pains intolerable.

Claudius Vi-
cxmont.

Nocer emptya do-
lore voluptas.

The Secrets of God's Counsells not to be pryed into.

CXII.

The *Israelites* charge is, They must not presume to go up to the Mount. And indeed, a boundary were no boundary, if it might be passed. A man knows by his ground, that an Inclosure is no Inclosure, if it may be common. But how much more must this be conceived of the Inclosure of God, that ground which he hath fenced unto himself for a sanctuary. We must take heed then of profaning the Sanctuary of God, and venturing in sacred things further than he giveth leave. Curiosity in this kind hath been the mother of Heresies, when men have been busily witty in searching into, rather than believing of, that profound Article of the Creed, concerning God the Father. Man that is not able to understand his own Nature, (David confesseth, such knowledge is too wonderfull for him) dreameth, that he can comprehend the nature of God. Others have lost themselves, whilst they have di- vided into the mysteries of the Incarnation, who are not able to understand their own Regeneration. Thus they busie themselves, as some have done, to know where Lazarus's soul was, when his body lay three daies in the grave, and in the mean time care not what becomes of their own souls; so that, what with the cu-

B. Lake's Ser.
on Exod. ch. 19.

Psal. 139. 6.

Que Deus oc-
ulta esse voluit
non sunt scru-
tanda.

Prosper. de vo-
cat. gentium.
Tua quoque nihil
refert percontari
definas.
Terent.
Roni. 12.

ous, Cur, Why, of some, and *Quomodo*, How, of others; there hath been manifold *passing* the bounds, *climbing* the mount, and *intrusions* upon God, and the things of God. There hath been a great deal of *foolish knowledge* in the world, *prying* into God's Ark, *enquiring* into things not revealed; so that as there needs a *spur* unto good and saving knowledge, so a *bridle* to restrain and keep men in, from that knowledge which is *curious* and *presumptuous*: And blessed is that *discretion* which maketh *wise* so *sober*.

CXIII.

Ministers to be wise Master-builders.

Wil. Atterfol
on Philemon.

1 Kin. 12. 32.
Qui ordinant
indignos eisdem
subjacent panis
Chrysost. de dig-
nit. sacerdot.

HE that hath an *house* to build, will not admit of every *workman* that offereth his help, or that is *commended* by others, or will *labour* best cheaps but he will be fure to have the most *experienced*, the most *able workman*. Thus it was, when the Tabernacle of God was to be *builded*, they took not rag and rag from amongst the *refuse* of the Congregation, but such as were *filled* with the Spirit of God, in wisdom, in understanding, in knowledge, and in all *workmanship*. And shall we then *choose* or commend to the *Ministry*, to the *spirituall building* of the house of God, every *cobler* and *bungler*, insufficient, illiterate persons, either *Jeroboam's Priests*, that were of the *lowest* of the people; or such as *Eli's sons*, who were the *lewdest* of the people.

CXIV.

Parity in the Church or State, not to be admitted.

Plutarch. Mo-
ral.

Afr. Wood.
noth ut antea.
* The Level-
ling party.

Ordine servato,
mundus serva-
tur. Lucan.
Cant. 6. 4.
Rom. 13.

LYCURGUS being importuned to establish a *popular Estate* amongst the *Lacedemonians*, that so the least and the meanest, and most unfit to *rule*, might bear *like sway* with the greatest and wisest, fitly answered, *That he who most desired it, should begin it first at home in his own house*; presuming, that in a private house or family, *parity* would never be *liked*. And thus, there have been * *some* both in Church and Commonwealth, that so earnestly long'd for *equality* in the one, and *parity* in the other, that they would no longer *dispute* for it, but fell to *fight* for it; and since they could not *bring* it in with their *tongues*, they would therefore take help of their *hands*. But it were to be wished, that all so *minded*, would learn some wit from *Lycurgus*, in their anger; and first *weigh* in judgment, by the *poise* of wisdom, in the *ballance* of indifferency, hanging upon the *beam* and rule of *Right*, the inconvenience of *pulling down* all *Officers*, and setting up *community* of *Rule* in an *Army*; and then consider, whether the like *equall Masterdom* may be justly put upon the *Church*, which is an *Army with banners*; or such a *levell flatted* upon the face of the *Commonwealth*, which is to consist of *Governours* and *Governed*.

CXV.

The true Christian's hopes of Heaven.

* Founder of
the great Libra-
ry at Oxon.

Th. Playfer's
Serm.

Job 19. 9.
Alii flammis
exusti, alii ferro
perempti, &c.
Euseb. hist. lib.
8. cap. 11. 12.
Heb. 11.
Credula vinum
Spes foveat, &
melius cras fo-
re semper ait.

SIR * Thomas Bodley, that great advancer of Learning, did give for his Arms *Three Crowns*, with this *Posie*, *Quarta perennis erit*; as if he should have said, These three Crowns which I bear in my Coat, are but the difference of my House and Gentry; but, *Quarta perennis erit*, the fourth Crown which I look for in Heaven, shall be everlasting and immortall. That fourth, though it be but *one Crown*, yet shall be worth all those *three Crowns*; yea, three thousand more than such as those are: The fourth shall be *eternall*. Thus it is, that the men of this world may abound in *such things* as may make them seem *more excellent* than their neighbours, may be *crowned* with *Rose-buds*, with *outward pomp* and *splendour*: But this *Crown*, if not taken off their heads by *violence*, will fall of it self by *mortality*, and then there's an end of all *their hopes* and *honours* both together. Now the state of many of the dearest of God's children here in this life, is not usually so *eminent* and *illustrious*: they *wander* up and down in *sheep-skins*, and *goat-skins*; are made a *by-word*, a *laughing-stock*, the *drunkard's song*; and instead of *roses*, they are *crowned* with *thorns*, and for the testimony of a good conscience, many times with *martyrdome*. Yet here's their *comfort*, that there is a *crown of life*, of *righteousness*,

oufneffe, immortall, incorruptible, laid up for them in the highest heavens, which God the righteous Judge will set upon their heads in that day, when all their enemies shall be cloathed with shame and confusion of face for ever.

What true Repentance is.

In is an *aversion* from God, and *conversion* to the World; *Repentance* therefore must shake off the *World*, and embrace *God*. Nazianzene sets it forth in a very fit resemblance, comparing the *soul* to a pair of *writing Tables*, out of which must be washed whatsoever was written with *sin*, and instead thereof must be entred the writing of *grace*; both these are necessary in *true repentance*: God hath dedicated both parts in His *own Repentance*, for as when He *repented* of the evill intended against us, He doth not onely give over to *hate* us, but also He doth *embrace* us with *love*: Even so, when we *repent* of our sins against God, we must not onely cease for to *hate* Him, but begin to *love* Him also.

Content, a great blessing of God.

One observes concerning *Manna*, when the People were *contented* with the allowance that God gave them, then it was *very good*; but when they would not be *content* with God's allowance, but would be gathering more, then saies the Text, *There were worms in it*. So when we are *content* with our conditions, and that which God disposeth of us to be in, there's a *blessing* in it; but if we must needs be *reaching* out for more than God hath allotted, or to keep it longer than God would have us to have it, then there will be *worms in it*, a canker to eat it, a mosh to fret it, nothing at all that is *good*.

Not to envy each others Gifts or Preferments.

It is said of one *Pelaretus* a *Lacedemonian*, that standing for a *place of credit*, to be one of the 300. which was a *degree of honour* at *Sparta*; and missing of it, though a man *highly deserving*, yet he was so far from *complaining*, or *grudging*, or *grudging* thereat, that when others marvelled at his *contentment*, and enquired of his reason, he told them, *That he rejoiced at the happinesse of that Commonwealth, that it had three hundred men more worthy to govern than himself*. But how many are there in these times of *clearer judgment*, wherein it is apparently known, that true godlineffe teacheth every man *contentment*, to move in that *Orb* and *place* where God hath placed him, with that *portion* that God hath given him: Yet, as fore eyes are offended at clear lights, so they fret at the *brightnesse* of other men's fortunes, virtues, and prosperity, and *envy* because of other mens wealth or honour. How many *rage* and *storm* like *Aeolus*, not that 300. nor three, but *some one* eminent person, is *preferred* before them.

Riches have wings.

It is a tearm amongst *Falconers*, that if a *Hawk* flie high, *she lessens*, O *she lessens*, (saith the Falconer); but if she *soar* yet higher, then he cries out, O *she vanisbeth*, *she vanisbeth*. And it is now found to be true by sad and wofull experience, that *Riches* are upon the *wing*, and have of late by one means or other, taken such a *flight* out of many men's purses, that they have *lessened* and *lessened* every day more and more, and are now at present by the continuance of time, even as good as quite *vanisbed*.

Rulers and Governours are the supporters of a Commonwealth.

There is a *generation* of men that are *murmurers* and *mutineers*, such as speak evill of *Authority*, and do withdraw their necks from *obedience*, upon this ground

Manet aspera.
(Caro.)
Revel. 1. 10.
1 Tim. 4. 8.
1 Cor. 9. 15.

CXVI.

B. Lake Serm.
on Luk. 3.

Scelerum si be-
ne puniet, Era-
denda, &c.
Horat.

CXVII.

Alph. Tostatus.
Jer. Borrough's
Heart-divisions
Exod. 16. 20.

CXVIII.

Plut. Appoph-
thigm.
Alterius rebus
non macrescit
opimis.

Mr. Wood-
not u i antea.
Inuide, quid sus-
piras? Proprium
ne malum, an
alienum bo-
num? Basil.

CXIX.

Th. Fuller's
Serm. at S.
Clem. Lond.
1647.

CXX.

Plutarch. in
Coriolan.
Val. Max. lib.
8. cap. 9.

Menenius A-
grippa.

B. Lake's
Sermon on Esa.
chap. 9.

Non populus
causa gubernat-
oris, sed guber-
nator, &c.
Plato apud
volat.

ground, That *Superiours* live by the sweat of the *Interior* brows, being themselves devoid of care; their quarrell is like that in the Apologue, The out ward members of the *body* fell out against the *stomack*, they complained of his *lazineſſe*, and their own *painfulneſſe*, and therefore conspired to starve him, and ease themselves; they even discovered their folly, for soon after, the *hands* began to faint, and the *leggs* to falter, and the *whole body* to pine: Then, and not till then, they perceived, that the *stomack*, which they condemned as *lazy*, laboured for them all, and that they were beholden to the *labour of the Stomack*, that themselves had any strength to labour. So it is in the *body Politick*, though the State of the *Prince* or *Ruler* be supported by the *Commons*, yet the spring of the *Commonwealth* is the providence of the *Prince*; and soon will the *Streams* dry, if that *Fountain* be dam'd up.

CXXI.

The Devill a deceiver, deceived by Christ.

Joh. Andrews,
a Sermon at S.
Paul's, Lond.
1616.

Plal. 22. 6.
Greg. Nyſſen.
Orat. cap. 13.

A Fisherman, when he casts his *angle* into the *River*, doth not throw the *hook* in, bare, naked, and uncovered, for then he knowes the *fish* will never bite; and therefore he *hides* the *hook* within a *worm*, or some other bait, and so the *fish* biting at the *worm*, is caught by the *hook*. Thus *Christ* speaking of himself, saith, *Ego verus & non homo*; he coming to perform the great work of our Redemption, did cover and hide his Godhead within the *worm* of his human Nature: The *grand water-Serpent*, *Leviathan*, Job 40. 20. the *Devill*, thinking to swallow the *worm* of his Humanity, was caught upon the hook of his Divinity; this *hook* stuck in his jawes, and tore him very sore; by thinking to destroy *Christ*, he destroyed his own Kingdome, and lost his own power for ever.

CXXII.

A young raw Minister is blame-worthy.

Laert Diogen.
in vita.

Erasmi in Adag.
ex Suida.
Mr. Wood-
noth, ut antea.
Quis homo est
tanta confiden-
tia ut sacerdo-
tium, &c.
Plaut. Rud.
Barbarus has
segetes? Virgil.

Pythagoras bound all those whom he received into his School, to five years silence, that they might not flie nor be chirping on every hedge, before they were fledg'd; that as soon as ever they crept from the shell, they might not aspire to the house top; that their tongues might not run before their wits; that they might hear sufficiently, before they spake boldly. And so strong was his *αὐτὸς ἔφα*, so much did his word prevail with them, that faithfully and constantly they obeyed his commandement. Many *Tutors* now adaies, though wiser and better than *Pythagoras*; yet, seeing their young ones too forward to make wing, cannot possibly beat them back into the nest, cannot keep their *Pupills* within the limits of learners five years, no, nor four years, till they have taken some Degree in Schools; but they must needs in all haste take upon them the sacred profession of *God's word*; and not onely some thin, obscure, ignorant *Roguel*, some *Parishes* of the Country; but *Jerusalem*, and the chief Cities, but the greatest *Congregations*, and most knowing people, must take notice of their ripe and rare intelligence, in their own, though raw in other mens opinions. Being drunken with pride, they delight to be seen in the most publick Assemblies, as there are some that must needs shew themselves in the Market or Fair, being drunken with wine, or some meaner liquor.

CXXIII.

The blessed Trinity cooperate in the righteous man's Prayer.

Alphonf. ab
Avendano in
Matth. cap. 5.

Rom. 8. 34.

IF a great King should encourage a poor man in his suit, and say unto him, *Alas poor man, I perceive thy distresse; do but draw up thy petition, and I will give thee a satisfactory answer*; this would be a ground of great hope: But if he shall say, *Go to my Secretary, and bid him draw it up thus and thus, and in this manner*, would not this be a matter of greater comfort? Yea, but if he shall say to the *Prince his Son*, standing by him, *Do you present this poor man's petition into my hands*, what unspeakable comfort must this needs be? And just thus *God* dealeth with his children; *God* heareth our prayers, the blessed *Spirit* draweth them up, and *Jesus Christ*, the Son of *God*, presenteth them to his Father. Without all doubt, great is the comfort of that poor soul, that can by prayer have two or three walks a day upon this *Mount Tabor*, and

and with holy *Moses*, converse with *God* in three Persons, on the *Horeb* of fervent Prayer; for then, with *Jacob*, he sees the sweet vision of *Angells*, ascending and descending, climbing up and down that *sacred Ladder*, which stands betwixt Heaven and Earth; at the top of it is the *Father*, the whole length of it is in the *Son*, and the *Spirit* doth firmly fasten it thereunto.

Christ's government is a peaceable government.

Divus Nerva (saith Tacitus) duas res olim insatiabiles conjunxit, Imperium & Libertatem; He spake with the most, that ascribed so much to *Nerva*, as that he should joine two such inconvertible things, as *Government* and *Liberty*, the one calling for *subjection*, the other intending nothing but *disorder*. But it may be truly said of *Christ*, that his Kingdom is a *Kingdom of peace*; his service, *perfect freedom*; that where he *reigns*, there is *peace*, and *free liberty* for every subject; so sweetly, so freely, so comfortably, are all things carried, where the *Scepter* of *Christ* is set up in the hearts of men.

Almes given to the Poor are the Giver's gain.

Their ordinary form of begging in *Italy*, is not after the manner of our *English*, I pray you bestow something on a poor man, &c. but, *Fate ben per noi*, Do good for your own sakes. So those that are *courteous*, and *tender-hearted* towards others, εὐχόμενοι χάριζονται, they *gratifie* themselves, saith the mouth of Truth. The Lord that fed five thousand, could alwaies have fed Himself and his Disciples; but he would be *relieved* by the hands of Women, that so their *charity* towards him, might be an occasion of *benefit* to themselves. And so it is with us, we *please* not the poor so much by our *giving*, as we do *profit* our selves by their *receiving*.

Officers to be honest in their places.

Socrates, an *Athenian* Orator, in his counsell to *Demonicus*, (a young Gentleman, like to be called to a *great place*) saith unto him thus; Εὐ τῶν κοινῶν ἐπιμελεῖσθαι ἀποδιδάσκου, &c. That he should depart from a *Place* or *Office* conferred upon him, μὴ πλουσιώτερος ἀλλ' ἐνδύεσθαι, not *more rich*, but *more honourable*, then when first he undertook it. The instruction given by this *Heathen*, may shame many *Christians*; some *Officers* in these daies regard not, with what *dishonour* or *dishonesty*, they keep or leave their *Places*, so they may be *rich*; never fear, though they tread their *wine* out of other mens *grapes*, reap their *corn* out of other mens *fields*, so they may *store* their own houses with *provision*, so they may make their children *great*, and turn them into *Gallants*; they take no care, make no scruple, though they turn their own souls into hell.

Prosperity of wicked men destructive.

IT is said of the *Locusts*, that came out of the bottomlesse pit, that they were *like unto* Horses, and on their heads were, *as it were*, Crowns of gold; and their faces were, *as it were*, faces of men; and their hairs *as the* hair of a Woman, and their teeth were, *as it were*, the teeth of Lions, &c. Here are *quasi*, Horses; *quasi*, Crowns of gold; *quasi*, faces of Men, &c. Just such are all the *comforts* and *prosperity* of wicked men; their gold and their silver, but, *as it were*, gold and silver; their *prosperity* and *plenty*, but, *as it were*, prosperity and plenty; their *victories* and *successes*, but, *as it were*, victories and successes. But when the blessed Evangelist comes to set down a description of the *Locusts* tails, he doth not say, There were *as it were* stings in their tails; but in plain downright positive terms, There were stings in their tails, recall, true, not imaginary stings. And such is the *evil* that attends

CXXIV.

Annal. lib. 3.
Xyphilin. b. 11.

B. Lake's Serm.
on Eia. 9.

CXXV.

Relation di Bo-
tero.
Dan. Tutevil's
Essays.
Ephel. 4. 32.
Matth. 14. 1.
Joh. 4. 7.

CXXVI.

In Orat. ad De-
monicum.

Mr. Wood-
noth, ut antea.

Quocunque mo-
do rem.
Per fas & no-
fas.

CXXVII.

Sam. Faucer,
a Serm. at St.
Alphag. Lond.
1646.
Rev. 9. 10. 11.

Prospere hujus
mundi appetita-
rent habent vō-
ram. &c.
Aug. Epist. 38.

attends upon the *thriving* and *prosperous* estate of wicked men, there is a *sting* in the tail of it, such as is not *quasi*, but *realiter*, what it seems to be.

CXXVIII.

B. Lake's Ser.
on Esa. chap. 9.

De vitio rotan-
tur in vitium.
Greg. in Psalm
penit.

No peace to the wicked.

THere is no peace unto the wicked, saith my God, Esa. 57. He compares them to the *Sea*, still raging and foaming, casting out their own shame: And *Solomon*, unto *vanity*, adds *vexation of spirit*. It may be seen in the particular case of all *wicked* men, that surely they have *no rest*; no rest, *ab intra*, they never can light on that which doth *sistere appetitum*; which makes them *range* in their desires, in their endeavours, never finding where to *settle*: and *ab extra* too, they are *unquiet*; for, the *whirlwind* of God drives them like *chaff*, and like a *floud* it drives them down the stream. And indeed, how should they be *quiet*, that are compared to the *Sea*, which when there is no storm, cannot *stand still*, but hath his flux and reflux; and no wonder, for it is the *subject* of the *Moon*, than which, nothing is more *changeable*: A fit emblem of the *World*, upon which, whosoever dependeth, cannot be *stable*, when the world it self is so *unsteadfast*. And such is a *wicked man* too, *unstable*, *uncertain*, *disquieted*, *distracted* in all his waies.

CXXIX.

Nat. Hardy
Serm. at West-
minst.

Regis ad exem-
plum, &c.

Rulers actions exemplary

IF the *mountains* overflow with waters, the *valies* are the better; and if the *head* be full of ill humours, the *whole body* fares the worse. The *Actions* of *Rulers* are most commonly *rules* for the *People's actions*, and their *Example* passeth as *currant* as their *Coin*. If a *Peasant* meet *luxury* in a *scarlet robe*, he dares be such, having so *fair a cloak* for it. The *common People* are like *tempered wax*, easily receiving *impressions* from the *seales of great mens vices*, they care not to *sin* by *prescription*, and *damn* themselves with *Authority*. And it is the unhappy privilege of *Greatness*, to warrant by *example* as well other's, as its own *sins*; whilst the *unadvised Vulgar* take up crimes on trust, and perish by credit.

CXXX.

Ambros. Epist.
tom. 5.

Woodnoth,
ut antea.

Quocunque mo-
do rem.

Peace of the Church, pretious.

SAint *Ambrose* writeth, that *Theodosius* the *Emperour*, when he dyed, had a greater care of the *Church*, than of his *sickness*; his life was not *dear* unto him, so the *Church* might flourish after his death; so *peace* might be within her walls, and prosperity within her palaces. Such ought to be the care of every good *Christian*, to pray for the *peace*, to act for the *peace*, to contend for the *peace of the Church*: But so it is, that if men may enjoy *health*, and obtain *plenty* for the back and belly, wax *rich* and *great*, and live like *Emperours*, no matter which way *Religion* turneth, no matter how the *Church* fareth, either for the future, or the present; how it goeth with the *Church* they respect little, so themselves and their *Families* may *go on*; nay, which is yet a *worse symptom*, and bewrayeth the great power of *Sathan* over them, what *scruple* at all do they make, to pill, and *spoil*, and rob the *Church*, so as they may *enrich* themselves, and their *Families* thereby?

CXXXI.

Plutarch in vi-
ta &c. in Apoph-
thegm.

Sudandum est
is qui Magi-
stratum gerunt,
&c.
Cic. pro Sestio.

Publick men to have publick spirits.

Plutarch recordeth an excellent speech of *Pelopidas*, when going out of his house to the *Wars*, his *Wife* came to take her leave of him, and with tears in her eyes, praies him to look to *himself*: O my good wife (said he), It is for *private* *Souldiers* to be carefull of themselves, not for those in *publick* place; they must have an eye to *save other mens lives*. Such a *spirit* becomes every man in *publick* place; flesh and blood will be apt to *prompt* a man, that it is good to *sleep in a whole skin*, why should a man *hazard himself*, and bring himself into *danger*. But let such know, that men in *publick* places, are to have *publick spirits*, and to take notice, that though there

there be more danger by standing in the gap, than getting behind the hedge, yet it is best to be where God looks for them to be.

Every man to be employed in his Calling.

CXXXII.

NO Creature, though destitute of Reason, but keepeth his course, they let us see in their working, whereto they were ordained: The Sun giveth his light, the fire his heat, the water moistnesse, the earth beareth fruit. In all Creatures may be read this lesson, *Deus & natura nihil faciunt frustra*. And if Creatures, void of Reason, do so; much more should those that are endued with Reason, not to wrap up their Talent in a napkin, and hide it; but, as St. Peter adviseth, Every one as he hath received the gift, so he must dispose it.

B. Lake's Ser.
on Efa. chap. 9.
1 Pet. 4. 10.

Death strips us of all outward things.

CXXXIII.

Saladine, a Turkish Emperour, he that first of that Nation conquered Jerusalem, slyng at the point of death, after many glorious Victories, commanded that a white sheet should be born before him to his grave, upon the point of a spear, with this proclamation, *These are the rich spoiles which Saladine carrieth away with him, of all his triumphs and victories, of all the riches and Realms that he had, now nothing at all is left but this sheet.* Why then should we desire so much after other mens goods, and seek to get them by hook and by crook? Why should we devour houses, even widowes houses? Why should we encroach upon other mens fields, and seek unlawfully to joyne land to land, calling the lands after our own names, entayling them upon children's children, to make (as the Lawyers speak) a perpetuity? when at last, if we could conquer never so much, rake and scrape up all that we can reach, we must come to the pit with Saladine, and carry nothing away with us, but a shrouding mantle.

Coccius Sa-
bellie En. lib.
9. 5.
Bergomenfis.
lib. 12.
Platina. in
caelestin. 30.
Woodnoth,
ut antea.

Omnia mors a-
quat. Claudian

Selfishnesse condemned.

CXXXIV.

THere is a story of a Fool, who being left in a chamber, and the door locked when he was asleep; after he awakes, and finds the door fast, and all the people gone, he cries out at the window, *Oh my self, my self, Oh my self!* Such Fools have we now amongst us in these self-seeking daies; nothing but self is in mens thoughts, in their hearts, and all their endeavours; self-ends, self-policy; like that of Israel, an empty Vine, that brings forth fruit to her self. All seek their own, themselves, not the things of God; and it were just with God to leave such men to themselves hereafter, that look so much to themselves here in this World.

Steph. Mar-
shal's Ser. at
Westm. 1644

Hof. 10. 1.
Phil. 2. 21.

To blesse God for the peace of Conscience.

CXXXV.

When the Romans by conquest might have given Law to the Grecians at Corinth, in the solemn time of the Isthmian games, their Generall by an Herald unexpectedly proclaimed freedom to all the Cities of Greece; the Proclamation at first did so amaze the Grecians, that they did not believe it to be true; but when it was proclaimed the second time, they gave such a shout, that the very birds flying in the air were astonished therewith, and fell dead to the ground. But if you will have a better story, take that of the Jewes, who when at first they heard of Cyrus's Proclamation, and that the Lord thereby had turned the captivity of Sion, they confesse, that at the first hearing of it, they were like men that dream't; but afterwards, their mouths were filled with laughter, and their tongues with singing. Now the peace that the Grecians and the Jewes had, was but the peace of a People, or a Nation, and a great blessing of God too; but how much more reason is there, that our affections should be strained to the highest pitch of joy and thanks, when we hear of the Proclamation of the peace of conscience? that peace, which is not of our bodies, but of our souls; not of our earthly, but of our heavenly estate; a peace that

Titus Livius
in hist.

Psal. 126.
B. Lake's Ser.
on Hagg. ch. 1.

shall be begun here, that shall endure for ever hereafter; such a peace, as will make God at peace with us, reconcile us to our selves, and make us at concord with all the world.

CXXXVI.

A forraigne Enemy to be prevented.

T. Livii. Dec.
3. lib. 12.
Dan. Featly's
Serm.
Nihil vel par-
vum hostile à
tergo sit relin-
quendum. Nat.
Com. lib. 16.

Fabius Maximus kept aloof from the Carthagenian Army, upon an high hill, till he saw that Hannibal had worsted Minutius in the plain; but then he falleth upon him, and routs all his Troops: Whereupon Hannibal uttered that memorable speech, *I ever feared, that the cloud which hovered so long on the hills, would in the end pour down; and give us a sad shour.* The case is ours, we are together by the ears in the plain, as to the matter of judgment especially; but Fabius is upon the hill, there is a considerable party upon the mountains, a forraigne Enemy, that hath an eye upon our divisions, and if not prevented, may in all likelyhood, by the reason of our sins, be the destruction of us.

CXXXVII.

Husbands to bear with the Wife's infirmity.

Josh. Shute
Hagar and Sa-
rah.

Rom. 15.
Exod. 4. 25.
1 King. 21.
1 Pet. 3. 7.

Pretious things, whereof we make account, the weaker they be, the more tenderly and charily they are to be handled, as China-dishes, and Crystall-glasses, and the likes of all parts of the body, the eye is most tenderly used and touched. Now what things, what persons are more pretious than a wife? and yet withall a weak vessel, and therefore to be born withall. As the Husband is the stronger, so he must bear with the infirmities of the weak. The language of Zipporah was not so rough to Moses, as his was smooth to her; Ahab replies not to the upbraiding words of Jezebel; and they that do otherwise, may look big, and stand upon their headship and authority; but the wisdom that should be in such heads, as to dwell with their wives according to knowledge, is much to be questioned. And certainly, this is not to bear with the weaker vessel, but rather to crush and shatter, what they should but tenderly touch.

CXXXVIII.

The time of Repentance not to be deferred.

Joh. Preston's
Covenant of
God with Man.

Tolle moras:
semper nunc
disserere, &c.
Lucan.

The Charriot-wheels when they run, the second runs near the first all the day long, but never overtakes it. In a Clock, the second minute follows the first, but never reacheth it. So it is with all Cunctators in Religion, such as defer the time of Repentance, as the doing of it now and now; and to morrow, and to morrow: Now these little distances deceive us, and delude us; we think to do it in a short time, and by reason of the nearness and vicinity of the time, we think we shall do it easily, that we can take hold of that time: But it is not so; we are served just as Grasshoppers and Butterflies deceive children, when they think to lay their hand upon them, they hop a little further, and a little further, that at last they take them not at all. And thus do we cozen our selves, we lose our life, we lose our opportunity of grace, thinking that we may take it when we please.

CXXXIX.

Sathan's endeavour to hinder the hearing of God's Word.

Dan. Featly's
Clavis mystica.

Mark the Jaylors, they often suffer their Prisoners to have their hands and feet free, neither are they in any fear, that they will make an escape, so long as the prison-doors are sure lock'd, and fast bar'd. Thus dealeth Sathan with those men, that he holdeth in his captivity, he letteth them sometimes have their hands at liberty, to reach out an almes to the poor; and sometimes their feet at liberty, to go to Church, to hear the Word preached; but he will be sure to keep their ears, which are the gates and doors of their soul, so fast made up, that they shall hear nothing to their comfort; and if they do, it shall be to little purpose.

The Minister's Authority should be as much looked on as his sufficiency.

CXL.

TWO things are considerable in a *Minister*, his *sufficiency* and his *authority*: the people listen much to his *sufficiency*, but take little heed to his *authority*; and therefore come they to *Church*, rather to *judge* than to be *judged*, forgetting that many may be as *skilfull*, but none can be so *powerfull* in *binding* and *loosing*, as is the *Minister*. A *Judge* or a *Justice of Peace* may have *lesse Law* in him, than a private man, but he hath *much more power*, and they that appear before him, regard his acts according to *his power*: So should it be in the *Church*. But men fear the *Magistrates* that are under *earthly Kings*, because the pains which they inflict are *corporall*; our hands, our feet, *feel* their manacles and fetters: And did but our souls as *truly feel*, as indeed they should, the *Pastor's* binding and *loosing* of them, we would make *more account* of those offices than we do. And it were good we did so; for they so *bind*, as that they can *loose* again; but if we *neglect* them, when our Lord and Master commeth, he will *command* all contemners so to be *bound* hand and foot, that they shall never be *loosed* again.

B. Lake's Ser. on Haggai, chap. 2.

Sententia excommunicatio-
nis pastoris in-
tenda est.
Greg. in regiff.

Self-praises condemned.

CXLI.

CATO the elder, had that *commendations* given him by consent, which none in this time was thought fit to *deserve*, (except it were one) to be *Optimus Orator*, *optimus Senator*, & *optimus Imperator*: A most singular *Orator*, a most singular *Statesman*, and a most singular *Generall*: And yet this so singular a man, was so much given to *boast himself*, that his veriest friends were *ashamed* of him. And there was *Tully* too, a man so *excellently qualified*, that none but a *Tully*, that is, one admirably eloquent, was sufficient to *speak his worth*; and yet that is not unremembered by them, who were willing to *conceal* a blemish in him, that his *speech* which flowed from him as sweet as the *hony*, he made to taste as bitter as *wormwood* many times, by the *interlacing* of his own *praises*. But these were such, as saw *God* onely by the dim light of *Nature*, therefore the more excusable. What then shall become of them, that *know* their Masters will? such as by the *Sun-shine* of the *Gospel* cannot but discern, that; *He who is the greatest*, ought to *account himself* as the *least*; that, *It is not for the wiseman* to glory in his *wisdom*, nor the *strong man* to glory in his *strength*, nor the *rich man* to glory in his *riches*; but for him that gloryeth, to glory in this, that he *understandeth* and *knoweth* *God*, who is the *giver* of all things; yet do *expiscari sanam*, are never in the right *kue*, till *Mountebank-like*, they are *exposing themselves* in their own worth upon every stage: Surely such a *wise man* will prove a *fool*, such a *strong man* will turn his back, such a *rich man* will scratch a beggar by the head, when *God* shall call for an account of their *stewardship*, and to reckon with them for what they have received.

Plinii hist.
Plutarch in
Apophthegm.
Id. in Cicero.

Fulgosus lib. 8.
cap. 15.

B. Smith's Ser.

Luk. 9. 43.
Jer. 9. 23.

Hoc faciunt
stulti quos glo-
ria vexat inani-
tis.

Complaint of the want of Faith, is an argument of true Faith.

CXLII.

THERE is mention made of a *melancholly person*, who was so strongly possessed, that he complained he had *no head*, nor could be otherwise *perswaded*, than by that course which *Philotimus*, a learned *Physitian*, took with him, when he caused to be made a *cap of lead*, very weighty and heavy, and the same to be put upon his head, that feeling the *weight* thereof upon his head, he might be *perswaded* he had a head. Thus it is with weak *Christians*, their *complaint* of the want of *Faith*, is an argument of the being of their *faith*, wherein like this *Melancholly*, they think they *want* that, which indeed they *have*. And the same cure would do well with them, that was *sited* for him; lay upon them no other burthen, but the *weight* of their own burthen, the *burthen* of holy sorrow, and griefe, and doubtfull despair for their *wanting* of *faith*, (as themselves do deem) which is so *weighty*, as they are like to *sink* under it; yet that being laid upon the *head* of their *faith*, they may be asked, whether they *feel* any such weight, and are *pressed* under the hea-

Treatise of Melancholly,
pag. 215.

Joh. Negus's
Treatise of
Obedience.

vy burden of the same? which if they be, let them *never doubt* more, but that they *have faith*, and their *faith* hath both *head* and *heart* too, that hath *life* in it, which moveth the *sense*, and causeth that *feeling*, and worketh that holy *griefe* and *sorrow* so to *complain*, the whole soul being *quickned* thereby throughout, and all the *graces* of God's Spirit, that are therein.

CXLIII.

Conversion of Heathens to be endeavoured.

B. Lake's Ser.
on 1 Kin. 8. 37.

Matth. 6.

Here lies a great guilt upon *Christian states*, and this amongst the rest, that they have not been carefull to bring them that sit in *darknesse*, and in the *shadow of death*, to the knowledge of *Jesus Christ*. Much travelling there is to the *Indias*, *East*, and *West*; but wherefore? Some go to *possesse* themselves of the *lands* of the *Infidells*, but most for *commerce*; and by *commerce*, to grow richer by their *goods*. But where is the Prince or State, that pittie their *souls*, and without any worldly respect, endeavours the *gaining of them unto God*? Some shew there is that way, but a very poor one; it is but *παρεργον*, an *accessory* to our worldly desire, *εργον* it is not; it is not our *primary intention*: whereas *Christ's* method is, *primum querite*, &c. If the *Apostles* and *Apostolick men* had affected our salvation no more, we might have *continued* till this day, such as sometimes we were, *barbarous subjects* to the Prince of *darknesse*.

CXLIV.

Want of Love is the cause of all our sorrowes.

Phil. 1. 9.
Heb. 13. 1.
Dan. Featly's
Serm.

ST. Paul prayed, that the *Philippian's* love might abound more and more; and he exhorted also the *Hebrewes*, *Let brotherly love continue*. But in these *uncharitable daies* of ours, the Exhortation may be cast into a new mould, *Let brotherly love begin*; for were it but begun, there could not be so many *quarrells*, so many *sects*, so many *factions*, so many *broiles*, such *envy*, *hatred*, and *malice*, as is at this day to be found amongst us.

CXLV.

Uncertainty of the Multitude.

B. Smith's Ser.
on Joh. 6.
Exod. 17.

Gal. 4. 15.

Gal. 4. 16.

Joh. 12. 13.

Neurum modo,
mas modo, vul-
gur.
Scinditur incer-
tum studia in
contraria vul-
gur.
Virgil.

None ever more *faithfull* in God's House than *Moses*, none deeper in God's Book, none more *graced* with *Miracles*, none more *carefull* of the People's good, and none more *honoured* by the People than himself was; yet, if the People be but once distressed, and straitned in their provisions, they'll put down *Moses*, and set up a new *Governour*. How did the People at the first entertain *Paul*? even as an *Angel of light*, and were ready to pull out their eyes, and to give them to him to do him good; but after they had once hearkened to seducers, then was *St. Paul* no longer a *Father* to them, but an *enemy*; and in stead of plucking out their own eyes to do him good, they seemed forward enough to pluck out *St. Paul's eyes*, to do their fall *Apostles* a pleasure. Nay, had not *Christ* himself an *Hosanna* one day, & a *crucifixe* on the next? Hence it is, that nothing is more uncertain, than the minds of that *Bellua multorum capitum*, the Multitude, constant in nothing but *inconstancy*, you cannot tell where to have them; nothing more uncertain than their hearts and minds, you cannot tell when you have them; nothing more *ungratefull*, or a worse esteemer of mens deserts, you cannot make any account of recompence from them; *humorous*, *clamorous*, *unrespective*, *unconstant*, *giddy headed*, &c. have alwaies been the proper adjuncts of the People.

CXLVI.

Profession without Practice not acceptable.

Plutarch in
Pompeio.
Dr. Staughton's
Serm.

*P*HARNACES sent a Crown to *Cesar*, at the same time he rebelled against him; but he returned the Crown, and this message back, *Faciatis imperata prius*, Let him return to his obedience first, and then I will accept the Crown by way of recognition. Thus God will not be crowned with our bare profession, except we crown that with a *suitable conversation*.

Man's

Man's being is from God.

CXLVII.

A Ben Ezra, a learned Rabbi of the Jewes, hath a witty conceit of the Hebrew names, that signifie Man and Woman, Ish and Ishak; they have in them (saith he) some letters, that are part of the Name of God, (JEHOVAH) which if you take away, there will remain no other letters, than those that make up the word, which signifies fire. The Morall of the conceit is, That their subsistence is in God, and they will both come to ruine, if they be severed from him. St. Paul maketh this good, It were to be wished that we did all learn of him, whence to take, and how to make the estimate of our Being, we should not then so much overvalue our nothings, and undervalue that which can make us something, as commonly we do.

Joh. Plantavit. Floridg. Rabbin.

Phil. 3. B. Lake's Ser. on Ezra.

The Doctrine of free Grace abused by licentious Libertines.

CXLVIII

THe Philosopher observed, that of three of the best things in the world, through the wickednesse of men, three of the worst things proceeded and grew:

1. Of Vertue, Envy.
2. Of Truth, Hatred.
3. Of Familiarity, Contempt.

But we that are Christians may add a fourth, viz. Of the Doctrine of free Justification, carnall Liberty. The Catholick Doctrine of Justification by faith alone, is the true Nectar of our souls, so called, and so it is, because it keepeth from death; yet, sit nectar acetum, this sweetest wine in the Spouses flaggons, proves no better than vinegar, or rather poison in their stomachs, who turn free Grace into wantonnesse, and Christian liberty into all licentiousnesse.

Combessii Enchiridion. Dan. Fearly's clavis myst.

The Soul's sleighting of Christ offering mercies, deplorable.

CXLIX.

Herodotus in his Hrania, makes mention of Themistocles, comming upon the men of Andrus, for a round sum of money, and to that purpose said unto them, that he had brought two goddesses unto them, Persuasion and Necessity. The men of Andrus answered him, that they had likewise two great goddesses with them, which did forbid them to give him any money, and those were Poverty and Impossibility. Thus Christ, he comes unto the sons of men, with an Invitation, and a Compellation; an Invitation, Venite ad me, &c. Come unto me, all ye that are weary and laden, &c. a Compellation, Compelle intrare, &c. Compell them to enter, &c. But what return doth the soul make? she bolts up the dore of the heart, denies entrance, and either demurs with those builders in Haggai, Nondum venit tempus, It is time enough yet to serve the Lord; or else makes answer with a flat Nolumus hunc regnare, We will not have this man to reign over us.

Lib. 8.

B. Smith's Ser. on 1 Kin. 6. Matth. 8. Luk. 14. 23.

Luk. 19. 14.

God's goodnesse satisfied with Man's thankfulnesse.

CL.

Themistocles, when he entred into the Olympick games, and all the Grecians cast their eyes upon him, and pointed at him, and whispered one to another, This is Themistocles that delivered Greece from Xerxes, and the barbarous Persians; this is Themistocles. All which he having taken notice of, said; This day I must confesse I am abundantly recompenced, for all the pains that ever I took for Greece. Thus God looks for no other reward, but this; he loads us with benefits, he gives all the commodities of the world to the sons of men, reserving only this Royalty to himself; He calls for no other tribute, but that we should attribute all unto him, give him the glory, with a Non nobis, Domine, non nobis. And therefore it is, that the Psalmist repeats it very often, and very pathetically, O that men would therefore praise the Lord for his goodnesse, and for his wondrous works that he hath done for the children of men.

Plutarch in vita.

Suidas, bist.

Dr. Staughton's Serm.

De omni bono apparenti a nobis referantur Deo laudes. Bernard. Psal. 107.

The

CLI.

The Ruler's sins hasten the ruine of a State.

B. Lake's Serm.
on Ezra.Rerum German.
Scriptores.

Judges and Magistrates are the Physicians of the State, and sins are the diseases of it. What skills it, whether a *Gangreen* begin at the head, or the heel, seeing both waies it will kill, if the part that is diseased be not cut off; except this be the difference, that the head being nearer the heart, a *Gangreen* in the head will kill sooner, than that which is in the heel. Even so will the sins of great Ones overthrow a State sooner, than those of the meaner sort; therefore wise was that advice of *Sigismund* the Emperour, when upon a motion to reform the Church, one said, Let us begin at the *Minorites*; Nay rather (saith the Emperour) let us begin at the *Majorites*; for if the great ones be good, the meaner cannot be easily ill; but be the mean ones never so good, the great will be nothing the better.

CLII.

No man a loser by giving himself up to God.

Diog. Laertius
in vita.J. Donne's Ser.
at St. Pauls
Lond. 1626.

Aeschines perceiving every one give *Socrates* something for a present, said unto him, *Because I have nothing else to give, I will give thee my self.* Do so, (saith *Socrates*) and I will give thee back again to thy self, better then when I received thee. So (saies God) if thou wilt give thy self to me in thy prayers, in thy praises, in thy affections, and in all thy actions, I will give thy self back so much mended, that thou shalt receive thy self, and Me too; thy self in a holy liberty, to walk in the world in a calling; My self, in giving a blessing upon all the works of thy calling, and imprinting in thee a holy desire, to do all things to My glory.

CLIII.

Excellency of the Robe of Justice.

Eman. Meteranus
in hist. Belgica.B. Smith's Ser.
Job 29.
1 Joh. 1.

Gen. 27.

Matth. 11.

Psal. 45.

2 Sam. 13.

Josh. 7.

In lib. Anti-
quit. lib. 7. cap
8.Justitia tu-
men patria, cu-
ralanguorum
solatium
pauperum, &c.
Cyprian.

THere is a story of a certain old woman in the Low-Countries, that she being neerer her end, required her keeper, of all loves, and in any case, to put upon her the Cowle of a Fryer Minorite, (when she should be ready to give up the ghost) which she had prepared for that purpose: And (said she) if death happen to come so suddainly, that thou canst not put the whole Cowle upon me, yet fail not at the least, to put one of my arms into it, that by vertue thereof, three parts of my sins may be forgiven me, and the fourth expiated in Purgatory. Thus *Meteranus*, of the old wives perswasion touching the vertue of the Fryer's Cowle; which perswasion, *superstition* bred, *covetousnesse* tendered, and *solly* entertained. It cannot be said so of the vertue of the Robe of Justice, of Equity, and square dealing, whether distributive or commutative, private or publick, (though all very good) that they should have power to forgive sins; no, The blood of *Jesus Christ* cleanseth from all sins. But this may be boldly said, that it is an excellent Robe and a Diadem, such a one that yieldeth a sweet savour unto the nostrills of God, as *Esau's* garment upon *Jacob's* back did to *Isaac* their father. Of all the garments you can put on, after Faith and Love, there is none to be compared to it. Courtiers may have soft cloathing, a garment of needle-work is onely for the Queen's wearing, garments of divers colours are suitable for King's Daughters; and there was a *Babylonish* garment, which *Achan* purloyned to his destruction; *Herod's* glittering apparell, mentioned by *Josephus*, garments of gold and silver, at which *Dionysius* jested, That they were too cold in the winter, and too heawy in the summer: Perfumed garments, such as were the undoing of *Muliasse* King of *Tunis*; as *Paulus Jorius* relateth. These were for some persons, but not for others; for some certain times, but not for all. But Justice is a robe for all sorts of men to put on, for all times of the year; sweet without fullsomnesse, pretious without burthensomnesse, safe without dangerousnesse, indifferent to all degrees, to all persons; common, equall, glorious, full of majesty, and full of good works.

Miracles, why ceased.

CLIV.

A Gardiner, when he transplanteth a Tree out of one ground into another, before the Tree take root, he sets stayes to it, he poureth water at the root of it dayly; but when it once taketh root, he ceaseth to water it any more, and pulleth away the stayes that he set to uphold it, and suffereth it to grow with the ordinary influence of the Heavens. So the Lord in planting of Religion, he put to the help of Miracles, as helps to stay it; but when it was once confirmed and fastened, and had taken deep rooting, he took away such helps; so that, as St. Augustine hath it, *Qui expectat miraculum, miraculum est*. He that looketh for a miracle, is a miracle himselfe; for, if the death of Christ will not work faith, all the miracles in the world will not do it.

Joh. Weems
Portrait.

Ecclesia authoritas miraculis inchoata, vetustate firmata.
August.

Other mens harms to be our arms.

CLV.

When the Lion was sick, all the Beasts of the field went to visit him, onely the Fox stayed behind, and would not go unto him; being asked the reason, he answered, *I find the track of many going in, but of none coming out; and I am not so desperate, as to cast my self wilfully away, when I may sleep in a whole skin.* Thus other men's punishments ought to be our instructions; *nocumenta, documenta*; their harms, our arms: And that man is a fool, whom other men's harms cannot make to beware. The footsteps of the Angels that fell, may minde us of pride, the ashes of Sodom tell us of our filthinesse, Absolom's hanging by the hair forwarn us of rebellion, &c.

Christ. Fonseca
Quadrages. Sermons. Velligia nulla terrorum.
Justitia aliena, disciplina nostra.

Encompassed by death on all sides.

CLVI.

IN the beginning of every Almanack, there is usually the picture of a naked man, miserably beset on all sides; the Ram pusheth at the head, the Bull goareth the neck, the Lion teareth the heart, the Scorpion stings the privy parts, another shoots at the thighs, &c. Every man living is but an emblem of that livelesse Anatomy; one dyes of an Apoplexy in the head, another of a Struma in the neck, a third of a Squinancy in the throat, a fourth of a Cough and Consumption of the lungs, others of Obstructions, Inflammations, Plurisies, Gouts, Dropies, &c. and him that escapeth the sword of Hazeal, him doth Jehu slay; and him that escapeth the sword of Jehu, doth Elisba slay. Let but God arm the least of all his creatures against the strongest man, it is present death and dissolution.

Tho. Prior's
Serm. at the funeral of B. Smith, Gloucester. 1626.
Moriendi mille figurae.

1 King. 19. 17.

A rich man had rather part with God, than his gold.

CLVII.

TAKE a narrow mouthed bottle, it will receive the wine or beer that is poured into it, without any noise at all; but if you turn the bottle upside down, the bottom upward, it will not let any thing out, but with a great deal of bubling and rumbling. Thus it is with every worldly man, he would quietly, & without any noise or reluctance (if possible) suck in the graces of God's Spirit into his heart; but tell him that the bottle must first be emptyed, that he must sell all that he hath, and give to the poor; *durus est hic sermo*, this is a hard saying; how doth he murmur and repine at this? choosing with that prophane wretch, rather to have his part in Paris than in Paradise, the pleasures of sin for a season here in this world, than the pleasures which are at Gods right hand for evermore.

B. Westfield's
Serm. at Bristol, 1644.

Matth. 19. 21.

Heb. 11. 25.

How sin is made the prevention of sin.

CLVIII.

When children begin to go, they use to be so well conceited of the strength of their legs, that they need not any help of their Nurse; to let them see their folly, the Nurse will leave them to their selves, that so smarting by a fall, they may

T. Lightfoot's
Serm. at Leicester in Stafford-shire, 1642.

may better be brought to find what need they have of their Nurse. The best of us all are but *babes in grace*, yet do we think that we can stand of our selves, yea, and run the waies of God too; now God doth refute us by our *own experience*, and by this Mistress of fools, makes us *better known* to our selves: But though he leave us for a time, yet doth he not forsake us for ever, no more than a Nurse doth the *weakling child*; she maketh use of one fall, to keep the child from many; and God doth make use of our *sinning*, to make us see how prone we are to sin, and so prevent us for the future.

CLIX.

An ungracious Son, not worthy to be his Father's Heir.

Christ. Fon-
ca's Sermons
Quadragesimal.

Did the goldsmith but know before hand, that his refining of silver would turn to drasse, he would rather break his bellows and chryssols in a thousand pieces, than once offer to set himself about such an unprofitable piece of service. And if many a Father did but know, that his Son would prove a spend-thrift Devill, he would sooner fire all he had, than leave one penny behind him.

CLX.

Young Schollars to mind their Books.

Plinius in Ep.

Paul Merul.
in vita Fran.
Junii.
At tu, dum pri-
um foret tibi
temporis atas.
Tibul.

It is reported of Dr. Andrew Willet, the voluminous Atlas of Learning, that at the age of fourteen years, or thereabouts, his father sent him to the University of Cambridge, where he applied himself so seriously to his studies, that in short time he had not onely gained a good measure of knowledge in the learned Tongues, but likewise in the Arts, and all necessary literature; so that it might well be said of him, as Pliny said of Trajan, *Docendi tempore discendi nihil habuit*. He had nothing of those things to learn, when he was to teach them to others. What a shame is it then for those, that dishonour that Athenian life with Dorick manners? that like to the father of Francis Junius, to whom his Grand-father writing, when he was at the University, was wont thus to superscribe his Letters, *Dionysio dilecto filio misso ad studendum*, To my beloved son Dionysius, sent to study; when (as it seems) he did nothing lesse, than that which he was sent about. So many young Schollars spend that time which should be at their books, *aut male, aut nihil, aut aliud agendo*, either doing wickedly, or that which they should not do, or else nothing at all; so that their Tutors are enforced to dismisse them, with a *Pol, ego operam & oleum perdidit*, I have laboured in vain, I have spent my strength in vain.

CLXI.

The life of Faith, the happy life.

2 King. 4. 15.

W. Arter fol
on Philem.

When Elisha demanded of the Shunamite, what he should do for her, or whether there were any thing to be spoken for her to the King, or the Captain of the Host, she answered, *I dwell among my people*; she lived in peace and quietnesse, she had no cause to make any complaint against any of her neighbours, she was not driven to make any suit to the King, or the Captain; she troubled not others, and others troubled not her: And this she accounted an happy life, and so it was. But what then is the happy estate and condition of the faithfull? surely a thousand times greater; they are at peace with Heaven and earth, with men and Angells, with themselves and all others, with life and death; there is nothing that is able to dismay them, nothing able to hurt them.

CLXII.

Shortnesse of time will not admit of long discourse.

B. Smith's Ser.
on Jer. chap 9.

Non tam mul-
tum, sed tam
bene.

They that have a long journey to make, and but a short time allowed them, must make but short waies by the way, and cannot stand to take every acquaintance by the hand that they meet: And they that are to paint or print, or any waies delineate a pitched field, within the compasse of a sheet or two of paper, can make but few souldiers whole or compleat, but are faine to set down for the most part their heads onely, or their Helmets. So he that hath many things to speak

unto

unto, within a *small compasse of time*, must *contract* himself, and be contented to *touch* onely the *heads* of the greatest part of *them*; and as for *long discourses*, he must wave them.

Curiosity in the hearing of God's Word, condemned.

163.

Christ. Fon-
ca's Ser-
mon. Quad-
rages.

MAny men take no pleasure in *flowers*, or care any further for *them*, than to *look upon them*, smell to *them*, and have *them* in their hands; but the *Bees* draw from *them* both hony and wax; and the skilfull *Apothecary* maketh many medicines of *them*, against divers and sundry diseases. Thus, many hear *Sermons* onely for their *pleasure*, for the *elegancy* of the *style*, *delicacy* of the words, *smooth-nesse* of the language, and *gracefulness* of the delivery; but this is but to make a *nosegay* to smell to for a while, and cast it anon after into a corner; to hear the word gladly, but in time of temptation to fall away.

Ambition proves its own ruine.

164.

Plin. nat. hist.
lib. 8. cap. 27.

Sr. Rob. Dal-
lington's
Aphorisms.

Omnia recta &
honestia negli-
gunt, dummodo
potentiam conse-
quantur. Cicero.

THe *poisonfull Aconite*, so much desired of the *Panther*, is purposely hung up by the *Hunters*, in vessells above their reach, whereof *they* are so greedy, as *they* never leave *leaping* and *straining* thereat, till they burst and *kill themselves*, and so are taken. Thus do men that *aim* at honour and greatnesse, *too high* for their reach, and *too great* oftentimes for their merit; for, an *ambitious heart* overgrown with this *rank Aconite*, neither admits of the *beams of Grace*, to mollifie its hardnesse, nor the *bounds of Nature*, to restrain the swelling; but is unnaturally carried to *ruine* those of his own gang that are living, and to blemish the honourable fame of those that are departed. Surely, *ambitious Tyrants* may bear themselves up for a time, but in the end they shall find, that though *divine Justice* hath *leaden feet*, she hath *iron hands*; though *slow* in coming, yet she *strikes home*.

To be content in the present condition.

165.

Ier. Borogh's
Hearts content.

Semper avarus
eget.

THey that are not contented with their *present condition*, are fitly compared to *little children*, that are gotten upon a *hill*, and they look a good way off, and see *another hill*, and they think, if they were on the *top* of that, then they were able to *touch* the *Clouds* with their fingers; but when they are on the *top* of that hill, alas, then they are as far from the clouds as before. So it is with many that think, if they were in *such a condition*, then they should have *contentment*; and it may be so, that they get into *that condition*, yet they are as far from *contentment* as before; not considering, that in the very *lowest of conditions*, they may for the present be *serviceable* to the *counsell of God*, that hath thus put them *into it*.

A godly Christian is a constant Christian

166.

Funerall Ser-
mons.

Esa. 26.
Nec tedia capti
Vlla mei capi-
am, &c. Ovid.

Affections to God must be *constant*. The *aire* (you know) is *light*, and yet we call it not a *lightsome body*, because it is *lighted* by the presence of another, and when that *body* is removed, it is *dark*; for the *aire* is *dark* in the night, when the *Sun* is absent; as it is *light*, when the *Sun* is present: Those onely we call *lightsome bodies*, whose *light* is originated and rooted in themselves. So, they are not *godly persons*, that may have some injections of *godly thoughts*, and *godly affections* cast into them, and be in them for a *spurt*, and a *brunt*, and for a *little flash*, (like a flash of lightning in the aire) and so gon, but it must be *rooted* and grounded in a man, so as that it will *continue*, *continue* so, as that the *exercise of graces*, and *duties towards God*, should be *frequent* and *quotidian*, daily to have *converse* and *communion* with *God*, to *walk* with him, and *talk* with him, to *approve* our selves to him, to *set* our selves in his presence, to make a *constant trade* with him, to be his *daies-man*, to work by the day with him, and withall to *hold out* to the end.

167.

Joh. Down-
ham's *Christ*.
warfare.
Impatiens est
homo mutabilis
enervus.
Pascal, *de*
virt. & vitiis.

An impatient condition is a discontented condition.

WEak and sickly bodies agree well with no aire, and are not much bettered by their often removes and changes of place; because they carry about them their distempered humours, which are the causes of their disease. So, he who is sick of impatency, and peevish discontent, agreeth well with no condition, but picketh quarrells as well against his prosperity as adversity, and is well (as we say) neither full nor fasting; but (like those who are sick of a feavour) bitter and sweet taste both alike, loathing the very sight of wholesome nourishment, because his humour maketh every thing to relish of his aguish condition.

168.

Plutarch in
Apophthegm.

R. Hold-
worth's *Serm.*
at Camb. 1642

God, all in all.

King Porus, when Alexander asked him, being then his prisoner, how he would be used, answered in one word, *Βασιλεύς*, that is, like a King. Alexander again replying, *Do you desire nothing else?* No, saith he, *all things are in Βασιλεύς*, in this one word, *Like a King*. Whereupon Alexander restored him again. But this hath not alwaies been the happiness of Kings and Princes. Yet however, he that hath God, hath all things, because God is all things. Take a pen, and write down riches, honours, preferments, they are but as so many cyphers, they signifie nothing; but write down God alone, and he will them raise to thousands, hundred of thousands: And then it is, that a Christian is truly happy, when he can finde himself, and all things, in his God.

169.

Diodorus, *lib.*
17.

B. Smith's *Ser.*
on Joh. chap 6.
Bonum anime
pretiosius est om-
nibus bonis.
Arist. *lib.* 7.
polit.

If the Soul be safe, all's safe.

IF the vessell be saved, though the wares be spoyled with the sea-water, or cast over ship-board, yet we may arrive at the haven, and there be in safety: If the Field be gotten by us, (as Alexander told Parmenio) our baggage and horses will be recovered again with advantage: If a Tree be sound at the root, there is hope that it will sprout out, notwithstanding it should be lopped, and shred never so much; but if it be rotten at the root, fare it well. In like manner, if the soul be safe, if it live by faith in the Son of God, if it fight the good fight of faith, and win the field, all other losses are not to be reckoned of; we are more then gainers, more then conquerours. But if the soul perish, (and it will perish, except it be fed with the Word of the Gospels; and it will make shipwreck, if Christ sit not at the stern; and it will be overcome; if Christ be not the Captain, Saviour, and Deliverer) then all the world is gone with us, it had been better with us we had never been born.

170.

House of moun-
ting.

Fit surculus ar-
bor.

Joh. 8. 51.

Though a weak Christian, yet a true Christian.

HE is a scholler in the school, that beginneth at Christs-crosse row; and he is entred into the Colledge, that readeth but Seton's Logick; and he is a member of the family, that was bound Apprenice but yesterday. Thus, if thou be a penitent, though not in fulnesse of perfection; if thou believe, though not with the fullest measure of believing; if thou obey, though not in the highest degree of obedience; be comforted in thy weak beginnings, and resolve to proceed, and know that thou art already entred into the Covenant of Grace, and shalt enjoy that which Christ hath promised, freedom from damnation, *Thou shalt never see death.*

171.

Joh. Down-
ham's *Christ*.
warfare.

A cheap Religion is the Worldling's best Religion.

A Merchant being about to buy a parcell of wines, doth taste of them, and thereupon approves them, wisheth them stowed in his own Cellar; yet when he understands of the price he must give for them, leaves them unbought, and goes his way. Such were those Hypocrites, Luk. 8. 13. and such are many amongst us at this

this day : A glorious Christ they would have by all means, but a crucified Christ is not for their turn ; bearing what excellent things are prepared for God's faithfull ones, they are much taken with the taste and relish of them ; but when they understand of the price that is set upon them, that they must deny themselves, and their worldly lusts, forsake the world, and the vanities thereof, mortifie the flesh, &c. they leave them, as being too dear, and rather be without them, than come to so high a price.

Religio proba
ante res huma-
nas habenda.
Lipsius. Sit.
2. 12.
Rom. 8. 13.

The godly man's afflictions, not destructive, but corrective.

172.

AS David gave charge to his Souldiers, that by no means they should kill Absalom his son, though he sent them with a full Commission against Absalom, to stay his unnaturall rebellion, to reduce him to his former obedience. So God, when he sends his judgments out into the world, he forbids them, and, as it were, laies a prohibition on crosses and afflictions, that they shall not destroy his children ; they shall have a corrective, but no destructive power ; they shall serve to purge out their corruptions, but they shall not destroy their graces.

2 Sam. 18. 5.
Coplan's Ser.
of Virgins.
Post afflictiones
vita bonis tran-
quillior.
Maxian.

Grace, not Greatnesse, maketh Magistrates glorious.

173.

THERE was a great King, (Antigonus by name) that turning and winding his Diadem, said to them that stood by, That if a man knew, what a deal of care and trouble were lapped up, and lodged in it, he would not account it worth the taking up. And there was a Pope, (by name Hadrian the sixth, not the worst Pope) that confessed to his friends, That he lived a happier life, when he was a poor Schoolmaster in Lovayn, than since he was advanced to that high See. Such or the like expressions were made by Henry the fourth of England, lying on his death-bed, upon occasion of his son's removall of the Crown out of his sight. All which signifie thus much, that it is not the high place, nor the great state, that maketh a Magistrate happy ; it is not his standing on the higher ground that makes him glorious, but when with Pericles in Plutarch he can say, that he never caused any to wear a mourning gown ; and with St. Paul, This is our rejoycing, even the testimony of our conscience, and, That they are pure from the blood of all men: i. e. from shedding innocent blood.

Plutarch. A-
pophthegm.
Nemo foret qui
re. &c.
Platina in vita

Joh. Speed.
B. Smith's Ser.
on Job 29.
Plutarch in
Apophthegm.

2 Cor. 1.
Act. 20.

To make good use of good men, while we have them.

174.

WHEN any man borrowes a book, he is diligent in the perusal of it, and taking notes out of it, because he cannot tell how soon the owner may have occasion to use it himselfe ; as for his own books, he lets them lye by, presuming to use them at his pleasure. Thus God raiseth up a good Ruler, a good Magistrate, a good Minister, such as are eminent for wisdom, exemplary in life ; these he sets up in a Kingdom, in a County, in a Parish or Neighbourhood, as lights to walk by. How then should we improve such opportunities, and walk by the light while we have it ? for the Sun of such examples will set, and it is then night in such a Kingdom, such a County, such a Township, such a Family, when a good Governour, a good Magistrate, a good Minister, a good Friend, Parent or Master, is by death removed.

House of murr-
ning.

Alum est de
Repub.

Discord ill becomes the Disciples of Christ.

175.

ALEXANDER Severus seeing two Christians contending one with another, commanded them, that they should not take the name of Christians any longer upon them: For, (saies he) you dishonour your Master Christ, whose Disciples you profess to be. Most sure it is, that divisions, whether of Church or State, forraign or domestick, are very dishonourable to Christ. And were it that they darkened our names onely, it were not so much ; but that which darkens up the glory of Christ should go something near us.

Lamprid. in
bist.
Jer. Borogh's
Heart-divisions

176.

Aulus Gellius
lib. 10. cap. 18.
Joh. Weems
Portrait.

The Soule's comfortable union with Christ.

Artemisia, Queen of Caria, shewed an act of wonderfull passionate love toward her husband Mausolus; for, death having taken him away, she not knowing how to pull the thorns of sorrow out of her soul, caused his body to be reduced to ashes, and mingled them in her drink, meaning to make her body a living Tomb, wherein the reliques of her husband might rest, from whom she could not endure to live separated. Thus the true child of God, when there is any thing that may seem to preserve the memory of God in his soul, how doth he embrace the very invention of it? he becomes a true Mausolean tomb indeed; he hath a comfortable and true conjunction with Christ, eating his flesh, and drinking his blood; and these two can never be separated again.

177.

Geor. Abbot
Cant. on Jonah.

False Doctrine is Treason against God.

As he is a Traitor to his Prince, who taketh upon him to coyn monyes out of a base mettall, yea, although in the stamp he putteth for a shew the image of the Prince: So he that shall broach any Doctrine that commeth not from God, whatsoever he say for it, or what stoffe soever he set on it, he is a Traitor unto God, yea in truth a cursed Traitor, though he were an Angel from Heaven, Gal. 1. 8.

178.

Greg. de la
Naza, *transl.*
Evangel.

How the Soul lives in Christ onely.

It is commonly known, that the branches have all their sap from the root of the Tree, it is that which makes them flourish and grow; but if you cut them off from the root, they wither presently. So it is with the Spirit, with the soul of man; if God do but a little withdraw himselfe, let sin but make a separation betwixt God and the soul, it is like a withered branch, it hath nothing of its selfe to revive its selfe, because it is divided from the root, which is Christ: At the least it is with the Soul, as it is with a Tree in the dead of winter, though the sap remain in the root; so though it remain in union with the root, yet the moisture is gotten into the root itself, and doth not now infuse it selfe into the branches: Yet withall it is confessed, that the servant of God, which is once united to Christ, shall never be separated, the union is now, and alwaies shall be; but neverthelesse, the sap and comfort of the Spirit, it may remain in the Head, our life may be hid in Christ, and may not appear in us at all; and we are then in that estate, as if we were branches cut off; so that whatsoever life, and comfort, and strength of spirit we had, it was from Christ, and by the influence and working of his gracious Spirit.

179.

Jer. Boroghs
ut antea.

Fera regnat
Erinyes, Ovid.

Division amongst Christians is the disgrace of Christians.

One Bidulph, in the relation of his travells to Jerusalem, reporteth, That the Turks were wont to wonder much at our Englishmen, for pinking and cutting their cloaths, counting them little better then mad-men, for making holes in whole cloath, which time of it selfe would tear too soon. But how foolish and how mad in the eyes of all good Christians, do the cuts and the rents, and the slashes that are in men's spirits, the divisions that are amongst us at this day, how uncomely do they render us, and the Religion that we take upon us to profess?

180.

T. Taylor Ser.
at St. Mary
Alderm.
Lond. 1626.

God's Eternity.

Merchants and Shop-keepers, to procure a better sale, and greater credit to their severall Stuffs, call them *Sempiternum*, *Perpetuana*, *Durance*, &c. but how soon doth the moth fret them, and they are gon? nothing left but the bare name. But God, he is the true eternall Being, All Creatures have a lasting, Angels have an outlasting, but god hath an everlasting Being; He onely is Alpha and Omega, before

before the beginning, and beyond all ending; from everlasting to everlasting, the King, eternall, immortall, &c.

1 Tim. i. 17.

Ill company to be avoided

181.

When *Cerintus* came into the Bath, *John* the Evangelist got him out, and called to his fellowes, that they should come away with haste from the company of that companion, lest the house should fall upon them; he thought that place was guilty, which received a man that was guilty; and that the house was in danger, which harboured a man obnoxious. Here let them then look about them, who not onely without all care do sort themselves with all comers, not fearing the faults of others, but are glad they can meet with such companions. Vices and virious persons are alike dangerous. He that walketh in the sun shall be tan'd, and he that toucheth pitch shall be defiled, and he that associate himself with the ungodly, will soon be tainted with their company.

Euseb. Pamp. hist.

Geor. Abbot Com. on Jonah.

That it is lawfull to praise the Dead.

182.

IT is said of the *Ethiopians*, that they make Sepulchers of glasse; for after they have dried the corps, they artificially paint it, and set it in a glased coffin, that all that passe by may see the whole frame and lineaments of the body, and this is commended in them. But surely, they deserve better of the dead, and more benefit of the living, who draw the lineaments of their minde, and represent their virtues and graces in a Mirrour of Art and Learning; And they are as much to blame on the other side, that out of the purity of their precise zeal, ita precipitant, so neer pare the nails of Romish superstition, that they make the fingers bleed, who out of fear of praying forsooth for the dead, or invocating them, are shie in speaking any word for them, or sending after them their deserved commendations. It is piety to honour God in his Saints; it is justice, suum cuique tribuere, to give every one his own; it is charity, to propose eminent examples of heavenly graces and virtues shining in the dead, for the imitation of the living; and then you cannot praise any so safely as the dead, for you cannot humour them into danger, nor melt away your self into flattery: Such jewells ought not to be locked up in a coffin, as in a cabinet, but to be set out to the view of all men.

Herodot. in Thalia.

Rich. Holdsworth Fun. Ser. 1626. Vetulas judicavit honestum esse ut mortui laudarentur. Thucid. lib. 2.

Men, though differing in judgment, must not differ in affection.

183.

THere is mention made of two Rivers in the East, *Sava* and *Danuby*, that run along in one chanell threecore miles together, without any noise, and yet they keep themselves apart, the colours of the waters remaining distinct all along. And why should not Men go along close together in love, though in somethings their judgments and practices be apparently different one from another? *Opinionum varietas, & opinantium unitas non sunt Assecta*. Men may go to heaven with the variety of opinions, but with the difference of affection they shall never see God in the face to their comfort.

Boxer's relation.

Jer. Borogh's Heart divisions.

A man dead in sin, is a senselesse man.

184.

IF a man be naturally dead, bring a candle into the room, set it on the table, he sees it not; let the Sun shine in his face, he perceives not the beauty, or feels the warmth thereof; offer him rich presents, he receives them not; he hath not an eye to see them, nor a heart to desire them, nor a hand to reach out unto them. Thus it is with one that is spiritually dead, let the Sunshine of the Gospel put out never so clear, he sees it not, because he is in darknesse; though he live under plentifull means, and rich dispensations, yet he is blind and sottish; offer unto him the rich pearls of the Gospel, those rich treasures of grace in Christ Jesus, yet he hath no heart to them, no hand of faith to lay hold upon them; so blind, so sottish is he, so stupid and

R. Abbot's Ser. at S. August. Lond. 1651.

Dormis securus.

and *senslesse*, that though these *rich treasures*, these *graces*, these *pearls of the Gospell*, be conveyed unto him in earthen vessels, in a plain and familiar manner, yet he doth not, he cannot *apprehend them*; *judgments* do not affright him, and *mercies* do not allure him.

185.

Antinomians compared to Thieves.

Joh. Weems
Divin Exercit.

*Qui male agit,
odit lucem.*

THieves, when they come to rob and steal, the first thing that they do, is, to put out the candle, that they may pilfer the more securely. Thus the *Antinomians*, that they may cry up their Idoll of *Christian liberty* with more ease, and vent their doctrines of *pleasing damnation*, more freely, they set themselves against the *Law*, and would banish it out of the *Church*; and thus carnall and prophane men too, labour to abolish it, that they may sin the more securely, and with greater liberty.

186.

Not to censure others, but look to our selves.

Diog. Laert. in
vita Socrat.

Mr Wood-
noth, ut antea.

*Judices ille de
alterius errore,
qui non habet
in seipso quod
condemnet.*
Ambros. in
Matth. 5.

Socrates, at a banquet, falling at odds with one of his familiars, and openly rebuking him, Plato could not hold, but said unto him, *How much better had this been spoken privately?* And had you not done better to have told me so privately? quoth Socrates. Plato could see Socrates's fault of *unseasonable reprehension*, but his own he could not perceive. Thus, look but amongst such as call themselves *holy brethren*, but indeed, *rank Protestants*, *devout dissemblers*, and you shall finde, that they are not halfe so forward in *examining themselves*, as in finding fault with others; and they are not halfe so curious in their own, as they are captious and cruell over other mens lives; they can readily accuse others of blacknesse, and spirituall deformities, saying, *They are wicked, he is naught, they are Antichristian, rotten-hearted, &c.* such a one hath a Pope in his belly: when at the same time, they have but little (God knowes) of Christ in their hearts: They can gaze at the mote in their brother's eye, but care not for pulling out the beam that is in their own sight: They cannot bear with a few infirmities of their brethren, no not of their fathers; but their own fowl enormities they can easily conceal and continue.

187.

The least of sins to be prevented.

Lud. Granat.
dux peccat.
Coercenda cri-
minis infantia
ne juvenescat
augmentis.
Cassiodorus.
Ecclus. 29.

BY the want of one nail, the iron-shoo is lost; and the shoo being lost, the Horse falleth; and the Horse falling, the Rider periseth. Such are the dangers that he incurreth, that neglecteth *small things*; the neglect of the *lesser*, maketh way but for the *greater evil*; and he that setteth light by *small things*, falleth by little and little.

188.

One God and three Persons, demonstrated.

M. Stiles Ser.
at S. Pauls,
1629.

THe light of the Sun, the light of the Moon, and the light of the Air, for nature and substance are one and the same light; and yet they are three distinct lights: The light of the Sun being of it self, and from none; the light of the Moon from the Sun; and the light of the Aire from them both. So the Divine Nature is one, and the Persons three, subsisting after a divers manner, in one and the same Nature.

189.

God knowes his own People, however distressed.

Joh. Barlow's
Good man's Re-
fuge, a Sermon,
1616.
Gen. 38.
27.
44.
1 King. 3.

Tamar may so disguise her selfe, walk in an unaccustomed path, so as Judah may not know her. Isaac, through the dimnesse of his sight, may blesse Jacob, and passe Esau. Tract of time may make Joseph to forget, or be forgotten of his brethren. Solomon may doubt, to whom of right the child belongeth; And Christ may come to his own, and not be received. But the Lord knoweth who are his, and

and his eye is alwaies over them; time, place, speech, or apparell, cannot *obscure* or *darken* his eye or ear; he can discern *Daniel* in the den, *Job*, though never so much changed, on the dunghill: let *Jonah* be lodged in the Whales belly, *Peter* be put into close prison, or *Lazarus* be wrap'd in raggs, or *Abel* rolled in blood; yet can he call them by name, and send his *Angels* to comfort them. Ignorance and forgetfulness may cause love and knowledge to be estranged in the Creature, but the Lord is not incident to either; for his Eye, as his Essence, is *every where*, he knoweth all things.

For the abuse of a thing, the use is not to be taken away.

Lycurgus (saith *Plutarch*) was not so well advised, when seeing the *Lacedemonians* drink too much, and fall to drunkenness, and so to further sin, he commanded to cut down their vines, and would not suffer any to grow in that Commonwealth: It had been better (saith he) to have digged wells neer to the Vines, and so to have allayed and asswaged the strength and Licorishnesse of Wine, with Water. Thus it is, that certainly, if our Founts, if our Communion-Tables, Pulpits, Seats, Temples, have been abused in time of Popery, with a multitude of superstitious Ceremonies, and needlesse Innovations; what, shall we therefore use them no more? rather let us use them no more so. What, shall we therefore give them over? that were extream folly; rather let us use them better. Christ did not condemn *Moses* chair for the life of a Pharisee, but preached where they had preached, though they were notorious hypocrites, though he denounced so many woes against them, as against none more; yea, though the Temple in his time were become a den of thieves, yet then and there sent he up devout and holy prayers to Heaven.

Get but God, and get all.

AS Noah (when the Deluge of waters had defaced the Earth, and blotted the great book of Nature) had a copy of every kinde of Creature, in that famous Library of the Ark, out of which all were reprinted to the World: So he that hath God, hath the originall copy of all blessings, out of which (if all were perished) all might easily be renewed: Let friends, and goods, and life, and all forsake us; yet let but the light of God's countenance shine upon us, and that shall be life, and friends, and goods, and all unto us.

Afflictions, the ready way to Heaven.

A Man taking his journey into a far Country, and enquiring for the way, is told, that there are many plain waies, but the streight and right way, is by woods, and hills, and mountains, and great dangers; that there are many Bears and Lions in the way, much difficulty is upon the road thither. Now when he is travelling, and finds such and such things in the way, such mountains and hills of opposition, such flats and valleys of danger, he concludeth, that he is in the right way thither. And so the child of God, that is going to the kingdom of Heaven, though there be many waies to walk in, yet he knowes, that there is but one right way, which is very strait and narrow, full of trouble, full of sorrow and Persecution, full of all manner of crosses and afflictions; and when in this life he is persecuted for God and a good cause, whether in body or in mind, it argueth plainly, that he is in the right way to salvation.

To be provident for daies of triall.

MEn in policy prepare cloaks for the wet, provision for winter, a staffe for old age, a scrip for the journey; they'll be sure to lay up something for a rainy day, or a bank of money to flie to, when occasion serveth. Thus it should be with all true Christians, they should be alwaies striving for the more and more assurance of

Obscurum nihil Deo potest esse. Cic. de nat. Deorum.

Psal. 131. 1, 2.

190.

In lib. de audisendis Poetis.

Mr. Woodnoge, ut anted.

Propter abusum non tollendus est usus.

191.

Dr. Strachton's Sermon.

Habentem omnia habet. Aug.

192.

Josh. Shure's Sermon at St. Paul's Lond. 1614.

Per varios casus, per tot discrimina rerum, Tendimus in Cælum. Act. 14. 22.

193.

John Barlow's Good man's Refuge, a Ser. 1616

of God's favour, to be sure of a stock going in the Lord's affection; to get some persuasion of God's love, whereby they may be able to stand in the evil day, in the saddest of times, in the hour of death, and in the day of judgment.

194.

Horat. in Epist.
Nath. Shute's
Serm. 1625.

A good Man is the prop and stay of his Country.

IT was the Poet's vain and groundlesse conceit of *Hector*, that so long as he lived, *Troy* could not be destroyed, terming him the immovable and inexpugnable pillar of *Troy*. But well may it be said of a faithfull man, that he is a mighty stay and strength, a main defender and upholder of the place where he liveth; for whose sake, for whose presence and prayers, out of the Lord's abundant kindnesse to all His, even the wicked are often within the shadow of God's protection, and spared.

195.

Plutarch in
Aemene.
Dr. Staugh-
ton's Serm.

It is Peace that sets up Religion.

ANtigonus told the Sophister, he came out of season, when he presented a treatise of Justice to him, that was at that very time besieging a City; he could not hear the voice of the *Laws*, for the noise of *Drums*. And so the *Laws* of God, the comfortable voice of the *Gospell* cannot be heard in times of war and hostility. *Religio docenda non coercenda*; Fire and faggot are but sad Reformers. It is Peace that is the good *Joseph*, the best Nurse to Religion. When the Church had peace and rest, then, and not till then, it multiplied.

A&S. 9: 31.

196.

Wil. Perkin's
on Creed.

Adeo à teneris
conjugere
multum est.
Virg. 2. Georg.

Children to be brought up in the fear of God.

PARENTS are very carefull to prefer their children to great places, and Noblemen's houses, and to that end they give them gentle breeding, which is well don of them: But if they would indeed be good parents to their children, they should first endeavour to get roomes for them in the kingdom of Heaven. But how shall this preferment be had? God hath an upper and a lower house, His Church and the Kingdom of Heaven; the Church is his house of grace, Heaven is his house of glory; Now if thou wouldst bring thy child to a place in the house of glory, then thou art first of all to get him a place in the house of grace, bringing him up so in the fear of God, that both in life and conversation, he may shew himselfe to be a member of the Church; and then assure thy selfe, that after this life, he shall be removed to the second House, which is the house of glory, and there for ever be a freeman in the kingdom of Heaven. In thus doing, thou shalt not leave him an Orphan when thou diest, for he shall have God for his Father, Christ for his Brother, and the Holy Ghost his Comforter to all eternity.

197.

P. Bayne's
Counterbain to
covetousnesse.

Sursum corda.

Heavenly Principles tend Heaven-ward.

FIRE, which here we kindle, and is engendered on the earth, it being no earthly, but an heavenly body, hath ab origine, an aptnesse and inclination, carrying it towards the sphear of Fire, which is the proper place thereof. So, from what time a man, by God's calling, is begotten to be an heavenly creature here on the earth, he hath produced in him an inclination, which doth make him move God-ward; being heavenly principled, he tends Heaven-ward. Never did poore exile so much long to smell the smoak of his native Country, as he breathes and pants after the Kingdome of Heaven.

198.

Wil. Jenkin
on Jude.

Ut saxa adha-
rens polypus pro

Sathan suiting himself to all humours.

IT is observable, that a Huntsman or Forrester goeth usually in green, suitable to the leaves of the Trees, and the grasse of the Forrest, so that by this means, the most observant in all the Heard, never so much as distrusteth him, till the Arrow stick in his sides. And thus the Devill shapeth himself to the fashions of all men; if he

he meet with a *proud man*, or a *prodigal man*, then he makes himselfe a *flatterer*; if a *covetous man*, then he comes with a *reward in his hand*. He hath an apple for *Eve*, a grape for *Noah*, a change of raiment for *Gehezi*, a bag for *Judas*. He can *dish out* his meat for all palats, he hath a *laste* to fit every shoe, he hath something to *please* all conditions, to *suit* with all dispositions whatsoever.

loci matour.
Senec. in Epist.

Love, the bond of all perfection.

199.

AS the *Primum mobile* in the *Heavens* sets all the other *Sphers* a going, which *move* and make *music* (as the *Pythagoreans* thought) in the *god's bosome*. As *Ens* in *Logick* communicates his being to the ten *Preucaments*: So is *Love* to the *ten Commandements*, in which they live, and move, and have their being. *Love* is the *end*, the *scope* at which they all aime, the *perfection* in which they rest, the *tribute* which they exact; it is the *bond* of perfection, or *perfection* of bonds, the most *perfect bond*, that ties all graces to us.

Dr. Staughton's Sermon.

Dilectio vincit
est omnium bonorum.
August.

Forgivenesse of others, an argument of God's forgivenesse of us.

200.

TAKE a piece of *wax*, and put to a *seal*, it leaveth an *impression* or mark like it selfe in the *wax*, which when a man looks on, he doth certainly know, that there hath been a *seal*, the print whereof is left behind. Even so it is in every one, that hath a readinesse to *forgive others*, by which a *Christian* may know easily, that *God* hath sealed to him the *forgiveness* of his sins, in his very heart. Let men therefore but look into their hearts, whether they have any *affection*, any *inclinations* to *forgive others*, for that is as it were the *print* in their hearts, of *God's mercy* towards them, in *forgiving* of them.

Wil. Perkins on the Lord's Prayer.

Neq; dignus est
venia, qui nemi-
ni dat veniam.
Seneca.

Popular Government, popular confusion.

201.

IT was said of old, He that is friend to all, is true friend to none; and that which hath many heads, hath no head at all. Such is that many-headed Monster, (the *Multitude*) which hath neither head for brains, nor brains for government. And as in a *medicine*, if there be not a due proportion of the *simples*, in the mixture, there's a mischief for a remedy, not a remedy for a mischief. So in a *popular State*, where the *People* are agreed, and where there is no *equall temperature*, and counterpoise of *supream power*, against the strong ingredient of the *Multitude*, which is alwaies hot in the highest degree, there must needs be *disorder*, and a way open to all *confusion*.

Amicus omni-
um, amicus nul-
lorum. Tullius,
de amicitia.

Sr. Rob. Dal-
lington's
Apothysms.

Sathan's restlesse uncessant employment.

202.

IT was *Hannibal's* saying of *Marcellus*, That he had to do with him, who could never be quiet, neither conqueror, nor conquered; but, conqueror, he would pursue his *vicories*; and conquered, labour to recover his *losse*. But much rather may a man say the like of *Sathan*, that great ramping *Lion*, the *Arch-enier* of our peace and happinesse, who is the most *wrathfull*, and the most *watchfull enemy*; who is never idle, but ever employed, in sowing cockles amongst the *Lord's good corn*, who though we stoutly resist him, and overcome him for a while, yet will he never rest, nor give over, but will be tempting again; yea, will not cease to tempt us again and again, with the same temptations, hoping at length to win our *consents*, and so give us the *foile* in the conclusion.

Tir. Livius,
lib. 23.
Plutarch in
Marcello.

Mr. Wood-
note, at Antea.

Spirituall desertions, no distractions to the child of God.

203.

IT was a barbarous act of that Nation, who imprisoned, condemned, executed, and rip'd up an *Ass*, to recover the *Moon* out of him, which they suspected he had swallowed, because they saw him drink at the water, when the *Moon* appeared.

Lud. Vives
in Augustin. de
Civ. Dei.

Dr. Staugh-
tons Sermons.

peared by reflection, and immediately upon that being *wrap'd* up into a cloud , they *mist her* : And thus do *simple Men* , that think the *grace of God* is extinct quite, when some cloud of *sin* robs them of the *comfortable light* of it ; How are they *frighted*, as the *Antients* were with these *Eclipses* , and are much *distracted* in the midst of such *spiritual desertions* ? Yet the *knowing experimental Christian* is nothing troubled thereat, but expects the *return* with patience.

204.

Every impenitent sinner, is his own Tormentor.

Will. Perkin's
Treat. of Re-
pentance.

IF a *Malefactor* for his punishment should be appointed every day to carry a stick of wood to an *heap* to burn him twenty years after, it must needs be an exceeding great *punishment* and *misery* : And this is the case of *every sinner*, who neglecting *Repentance* from day to day, doth thereby *employ himself* in heaping up the coals of *Gods wrath* to burn his soul in hell when the day of *death* comes ; It is no other but a *treasuring up of wrath* against the day of *wrath*.

Rom. 2. 5.

205.

There's no dependance for great Men upon Popularity.

Ovidii Metam.
Sir Rob. Dal-
lington's Apho-
rijms.

ICarus, in the Poet, being furnished with *wings* by the Art of his Father *Dædalus*, could not content himself in a *lower sphere*, but he must needs be *soaring so high*, that the *sun* melting the wax wherewith his *wings* were fastened, he fell down head-long to his own destruction. These two *wings of Icarus* thus joyned on with wax, are just like *Popular and Military dependance* in Noble men to make them *great*: they will help for a while to make them so, and *mount* them aloft in the thoughts of *Men*, and then *fall* them at the *very height* ; It is therefore safer to *stand upon two feet*, then *fly* with *two wings*, the two *feet* of *Justice Communicative and distributive* ; For *great Men* shall *grow greater* if they but *advance* merit, and relieve wrongs.

206.

The resolved Christian.

Jean de Serres
hist. de France.Mr. Wootnote
ut auied.
Tu ne cede malis
sed contra au-
dentior sis.
Virg. Æned. 6.

WHen *Charles* the ninth of *France* propounded to that famous *Prince of Conde* this three-fold choice : *either Mass, or Death, or perpetual Imprisonment*, the most *Christian worthy* made this answer ; *God assisting me I will not chuse the Mass, the other two I refer to the King's determination* ; yet, so as (*I hope*) *God*, in whose hands the heart of the *King* is, by his *gracious providence* will provide and dispose of these also : Thus should it be with every *Christian* to be a *resolved Christian*, to suffer any hardship for *Christ*, not to do as the men of the *world* do, that so as they may *avoid* death and imprisonment, care not how they *rise* upon other mens *ruines* ; so they may *eat* of the fat, and *drink* of the sweet, so they may *swallow* down the good things of the land, and *cloath* with the softest of the *Wool*, impose what *Religion* you will, either *Mass* or *Mahumetisme*, what *government* you will in *Church* or *State*, you shall find them *servile enough*, the good *Centurion* never kept such obedient, ready, and *resolute servants*, they will *sit* you every way, *fashion* and put forward themselves for any employment.

207.

Sin trampleth on Christ.

Plutarch in
vita.Dr. Staugh-
tons Sermons.

WHen *Pompey* could not keep his *Souldiers* in the *Camp* by *perswasion*, he cast himself all along in the narrow passage that led out of it, and then bid them, *Go if you will, but you shall first trample upon your General*, and this overcame them ; so it is, that every *sin* makes *Gods head ake*, as the *Rabbines* were wont to tell their *Scholars*, to scare them : nay more, we cannot go to *commit sin* but we must *trample* upon the precious *blood of Christ Jesus*, for our sins crucifie him rather than *Pilate*, crown him with thornes rather than the *Souldiers*.

The

Similies, Sentences, &c.

51

The happines of good Government.

208.

THere was a law amongst the *Persians*, that when their Governour was dead, there should be *ἀναυτοῦ πέντε ἡμέραι*, a lawlesnes for five dayes after, that every man should do what he list; now for those five dayes there was such killing, & robbing, and such destroying one another, that by the time the five dayes were over, they were glad of government again: So that any kind of government is better then no government; but happy is that People, *bona si sua norint*, that live under a good government, where Justice flows from the Supream as head, and is conveyed by subordinate Ministers unto the People.

Herodotus
lib. 9.
Ant. Burges
Sermon before
the Lord Mai-
or of Lond.
1646.

Faith is the fountain of all graces.

209.

When *Toxaris* saw his Country-man *Anacharsis* in *Athens*, he said unto him, I will at once shew thee all the wonders of *Greece*. *Viso Solone vidisti omnia*. In seeing *Solon* thou seest all, even *Athens* it self, and the whole glory of the *Greeks*: Tell me *Christians*, Hast thou faith and assured trust in the Lord? then thou hast more then all the wonders of *Greece*, upon the point all the wonderful gifts of graces; for faith is a mother vertue from which all others spring, and without faith all the best of our actions are no better then sin.

Lucianus in
Scythia.

John Boys
Poetills.
Rom. 14. 23.

Hypocrites in their saying well, but doing ill, reproved.

210.

Iulius Caesar in his Commentaries writeth of the *French* Souldiers, that in the beginning of the battel, at the first onset, they were more then Men; but at the second, or before the end, less then Women; They would talk bravely, and come on couragiously; but at length give off cowardly. Such are the hypocritical Hotspurs of our times, who have Gods word swimming in their heads, but not shining in their lives, such as set up the Temple with one hand, and pull it down with the other; like scribbling School-boys, that what they write with the fore-finger they blur with the hinde-finger; who if words may be received, their pay is gallant, but if deeds be required, their money is not currant; who in professing and protesting are more then Protestants, but in practising and performing, and persevering less then Papists.

Mr. Woodnote
ut antea.

Qui curiosi
mulant, & Bac-
chanalia vivunt
Juvenal.

Zeal in God's service, made the worlds derision.

211.

Dogs seldom bark at a Man that ambles a softly fair pace, but if he once set spurs to his horse, and fall a galloping, (though his errand be of importance, and to the Court perhaps) then they bark and flie at him; and thus they do at the Moon, not so much because she shin-s, for that they alwayes see, but because by reason of the clouds hurried under by the windes, she seems to run faster then ordinary. And thus if any Man do but pluck up his spirits in Gods service, and run the wayes of his commandments, it is *Jehu's* furious March presently, and he shall meet with many a scoffe by the way, that runneth with more speed, then ordinary.

Dr. Staugh-
tons Sermons.

The great danger of Sacriledge.

212.

IT is no *Christian*, but a right *Heathenish* trick to demolish holy places, or through sloth, and covetousnes to suffer them to fall. Nay, the very *Heathens* would never do that to the Temples of their false Gods, that we *Christians* do to the house of the true God, for they hated and fled from all sacrilegious persons. Were the Church leproous we could do no more then pluck out the stones, as they did in the old Law in a leproous house; nay they would not even in such a house pluck out all the stones, as they do in Churches, but onely such as were leproous: Well, let such know, that next to the injury done against the Temple of mans body, there can be no greater injury

Psal. 79.

Plutarch in
Timoleone.
Lev. 14. 40.

Nath. Shute
Serm. at Mr.
Fishborne's fu-
neral, 1624.

1Sa. 5. v. 8.
Greg. Turo-
nenf II. 4. c. 24.

jury then that which is done against the *body of the Temple*, and one day all such *sacrilegious, irreligious, prophane persons* may chance to feel that *whip* upon their *conscience*, which sometime *Celsus* felt: who after the *robbing* and *prophaning* of many *Churches*, hearing one day that place of *Esay* read; *Woe unto them that join house to house, that lay field to field, till there be no place, that they may be placed alone in the midst of the Earth*; cryed out immediately. *Vae mihi & filijs meis*, Woe then be to me and my children for ever.

213.

The Hypocrites inconstancy.

Plinii *hiſt. nat.*

Joh. Boys Po-
ſti s.

1 Tim. 1. 9.

IT is reported of the *Shee-wolfe*, that she hath an yearly defect in *procreation*, for at the *first* she beareth *five* young ones, the *second* time but *four*, the *third* time but *three*, the *fourth* time but *two*, the *fifth* time but *one*, and then afterwards remaineth *barren*: Thus *Hypocrites* forgetting the solemn *vow* they made to *God* in *Baptism*, as also those *principles* of Religion wherein they seemed expert to their *Catechizers*, as they grow upward in age they grow downward in *Grace*, with *Demes* embracing this present *World*, and with *Hymeneus* and *Alexander* making shipwrack of a good conscience, verifying the by-word, *young Saints*, *old Devils*.

214.

The laughter of the wicked, is but from the teeth outwards.

Plutarch in vi-
ta ejus.

Mr. Wootnote
ut antea.

Non intus & in
cate.

Eſay 43. 12.

IT is said of *Paulus Emilins*, that having put away his wife *Papinia*, without any cause, as it seemed to others, stretched forth his foot, and said, *You see a new and neat shooe, but where this shooe wringeth me & not you, but I alone know*: meaning, that there were many *secret jars*, happening between the married, which others could not possibly perceive: And certainly the most *wicked men*, the greatest *enemies* to *God* and his *Gospel*, the most *traiterous* and *rebellious* of a *People* or *Nation* may be so *jocund* and *merry*, and shew such *magnanimity* in their faces, that none can imagine by any *outward circumstance*, but that they are *truly cheerful* and *couragious* in their *hearts*; and yet in the midst of all their *mirth*, and greatest *delights*, even in the *very ruffe* of all their *bravery*, they have *secret heart-burnings*, and grievous *vexations*, what *God* and *themselves* only know. The *Lord* hath spoken it twice, and therefore it must needs be plain and *peremptory*, *That there is no Peace to the wicked*. Their looks may be sometimes *lively*, but their *hearts* are *alwayes heavy*.

215.

Gods omnipotency.

Homer, Ovid.

Hume expoſt.
on Pſal. 26.

Pſalm 86. 8.

AMONGST all the *gods* of the *Heathens*, *Jupiter* was in the greatest esteem, as the *Father* and *King* of *gods*, and was called *Jupiter*, *quasi juvenis Pater*, a helping *Father*, yet (as the *Poets* feign) he *wept* when he could not set *Sarpedon* at liberty; such was the *imbecillity* and *impotency* of this *Master-god* of the *Heathens*; But the *hand* of our *God* is never *shortned* that it cannot *help*, he is ever *able* to *relieve* us, *alwayes ready* to *deliver* us; Amongst all the *gods* there is *none* like unto him, *none* can do like unto his *works*, he is *God omnipotent*.

216.

Prayers and tears are the Weapons of the Church!

Edm. Calamy
Faſt-ſerm. at
Weſtm.

Preces & la-
crima, &c.
Pſalm 124. 8.

THE *Romans* in a great distress were put so hard to it, that they were fain to take the *weapons* out of the *Temples* of their *gods* to *fight* with them, and so they *overcame*. And this ought to be the course of every good *Christian* intimates of publique distress to flie to the *weapons* of the *Church*, *Prayers* and *Tears*; The *Spartans* walls were their *spears*, the *Christians* walls are his *prayers*, his help standeth in the name of the *Lord*, who hath made both *Heaven* and *Earth*.

The gradation of Faith.

217.

THe heart of every *believer* is like a *vessel* with a *narrow neck*, which being *cast* into the *Sea* is not *filled* at the *first* easily, but by reason of the *strait* *passage* receiveth water *drop by drop*. Thus *God* giveth unto us even a *Sea* of *mercy*, but the same on our part is *apprehended* and *received* by *little* and *little*, we go from *strength* to *strength*, from *grace* to *grace*, and from one *degree* of *vertue* to another, praying alwayes as the blessed *Apostles*; *O Lord* *increase* our *faith*, that from *weakness* of *faith*, and *slender assurance*, we may grow to *firmness* of the one, and *fulness* of the other.

John Boys
Posfills.

The Christians humiliation, the Christians exaltation.

218.

AGathocles, and Willigis two men, famous in their generations; the one was exalted to be *King* of *Sicily*, being put a *Potters son*; the other, to be *Archbishop* of *Mentz* (a *Prince Elector* in *Germany*) being but a *Whealers son*; They both acknowledged *Gods providence*, and work in their *advancement*, and were so far from being ashamed of their *low birth* and *parentage*, that the one would not be served with any other plate then *Earthen*, to shew *how nobly* he was descended; The other gave in his *Coat of Armes* *three wheels*, with this *Motto*, or rather *Memento*, written in his *Bed-chamber* in great letters; *Willigis, Willigis, recole unde veneris*; *O Willigis* remember from whence thou cam'st. This indeed is the way to become *high*, (to be exalted before *God* and *wisemen*) to be *lowly* in our own eyes, to confesse that we are *wormes* and not *Men*; that we are *sinful Men* and not *Saints*, that we are unworthy the least of *Gods mercies*, and that it is of *his mercy* onely that we are not consumed; that *what* we are, and we *have*, is all *received*; what we have *received* we have *corrupted*, and made *worse*; and what we have *corrupted*, we ought to be called to an *account* for, and so to be cast out as *unprofitable servants*.

Cælius leg.
antiqu. lib. 13.
cap. 4.

B. Smith serm.
on 1 Pet.

Bucholcerus.

Esoparus in
ecc. is tuis ut
fis magnus in o-
culis Dei, &c.
It doc in Sy-
nonim.

The works of God in the Creation of the World, are
to and beyond admiration.

219.

Archimedes was much commended amongst the *Heathen*, for his skill and contriving the *Motions* of the *Sun*, *Moon* and *Planets*, with the course of the *Heavens* and celestial *Spheres* in his *Horology*; *Archites* was much extolled for causing a *Dove* of *wood* to hang in the *Air*; *Apelles* and *Zeuxis* an excellent pair of *Painters*, whose penfils were to admiration, the one for *deceiving* the beholders with a *counterfeit flye*; and the other, the *birds* with *lively painted grapes*: *O* but when with *David* we shall consider the *Heavens*, with *Job* lift up our eyes to contemplate the celestial *Spheres*, with *Solomon* observe the nature of *Flyes* and *Pismires*, that the *Earth* should hang in the *Air*, that the *Sea* should be confin'd with a wall of *sand*, &c. We cannot but stand amazed, and wonder at that wisdom, and power by which all these were *created*, and are still governed.

Cælius Rod-
gin, lib. 2. ca. 17

Hume exposi.
on Psal. 26.

Psal. 8.
Job 9.9.
Prov. 30.25.

Self-examination required.

220.

IT is reported of *Plato*, that when he did walk in the streets, if he saw any *disordered* in *speech*, *disguised* in *drink*, or otherwise *out of frame*, he would say to himself, *Num ego talis*, Am I such a one as this is, such a *drunkard*, such a *Rebel* to *God* and *Man*, &c. So must every good *Christian* say; *Num ego talis*, Am I such a one as this is? such and such; And as the *Apostles* asked *Christ*, *Master is it I?* so must every one look into his heart, to see how things stand betwixt *God* and his own *soul*, and say; *Am not I the man* that ought to be ashamed for the many *sins* that I have committed against my *God*? *Am not I the man* that have done thus and thus? &c.

Diogen Laer-
tius in vita.

Edm. Calamy
serm. at Westm.

Riches

221.

Tho. Gataker
gain of godli-
ness.*Riches without content, yield no comfort.*

A Man diseased in body can have little joy of his *Wealth*, be it never so much ; A golden Crown cannot cure the head-ache, nor a velvet slipper give ease of the Gout, nor a Purple robe fray away a burning Feaver ; A sick man is alike sick wheresoever you lay him, on a bed of gold, or on a pad of straw, with a silk quilt, or a sorry rag on him : So no more can Riches, gold, or silver, land and livings, had a man much more then ever any man had, minister unto him much joy, yea, or any true or sound joy at all, where the mind is distract and discontent ; Without contentment there is no joy of ought, there is no profit, no pleasure in any thing.

222.

B. Smith serm.
on Jer. 6.*A great comfort to have a faithful Counsellor.*

IF Jacob had not heard there was Corn in Egypt, in what a sad condition had he and his Family been, when all his provision was consumed in Canaan ? If Joseph had not met with a man, that told him where his Brethren kept their sheep, when he was sent to them by his Father, he might as well have been devoured of a wilde beast indeed, as he was falsely reported to be : It is a great blessing to meet with a faithful guid when a man is out of his way : When a man is at a stand in his Religion, what he may hold, and what he may let go ; what he may embrace, and what he may abhor ; when he is puzzled and cannot tell which way to turn him, whether to the right hand, or to the left ; then to find such a faithful Counsellor as Iehosaphat did of Asaiah touching War and Peace ; such an Interpreter as the Eunuch did of Philip touching the interpretation of some hard place in Scripture, &c. this must needs be as sweet, and as welcome as a showre of rain in the time of drought ; nay, as bread is to the hungry, and drink to the thirsty soul.

2 Kings 22.
Acts 8.30.

223.

Diogen Laert.
Dr. Staugh-
tons Sermons.
Non amo divi-
tias, non opus,
&c.

Theogn.

The grace of God above all Riches.

Socrates was wont to say, That he had rather love Δόξαν φίλον ἢ τὸ δαδερχόν, the Kings Countenance then his Coin, a good look from him rather then his gold : Th s a Christian thinks himself richer when he is able to say, God is mine, then if he ha the Treasures of both Indies ; One smile from God is better then all the Treasuad of the World ; If the Sun be wanting, it will be night for all the Stars ; and if res light of God's countenance be wanting, if he frown upon us, a man may sit in the the dow of death for all the glister of worldly contentments. sha-

224.

Tho. Gataker.
Just man's joy.*The just Man's joy is more inward then outward.*

VAl. Cordus in his Dispensatory observeth, That those which prescribe Rules for the choice of Simples, advise to take herbs in the Spring, flowers in Summer, fruits in Autumn, but Roots in Winter ; And why Roots for the most part at that time ? Surely, because the sap is then gone down, it is most in the Root when it is least in the stock ; and so it is oft-times with the joy of God's children ; it is most rise many times with them inwardly in the heart, when least shew appeareth outwardly in the life, their mirth is most many times when it is least seen ; it is an inward rejoycing.

225.

Tho. Gataker
gain of godli-
ness.

Gen. 14.23.

A godly Man desires not to be rich but in God's way.

ABraham when the King of Sodom offered him some part of his spoiles, refused to take so much as a shoo-latchet of him, that the King of Sodom might not say another day, that he had made Abraham rich ; that men might not say, that Abraham had been made rich, not by Gods blessing, but by the King's means, &c. that he might thank the King of Sodom for what he had. So a godly man will not gain, or desire to gain so much as a shoo-string, or a shoo-thread by prophaning the

the Sabbath, with the Sidonian Merchants, by fraud or deceit, by oppression or extortion, by biting usury, the devills brokery; by rifling and plundering, or by any other unlawfull or indirect means, that the devill may not one day say, that he hath made him rich, as he said sometimes to our Saviour, *Omnia hæc tibi dabo*, All these will I give thee, &c.

Nehem. 13. 16

Matth. 4.

Riches oft-times prove pernicious to the owners thereof.

226.

O Mintus Aurelius, in the daies of Sylla, (that Sylla of Rome) had a fair Grange, that lay commodious to some great one; for love whereof, he was attainted, and killed amongst them that were put to death: whereupon he cryed out, when he saw his name in the paper, *Fundus Albanus me perdidit*, Out alas! it is my land that I have at Alba, and not any offence that I have done, that is the cause of my death. And is not this the case of many a man amongst us? hath not many a man suffered for his means sake? It is a common saying, that when any man is in trouble, his means will hang him. Who were they, that heretofore were robbed and plundered? were they not the ablest, and the richest of the land? Did you ever hear of a poor Malignant? It was the hainousnesse of the wealth, not the hainousnesse of the fact, that hath undone many a good Family. So pernicious, prove riches many times to the owners thereof.

Plurarch. in Sylla.

B. Smith's Ser. on Ioh. 6.

Grave quid prodest pondus mihi divitis auri? Tibull.

The security of a good Conscience.

227.

THough the World should rattle about his ears, a man may sit merry, that sits at the feast of a good conscience; nay, the child of God, by the vertue of this, in the midst of the waves of affliction, is as secure as that child, which in a shipwrack was upon a plank with his mother, till she awaked him, then securely sleeping; and then with his pretty countenance, sweetly smiling, and by and by sportingly asking a stroak to beat the naughty waves; and at last when they continued boisterous for all that, sharply chiding them, as if they had been his playfellows. O the innocency! O the comfort of peace! O the tranquillity of a spotlesse mind! O the serenity! No Spanish skie so clear, as a good conscience.

Dr. Staughton Sermons.

Hic murus abe-neus esto, Nil conscire sibi, &c. Virgil.

Not to mourn for losses, because all is made up in Christ.

228.

Seneca tells a Courtier, that had lost his son, *Eas tibi non est, salvo Casare, de fortuna tua queri, &c.* That he had no cause to mourn, either for that or ought else, so long as his Sovereign was in safety, and he in favour with his Sovereign, he had all things in him; and he should be unthankfull to his good fortune, if he were not cheerfull both in heart and look, so long as things stood so with him as they did. How much better may it be said to every true Christian, let his wants and his crosses be never so great, his afflictions never so pressing, his necessities never so biting, that he hath little cause to mourn for them; so long as he is in grace and favour with God, he hath all things in Him, and so long therefore he is happy, and he have nothing else beside him.

Epist. 26. ad Polybium.

Th. Gataker's Joy of the just.

An ill tongue never speaks well of any one.

229.

IT is commonly known, that Scarabs and flies swarm to the galled part of a poor pack-horse, and there sit feeding upon that worst part of his flesh, not once meddling with the other sound part of his skin. Even thus do malicious tongues of Detractours; if a man have any infirmity in his person or actions, that they will be sure to gather unto, and dwell upon; whereas his commendable parts, and well deservings, are passed by without mention, without regard: And what do they get by it? It must needs be a filthy creature, that is alwaies feeding on stinking carrion.

B. Hall's Occasional medit.

Lingua mali pars pessima servi. Juvenal. Sat. 2.

230.

Melch. Adamus, in vita.

Jer. Borogh's
Heart divisions.Optimus ille, qui
ferre novit inju-
rias plurimas.*It is the glory of a Christian, to passe by offences and injuries.*

ONE *Vitus Theodorus*, a German Divine, sends to advise with *Melancthon*, what he should do, when *Osiander* preached against him. *Melancthon* writes to him, and beseeches him for the love of God, yea chargeth him, that he should not answer *Osiander* again, but that he should hold his peace, and make as if he heard nothing: *Vitus Theodorus* writes back again, that this was hard to do, yet he would obey. And thus must every good Christian do, he must not be too hasty to oppose oppositions, not be like those *Salamanders*, that are never well, but when they are in the fire of contention, but go on patiently in a constant way, resolving to bear what he meets with; rather to suffer an hundred wrongs, than return one; and then God at length will make his righteousness break forth as light: For it is the onely valour to remit a wrong, and the greatest applause, that a man might hurt, and would not.

231.

Mr. Alltop's
Ser. at S. Clem.
Lond. 1650.Ex parva scin-
tilla fit mag-
num incendium.*Little sins, if not prevented, bring on greater, to the ruine of the soul.*

THIEVES, when they go to rob a house, if they cannot force the doores, or that the wall is so strong, they cannot break through, then they bring little boyes along with them, and these they put in at the windowes; who are no sooner in, but they unholt the doores, and let in the whole company of Thieves. And thus *Sathan*, when by greater sins he cannot tell how to enter the soul, then he puts on, and makes way by lesser, which insensibly having got entrance, set open the doores of the eyes, and the doores of the ears, then comes in the whole rabble; there they take up their quarters, there, like unruly souldiers, they rule, domineer, and do what they list, to the ruine of the soul so possessed.

232.

Senec. Epist. 5.
Somnium nar-
rare, vigilantis
est, &c.Arist. de Caelo,
lib. 4. cap. 16.
Elementa in
suo loco gravia
non sunt.August. de ve-
ra Relig. cap. 14

Prov. 10. 23.

The sense of sin is an entrance to the state of Grace.

IT is a sure signe, that a man is awaked out of his sleep, when he discovereth and seeth the errour of his dream; and a sure signe of health, when a man is able to tell his disease. In the drawing up of water out of a deep well, as long as the bucket is under water, we feel not the weight of it, but so soon as it commeth above water, it beginneth to hang heavy on the hand. When a man diveth under water, he feelth no weight of the water, though there be many Tuns of it over his head; whereas halfe a tub-full of the same water, taken out of the River, and set upon the same man's head, would be very burthensome unto him, and make him soon grow weary of it. In like manner, so long as a man is over head and ears in sin, he is not sensible of the weight of sin, it is not troublesome unto him; but when he beginneth once to come out of that state of sin, wherein he lay and lived before, then beginneth sin to hang heavy on him, and he to feel the heavy weight of it. So, so long as sin is in the will, the proper seat of sin, a man feelth no weight of it; but like a fool, it is a sport and pastime unto him to do evill. And it is therefore a good signe, that sin is removed out of his seat, out of his chair of state, when it becomes ponderous and burthensome to us, as the Elements do, when they are out of their naturall place.

233.

B. Hall's Occa-
sionall meditat.*An ill-liv'd Minister is a scandall to the Gospell.*

A Cracked Bell makes a very harsh sound in every ear; the mettall is good enough, and it may be was once well tuned; it is the rift that makes it so unpleasantly jarring. Just thus is a scandalous, and an ill-liv'd Preacher; his calling is honourable, his noise is heard far enough; but, (O the sad but!) the flaw which is noted in his life, marrys his doctrine, and offends those ears, which else would take pleasure in his teaching. It is possible, that such a one, even by that discordous noise, may ring-in others into the triumphant Church of Heaven, whilst there is no remedy for himself, but the fire, either for his reforming, or judgment.

Every,

Every Christian ought to be an ingenuous Christian.

234.

Jer. Borogh's
Heart-divisions.

WE read, *Matth. 4.* Christ had a great dispute with the Devill, in which he had him at great advantage, in his quotation of *Scripture*, verl. 6. He shall give his Angells charge concerning thee, and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. This was quoted out of the 91 Psalm, verl. 11. and there it is, He shall give his Angells charge over thee, to keep thee in all thy waies. Yet Christ did not catch this advantage, he did not so much as upbraid him, for leaving out that passage, which he might justly have done; but he answers to the thing: Yea, Christ might have taken a further advantage against the Devill; for the words following in the Psalm, are a prophecy of Christ, destroying the power of the Devill, Thou shalt tread upon the Lion and the Adder, the young Lion and the Adder shalt thou tread under thy feet. Christ did not take the advantage of this neither, and upbraid him with it; he had enough against him in the thing it self he brought. How unseemly then is it for men, when they are seeking out for truth, to piddle about words, to catch at phrases, to lye at the catch for advantages, and to get hold of expressions. It is for Christians to be ingenuous, to be plain one to another. For it is a signe, that men have lesse advantage of the matter, when they seek so much after expressions, and passe by the meaning. Sure it is, if God should catch at advantages with them, the most pregnant, and ripe-witted, would never be able to abide it.

Ingenuus didi-
cisse fideliter
artes,
Emollit mores,
&c.

Philosophy to be subservient to Divinity.

235.

Step. Menoch.
de Repub. Heb.
Dr. Staugh-
ton's Sermons.

THE Jewes read the book of *Hester* in their Synagogues, because they account it *Canonick Scriptures*; but before they read it, they let it fall to the ground, because they do not finde the Name of God once mentioned in it, as their *Rabbins* have observed: So for the *morall Treatises of Philosophers*, we must read them, because they speak of *virtue* and *happinesse*, and are good *Handmaids to Piety* and *Devotion*: But we must let them fall to the ground before we read them, they must be subservient to the *Scripture*, they must be read with reference to *Scripture*, because they do not give glory to God.

Impossible for a man to know all his sins.

236.

Th. Gataker's
Joy of the just.
At sole per se-
nestras illucen-
te radios atomo-
rum, &c.

Spineus de In-
st. Christi.

Psal 19.

IT is with the children of men, as with the *Housewife*, that having diligently swept her house, and cast the dust out of doors, can see nothing amisse, not so much as a speck of dust in it; whereas if the Sun do but a little shine in, through some cranny in the wall, or some broken quarrell in the window, she may soon see the whole house swim, and swarm with innumerable moais of dust, floating to and fro in the aire, which for dimnesse of light, or sight before, she was not able to discern. Even so it is with many that are carefull of their waies, so that little may be seen amisse, that might require either reformation or amendment; yet when they shall come to look more intently into God's Law, a little beam of light, reflecting upon their souls from it, will discover unto them such an innumerable company, as well of corruptions in their hearts, as of errors and oversights in their lives, that it shall make them, as men amazed, cry out, Lord, what earthly man doth know the errors of his life!

Children to be well principled.

237.

B. Hall's Occa-
sional meditat.

Tenaciter ha-
rent Quaecunq;

EVERY thing must be taken in his time. Let a bladder alone till it be dry, and all the wind in the world cannot fill it, no not so much as raise it up; whereas being new and moist, the least breath enlargeth it. It is no otherwise in ages and dispositions; Inform a child in precepts of learning and virtue, whiles years makes him capable, how pliable he yieldeth? how happily is he replenished with knowledge

a primis nascentes haurimus annis. Paling.

and goodnesse? But let him alone till time and ill example have *hardned* him, till he be settled in an *habit* of evill, and *contracted* and *clung* together with *sensuall* delights, he becomes utterly *indocible*; sooner may such a *plant* bow than break, such a *bladder* be broken than extended.

238.

Joh. Pierii
Hieroglyphica.

Jer. Borogh's
Gospel worship.

Hic tibi præcipi-
turi sit parâ
mente colendus.
Cato.

God must be served like himself.

Here are some of the *Heathens* that worship the *Sun* for a *God*, and they would offer to the *Sun* somewhat *suitable*; and therefore because they did so much *admire* at the *swiftnesse* of the motion of the *sun*, they would not offer a *snail*, but a *flying horse*, a horse with wings. Now a *horse* is one of the *swiftest creatures*, and one of the *strongest* to continue in motion for a long time together; then having added *wings* to the *horse*, they conceived he was *suitable* to be a *sacrifice* for the *Sun*. So when we come to *God*, to worship him, to *sanctifie* him, to call upon his Name, we must not bring the *bare calves* of our lips, but the *ferency* of our hearts; we must *behave* our selves so, as to give *Him* the glory, that is fit for such a *God* to have. *God* is a *Spirit*, and he must be worshipped in *spirit* and in *truth*; not a *civil* onely, but a *divine* worship also, *proportionable* in some measure even to the *Nature* of *God* himself.

239.

The difference betwixt a carnall and a spirituall Man, in point of Knowledge.

Th. de Trugil-
lo thesaur.
Concionar.

Mirum non est
caecum non ju-
dicare de colo-
ribus.
Fr. Junius in
1 Cor. 2. 14.

Take a *blind man*, let him in a *clear night* with his face upon the *Moon* when it *shines*, when all the *Stars* are sparkling round about, yet he *sees* nothing of the *brightnesse* of the one, or *twinkling* of the other, onely some *glimmerings*; or he perceives some kind of *reflex* upon him, whereby he concludes, that the *Moon* is up, and that the *Stars* shew themselves. But then take a *quick-sighted man*, with a *perspective-glasse* in his hand, and he *discovers* all, he *walks* all over the *skie*, from *star* to *star*, from one *Constellation* to another, he is able to give account of all. Thus, take a man in his *pure naturalls*, let him in the midst of the *Ordinances*; let the *Administrations* be never so *pure*, the *Dispensations* never so *clear*, he *sees* nothing of *God*, but as it were through *chinks* and *crannies* of Nature; some *glimpse* and *glimmer* onely of *divine light*. O, but the child of *God*, having the *perspective-glasses* of the *Old* and *New Testaments* in his hand, especially that of the *New-Testament*, a very *clear-sighted glass*, he *walks* from *star* to *star*, from one *Attribute* of *God* to another; he *discovers* stars of the first magnitude, as *Faith*, and *Hope*, and *Charity*; nothing in order to salvation is *hid* from his eyes.

240.

Christians ought to be loving one to another.

Joh. Pigor's
Ser. at S. Mary
Woolnoth
Lond. 1643.

Psal. 122. 3.

ME-thinks *Philadelphia*, (the name of one of the seven golden *Candlesticks*, *Rev. 1.*) is a very proper fitting name for a *Church*, which signifies, *Brotherly love*; and every *Congregation* ought to be, in a good sense, the *family of Love*; *breaches* and *divisions*, *distractions* and *heart-burnings*, may happen in other *Kingdomes*, which are without *God* in the world, and *strangers* to the *Covenant of Grace*, yet let *Jerusalem*, the *Church of God*, be alwaies like a *City*, which is at *unity* within it self.

241.

B. Hall's Oc-
casional medij.

En quò discor-
dia Civis

Discord in Church or Commonwealth, prejudiciall.

IN the *ringing* of bells, whilst every one keeps his *due time* and *order*, what a *sweet* and *harmonious* sound they make? all the neighbour villages are *cheared* with the sound of them; but when once they *jarre* and *check* each other, either *jangling* together, or *striking* preposterously, how *harsh* and *unpleasing* is that *noise*? So that as we *testifie* our publick *rejoycing*, by an *orderly* and well *tun'd* *peal*, so when we would *signifie* the *Town* is on *fire*, we *ring* the bells *backward*, in a *confused* manner. It is just thus in *Church* and *Commonwealth*, when every one knowes his *station*, and keeps

keeps their *due ranks*, there is a *melodious* confort of *comfort* and *contentment*; but when either *States* or *Persons* will be *clashing* with each other, the *discord* is grievous and extreamly prejudicial; And such a *confusion* either notifieth a *fire* already kindled, or portendeth it; and that of all other must be a *dangerous fire* that begins in the bed-straw. *Popular States* may ring the changes with safety; but the *Monarchical government* requires a *constant*, and *regular* course of Rule and inferiority, Government and subjection which cannot be *violated* without a sensible *discontent* and *danger*; And so in the *Church*, take away *Discipline*, and the *Doctrine* will not be long after.

Perduxit miseros
Virgil.
W. Laud Cant.
in Ep. Ded. of re-
ply to Fisher.

242.

Sin to be renounced as the cause of Christ's death.

Suppose a *Man* should come to a *Table*, and there is a *knife* laid at his *trencher*, and it should be told him; *This is the knife that cut the throat of your child, or your Father*; if he could now use that *knife* as any other *knife*, would not one say; *Surely, there was but little love either to the Father or to the child*: So, when there is a *Temptation to any sin*, this is the *knife* that cut the throat of *Christ*, that pierced his sides, that was the cause of his sufferings, that made *Christ* to be a *curse*; Now wilt thou not look on that as a *curst thing* that made *Christ* to be a *curse*? Oh with what detestation, should a man or woman *sling away* such a *knife*! and with the like detestation it is required that a man should *renounce sin*; for that, and that onely was the cause of the death of *Christ*.

Alphon. ab A-
vendano in
Psalm 119.

243.

Ministers not to be afraid of the faces of Men.

Popilius a Roman Ambassador, sent to *Antiochus* the great, having delivered his message, and the *King* deferring his answer, and demurring on it, drew a *circle* round about him with his wand, and conjured him to determine, and resolve, whether he would have *Peace* or *war*, before he went a foot out of the *circle*: which *wondrous resolution* and *confidence* caused him presently to define *Peace*; And do we not see how bold every petty *Constable* will bear himself upon the higher *Power*, I charge you in the *Kings name*, &c. And why then should *God's Ambassadors* onely be afraid like children of *shadows* and *bug-bears*; *Courage* and *Resolution* becomes them best, their *Commission* is large and will bear them out, &c the penalty great if they faint in the execution; *Fear not their faces* (saith the Lord to *Jeremy*) lest I destroy thee.

Plutark Apoph-
thegm.
T. Livius li. 45.

Dr. Staughtons
Sermons.

Jer. 44. 11.

244.

The Creature moves not but in and by God.

The *Creature* can do nothing but as it is commanded by *God*; It is the *vanity* of the *Creature* that it can do nothing of it self, except there be an influence from *God*; As for example, Take the *hand*, it moves because there is an *imperceptible influence* from the *will* that stirs it: So the *Creature* moving and giving comfort unto us, it is *God's will* it should do it, and so it is applied to this or that action: The *Artificer* using a *hatchet* to make a *stool*, or the like, there is an *influence* from his *Art*, that guides his hand to the work; So the *creatures working*, is by a secret *concourse* from *God*, doing thus, or thus, whether it be *this way* or *that way*, all is from *God*.

Joh. Prestons
Treatises.

Et Deus in no-
bis agitante ca-
lescimus illo.

245.

The Schismatics abuse of Scripture.

It is reported of one *Procrustes*, a notorious theevish *Inn-keeper*, who when any *Travellers* came to lodge at his house, would make his *guest's* stature equal with his bed, either by stretching them out to the length of it, if they were too short, or by cutting some part of them, if they were too long; He would not fit his bed to his *guests*, but his *guests* to his bed: Nothing more common shall we find amongst *Hereticks* and *Schismatics*, than either with *false senses* to stretch and enlarge, or

Plutarch in
Romulo.

Woodnote ut
anted.

with loud lyes to mince and mangle the sacred Scripture, that so they may frame them to *their likings*, and make them serve their own turnes at all essayes: They will either suppress the words, or else not express the sense; they will either blot out, or else blemish the Scriptures, rather then they will abolish or any whit alter their own fantasies; Of their own opinion and writings they will not abide the least amendment; but of the holy word of God they care not what havoc they make.

247.

A fearful Minister is a Soul-murthering Minister.

Dr. Staughton's Sermons.

Mauritius the Emperor said of Phocas, who conspired against him, having enquired of his disposition, and hearing that he was *fearful*; *Si timidus est, homicida est*, said he; So it may be said in this case; The Cowardice of the Ministry, is cruelty; he that fears the faces of men, he is a murderer of the souls of Men.

248.

Sins in men regenerate and unregenerate, the difference.

Joh. Preston
Self-denial.

Regenerate-men *sin*, yet the Peace is not broke betwixt God and them; because their minds never yielded to *sin*; As it is betwixt Princes, they are at peace; though Pirates of either Nation rob the others subjects, yet it breaks not the peace, it being done without the wit of the King: So it is with *sin* in Gods children, it breaks not the peace betwixt God and them, because it is but a Rebel, and they agree not to it; There is a difference betwixt entertaining of sins as Theeves and Robbers, and as guests and strangers; Wicked men entertain *sin* as a guest, the godly man as a Robber; the one invites it as a friend and acquaintance, the other throws it off as a rebellious Traitor.

--- Et que non
fecimus ipsi, Vix
ea nostra voco.

249.

Immediate addresses unto God by prayer find acceptance.

T. Fuller Ob-
servat.

1 Sam. 18. 23.

Cushai and Ahimaaz ran a race who should first bring tidings of Victory to David; Ahimaaz, though last setting forth, came first to his journeys end; Not that he had the fleetest feet, but the better brains to chuse the way of the most advantage; For the Text saith, *So Ahimaaz ran by the way of the plain, and overwent Cushai*. Prayers made to God by Saints fetch a needles compass about, that is but a rough and uneven way; The way of the plain, or the plain way; both shortest and surest is, *Call upon me in the day of trouble*; such prayer though starting last, comes to the mark first.

250.

Sacrilege never thrives.

A. Gellii noster
Attica.
Def. Erasmi
Adagia.Mr. Woodnote
ut anted.Dic mihi Musa
vtrum.

Cæpio a Roman Consul, with his Souldiers robbed the wealthy Temple of Tholouse, a City of Narbon in France, neer the Pyrene mountain; but of those that had a share of any of those goods, not one ever prospered; It was so generally observed, that it occasioned a Proverb; If any man (what by means soever decayed) were fallen into poverty, they would say of him, *Aurum habet Tholosanum*, He hath some of the gold of Tholouse: The endowment of all other Churches (whereof many have been plundered of rich Chalicees, and other utensils in sacrilegious times) are like the gold of Tholouse, that brought ruine to them and their Families; If any man thriveth with them that holdeth them by a wrong tenure, he hath better luck then any such Malefactor before him: How many sacrilegious persons have utterly ruined themselves, as it is easie to find in many Monuments of learning, how a Canker hath eaten their estates, as a Gangrene did their consciences; but see the Chronicle, search the histories of sundry Nations both ancient and modern, and find me out but one Church-robber here, that hath thrived past the third generation.

A seeming Religion no saving Religion.

251.

W Andring Empiricks may say much in *Tables* and *Pictures* to perswade credulous people their *Patients*; but their ostentation is far from apprehension of skill, when they come to effect their cures; How many *Ships* have suffered shipwreck for all their glorious names of the *Triumph*, the *Safe-guard*, the *Good-speed*, the *Swift-sure*, *Bona-venture*, &c? So how many souls have been swallowed up with the false hopes of mens feigned Religions? such as have at that very time the Devil in their hearts, when they seem to have nothing but God at their tongues end.

J. Shure Term.
to the East-India
comp. 1630

The vanity of needless and intricate questions.

252.

Cambden in his History of the life of Q. Elizabeth, relateth how Captain Martin Forbisher fetched from the farthest Northern parts a Ships-lading of (as he thought) mineral stones which afterwards were cast out to mend the high-ways: Thus are they served, and miss their hopes, who long seeking to extract hidden mysteries out of nice questions, leave them off at last as altogether uselesse and unnecessary.

T. Fuller Holy
State.

The life of Man subject to all sorts of Calamity.

253.

Ionah's condition was but bad at the best, as to be rocked and tossed to and fro in a dangerous Ship, the bones whereof aked with the violence of every surge that assailed it; the Anchors, Cables, or Rudders either thrown away, or torn in pieces; having more friendship prefer'd him, then he had hap to make use of; and at length to be cast into the Sea, a merciless and implacable Sea roaring for his life more then ever the Lion roared for his prey, the bottom thereof seeming as low to him as the bottomless pit, and no hope left to escape either by Ship, or by Boat, no *Tabula Naufragii*, no plank or peice of board appearing whereby to recover the land; besides all these, to make the measure of his sorrows up to the brim, the burning of God's anger against his sins, like a River of brimstone: This is the case of us all in the whole course of our lives, as Ez-chias sang in his song; From day to night thou wilt make an end of me. We are tumbled and tossed in a vessel as frail as Jonah's Ship was, which every stream of Calamity is ready to dash in pieces, every disease is able to fillip on one side or other, where neither Anchor, nor Rudder is left, neither head nor hand, nor stomach is in case to give any comfort; where, though we have the kindness of Wife and Friends, the duty of children, the advice of Physicians, we cannot use their service; where we have a grave before us greedy to receive, and never to return us, till the worms and creepers of the Earth have devoured us; but if the anger of God for our sins accompany all these, it will be a most dangerous adventure for that Man; when the sins of his soul, and the end of his life shall come so neer together, as the trespasses of Jonah, and his casting out of the Ship.

B. King Lett.
on Jonah.

Ezay 38.

~ Nil sine magno
Vita labore de-
dit mortalibus.
Horat.

Sacriledge cursed with a curse.

254.

IT was usual in former times, when any thing was given to the endowment of the Church, it was done with a curse against all such as should ever presume to alienate, or take them away; Whether Mans curse shall take hold on such Church-robbers, is wholly in the disposition of God, and a secret; But sure it is, that God himself hath openly cursed all thole, how many, or how great soever they be that rob him of Tythes and Offerings. Yea, cursed them with a curse, redoubling the words, not without great cause, but emphatically to signifie that they shall be cursed with a strange curse, such a curse, such a signal curse, that he that hears of it his ears shall tingle, and his knees smite one the other.

Ang. Roche.
Billioth. Vat.
Woodnote ut
anted.

Mal. 3. 2.

God

255.

God, the proper object of Man's memory.

Justus Lipsius
in vita.In lib. de claris
Oratoribus.B. King on
Jonah.

Psal. 116. 12.

Memento ju-
vabit.

Seneca writeth of himself, that he had a very flourishing memory, being able to recite by heart 2000 names, in the same order they were first digested. Portius Latro writ that in his mind, which others did in Note-books. He was a man so cunning in History, that if you had named a Captain unto him, he would have run through all his acts presently; a singular gift from God. But, as Tully, comparing Lucullus and Hortensius together, both being of a vast memory, yet he preferreth Lucullus before Hortensius, because he remembered matter, this but words. Thus certainly, as the object about which memory is conversant, is more principall, so the gift more commendable: And the most excellent object of all others, either for the memory to account, or for any part of the soul to conceive, is, God the Lord; for, he that remembereth the Lord, as the Lord hath remembered him; that nameth his blessings by their names, as God the stars, and calleth them to mind in that number and order, that God hath bestowed them upon him, if not to remember them in particular, which are more then the hairs of his head, yet to take their view in grosse, and to fold them up in a generall sum with David, what shall I render to the Lord for all his benefits? Though he forget his own, and his father's house; though the wife of his bosom, and the fruit of his loyns; yea, though his memory be so treacherous unto him, that he forget to eat his bread; it is no matter, he remembereth all in all, and his memory hath done him service enough, in reaching this object, God the Lord.

256.

Carelesse Churchmen condemned.

In lib. Fin. de
bon. & mal.
Th. Fuller's
Holy State.

Tully charged some dissolute people, for being such sluggards, that they never saw the Sun rising or setting, as being alwaies up after the one, and a-bed before the other. So some negligent people, never hear prayers in the Church begun, or Sermon ended; the Confession being past before they come, and the Blessing not come, before they are passed away.

257.

The pretious life of Man to be preserved.

Theodoret. lib.
5. cap. 20.Joh. Weems's
Portraiture.Vacuus cadis
habete manus.

There arose a sedition at Antioch, for that Theodosius the Emperour exacted a new kind of tribute upon the People; In that commotion, the People brake down the Image of the Empress Placilla, (who was lately dead). The Emperour in a great rage sent his Forces against the City, to sack it. When the Herald declared so much to the Citizens, one Macedonius a Monk, endued with heavenly knowledge and wisdom, plaied a prudentiall part, tending unto the Herald an answer to this effect, Tell the Emperour these words, That he is not onely an Emperour, but a man also; and therefore let him not look onely upon his Empire, but upon himself also; for, he being a man, commands those also who are men. Let him not then use men so barbarously, who are made to the image of God. He is angry, and that justly, that the brazen image of his wife was thus contumeliously used, and shall not the King of Heaven be angry, to see his glorious Image in cruelty handled? Oh what a difference is there betwixt the reasonable soul, and the brazen image? We for this Image are able to set up an hundred, but he is not able for all his power, to set up one hair of these men, if he kill them. These words being told the Emperour, he suppressed his anger, and drew off his Forces. This Monk like another Moses, stood in the gap, and preserved the People. Happy had this angry age been, if it had had such another. Had but the generation of men formerly sprung up, with serious consideration laid their hands more upon their hearts, and lesse upon their swords, they would not have been so ready to break down the Image of God in Man, nor sheathe their swords in each others bowels, as they have done.

The

The Churches complaint for want of Maintenance.

258.

AS the old Patriark Jacob said of his children; when Benjamin was sent for by Joseph into Egypt, *Ye have bereaved me of my children; Joseph is not, and Simon is not, and ye will take Benjamin also, all these things are against me.* So may the poor Church of England complain, and say, *Ye have taken away my Tisbe, and my Glebe, and many other profits are not; and now ye will take away the rest of my revenue; all these things, may the poor despised Church of England say, are against me; unlesse putting up that prayer of the Patriark, the prevail in it with God; Now God almighty give me favour in the eyes of the men, that they may send back that, that is taken away already, and let that alone that yet remaineth.*

Ephr. Udal.
Noli me tangere
Gen. 41. 36.

Ministers and Magistrates to be diligent in their places.

259.

THomas Becket, sometimes Archbishop of Canterbury, an evill man, and in an evill cause, but with words *not impertinent* to his place, had he well applyed them, answered one, who advised him to deal more *moderately* with the King; *Clavum teneo, & ad sonnum me vocas?* Sit I at the iern, and would you have me to sleep? Thus it must be with *Ministers* and *Magistrates*; the one is not to keep silence, but to *lift up* his voice like a Trumpet; the other is not to *bear the sword in vain*. And why? because the one *steereth* the Rudder of the Church, the other *sitteth* at the Helm of State; both of them, *jure divino*, having *their warrants* immediately from God so to do.

Fran. Godwin
in vita.

B. King test.
Jonah.

To blesse God for our Memories.

260.

STaupitius, Tutor to Martin Luther, and a godly man, in a vain ostentation of his memory, repeated Christ's Genealogy by heart in his Sermon; but being about the captivity of Babylon, I see, (saith he) God resisteth the proud, and so betook himself to his Book again. Let no man therefore abuse his memory, to be *sin's register*, nor make *advantage* thereof for wickedness, but be *thankfull* to God for the continuance of their memories, whereas some proud people have been visited with such oblivion, that they have forgotten their own names.

Melch. Adamus
in vita.
March. 1.

Th. Fuller's
Holy State.

Christ is the true Christians All in All.

261.

DO you ask me, where be my Jewells? My Jewells are my Husband, and his triumphs, said Phocion's Wife. Do you ask me, where be my Ornaments? My Ornaments are my two Sons, brought up in vertue and learning, said the Mother of the Gracchi. Do you ask me, where be my Treasures? My Treasures are my Friends, said Constantius, the father of Constantine. But ask a child of God, where be his jewells, his treasures, his ornaments, his comfort, his delight, and the joy of his soul, he will answer with that Martyr, *None but Christ, none but Christ: Christ is all in all unto me.*

Plutarch in
Phocione.
B. Smiths Ser.
on Psal. 1.

Col. 3. 3.

Blessings turn'd into Curses.

262.

WHAT Tully reporteth amongst his wonders in Nature, that in one Country, *In agro Narniensis siccat lutum fieri, umbre pulverem*, Drought causeth durt, and rain raiseth dust, may be truly applyed unto us, that abundance of grace hath brought forth in us abundance of sin; and as sin took occasion by the Law to wax more sinfull, so iniquity hath never been more rise amongst us, but through the risenesse of the Gospell. So far is it, that we are become true Israelites with Nathanael, or but half, nay almost Christians with Agrippa, that we are rather down-right Atheists, no Christians at all.

Ex Plinio lib.
31. cap. 4.
B. King's test.
on Jonah.

263.

Young Ministers to be well principled

Plinius.

Joh. Weems's
Pourtraiture.

Luc. 24.

THe Naturall history marketh, that the *whelps* of the *Lions*, who have the *sharpest* pawes, do so *prick* the *matrix* of the dam, that they are *whelped* the sooner, and so never come to a full strength and vigour. So fareth it with *young men*, who in confidence of their parts, *hasten* out of the *Universities*, before they be *furnished* with any gitts or abilities at all. Therefore as *Christ* bad his *Disciples* stay at *Jerusalem*, till the holy Ghost came down, so let them stay at *Jericho*, till their beards be grown, till they be *well principled*, and *enabled* for the great work of the *Ministry*.

264.

Many seem to be willing, yet are loath to die

Th Fuller's
Holy State.

A Gentleman made choice of a *fair stone*, and intending the same for his *grave-stone*, caused it to be *pitched* up in a field, a pretty distance off, and used often to *shoot* at it for his exercise. *Tea*, but (said a wag that stood by) *you would be loath to hit the mark*. Thus many men *build* their *Tombs*, prepare their *Coffins*, make them *death's-head rings*, with *memento mori* on them; yet never think of death, and are very *unwilling to die*, embracing this present world with the greater greediness.

265.

A Minister to be able and well furnished.

Iacob. Mar-
chantii horius
Passorum.
Iosh. 15. 18.

Caleb said to his men, *I will bestow my daughter upon one of you; but he that will have her, must first win Kiriath Sepher: i. e. a City of Books; he must quit himself like a man, he must fight valiantly*. And certainly, he that will be one of *God's Priests*, an *Ambassador of Christ*, a true *Minister of the Word and Sacraments*, must not be such a one, that *runs* before he is *sent*; that hath a *great deal of zeal*, but no *knowledge* at all to *guid* it: But one that is called of *God*, that hath *lain long* before *Kiriath Sepher*, that hath *stayed some time* at the *University*, and commeth thence *full fraught* with good learning; such a one, and such a one onely, is a fit match for *Caleb's daughter*, fit to be a *dispencer of God's Word and Sacraments*.

266.

Dangerous to be seduced by fals-Teachers.

Lib. de Animal.
Andr. Willer
on Levit.

Matth. 15. 14.

Aristotle writeth of a certain *Bird* called *Capri-mulcus*, a *Goat-sucker*, which useth to come flying on the *Goats*, and suck them; and upon that, the *milk drieth* up, and the *Goat* growes blind. So it befalls them, who suffer themselves to be *seduced* by hereticall and *false Teachers*, their *judgment* is ever after *corrupted* and *blinded*: And, as it is said in the *Gospel*, *If the blind lead the blind, both fall into the ditch*.

267.

Tongue-Prayer, not the onely Prayer.

Sr. Rich. Ba-
ker disquisit. on
Psal. 51.Non chordis
musica sed cor.

IT is said, that *David* praised *God* upon an *Instrument of ten strings*; and he would never have told how *many strings* there were, but that without all doubt he made use of them all. *God* hath given all of us *bodies*, as it were *Instruments of many strings*; and can we think it *musick* good enough, to *strike* but *one string*, to call upon him with *our tongues onely*? No, no, when the *still sound* of the heart by *holy thoughts*, and the *shrill sound* of the tongue by *holy words*, and the *loud sound* of the hands by *pious works*, do all joyn together, that is *God's consort*, and the *onely musick* wherewith he is *affected*.

The way to have our Will, is to be subject to God's Will.

268.

IT is reported of a Gentleman travelling in a misty morning, that asked a Shepherd (such men being greatly skilled in the Physiognomy of the Heavens) what weather it would be? *I will be*, said the shepherd, *what weather pleaseth me*: and being courteously requested to expresse his meaning, Sir (saith he) *shall be what weather pleaseth God; and what weather pleaseth God, pleaseth me*: Thus a contented mind maketh men to have what they think fitting themselves, for moulding their will into Gods will, they are sure to have their will.

T. Fuller, Holy State.

The excellency of good Government.

269.

IT hath been questioned and argued, Whether it were better to live under a Tyrannous government, where every suspicion is made a crime, every crime, capital; or under an Anarchy, where every one may do what he list? And it hath been long since over-ruled, That it is much better to live under a State, *Sub quo nihil licet, quam sub quo omnia*, A bad government, rather then none. So then, if the worst kind of government be a kind of blessing in comparifon, What then is it, to be under an able Christian Ruler? One that doth govern with counsel, and rule with wisdom; and under such Judges and Magistracy that do not take themselves to be absolute, the Supream Authority, but confesse themselves to be dependant, that they are *ὡς ἐξουσίαν* like the Centurion in the Gospel, and to give an account, not onely to him that is Judge of quick and dead, but also to the higher Powers on Earth, if they should chance to forget themselves.

B. Smith serm. on Job 29.

Οὐκ ἐξουσίαν πολυταπεινός, &c. Homers Mas. 8.

We must learn to live well before we desire to die.

270.

AS old Chremes in the Comedy, told Clitipho his son, a young Man without discretion, who because he could not wring from his Father ten pounds to bestow upon his Sweet-heart, had no other speech in his mouth, but *emori cupio*, I desire to die, I would I were dead; But what saies the old Man? first, I pray you, know what it is to live, and when you have learned that, then if you be a weary of your life, speak on: Thus they that are so hasty to pronounce the sentence of death against themselves, that wish themselves in their graves, out of the world, must first know what belongeth to the life of a Christian, why it was given them by the Lord of life, to what end he made them living souls, what duties and service he requireth at their hands; by that time these things are rightly considered, they will be of another mind.

Terence.

Prius, quæ, dicere quid sit vivere.

P. King Lett. on Ionah.

A negligent Christian, no true Christian.

271.

IF a man should binde his son Apprentice to some Science or occupation, and when he had served his time should be to seek of his Trade, and be never a whit the more his Crafts-master in the ending of his years then he was at the beginning, he would think he had lost his time, and complain of the injury of the Master, or the carelesness of the servant; Or, if a Father should put his Son to school, and he alwaies should continue in the lowest Form, and never get higher, we should judge either great negligence in the Master, or in the Scholar. Behold such Apprentices or such Scholars are most of us! The Church of God is the School of Christ, and the best place to learn the Science of all Sciences; Now if we have many of us lived long therein, some of us twenty, some thirty, some forty, some fifty years, &c. and some longer, and we no wiser then a child of seven, Were it not a great shame for us? What, no forwarder in Religion then so? O disgrace! And may we not be condemned of great negligence in the matters of our salvation?

Will. Atterfoll on Philemon.

Quid est, quod ex tanta turba discipulorum, &c. Hugo lib. 3. discip.

272.

Will. Camb-
den Britan.
Math. Paris
Hist.

T. Fuller Holy
State.
Tandem appare-
bit Utrum lupus
sit in pelle ovi-
na, &c.
Aug. in Mat. 7.

Hypocrisie may passe for a time undiscovered.

M Aud, Mother to King Henry the second, being besieged in Winchester Castle, counterfeited her self to be dead, and so was carryed out in a Coffin, whereby she escaped: Another time being besieged at Oxford, Anno 1141. in a cold Winter with wearing white apparel she got away in the snow undiscover'd: Thus some Hypocrites by dissembling Mortification, that they are dead to the world, and by professing a snow-like purity in their conversations may pass away a while undiscovered, but time will come that their vizards shall be pulled off their faces; they may go for a while muffled up in their cloaks of pretended sanctity and zeal for the publique good, but all will be revealed at the last, if not here, hereafter.

273.

Philostrati.
Statue.

Pier-Chartron
Trois verites.

Though the graces of godly Parents cannot avail for bad children, yet their good example may prevail with them.

IT was a custom amongst the Indians, after the death of any worthy man, to inscribe his name, and his act upon the doors of his house, for the ennobling of his issue. So it was ever esteemed no mean blessing to be well descended, to be born of Noble Christian Parents. And though the Fathers goodness shall avail thee little, if thou beest not good thy self, *Nihil mihi conducit Martyr pater, si male vixero*, said Origen; What if my Father, for the testimony of a good conscience, gave his body to be burnt, it shall do me no good, if I live wickedly: yet for all that, it availeth much to make a man good, there being no way more expedite of instruction to good life, than by the knowledge of things past, and of the worthy acts of true Christian Parents, their Histories being our instruction, and their honours our incitements to goodness.

274.

Will. Atterfol
on Philemon.

P.S. in vita
And. Willetti.

To look upon every day as the day of death.

THe Rich man in the Gospel was a bad accomptant when he set down a false summe to his soul, saying, *Thou hast much goods laid up for many years*, Luk. 12. he sets down years for dayes, nay, years for hours, like the deceitful Trades-man that sets down pounds for shillings: Thus many men that would seem to be cunning in the practice of this faculty, are out of their reckonings and much deceived, they busie themselves in Addition and Multiplication, and dream of many years that they are to live, whereas they should be careful to practise Substraction and diminution, know that every day, nay, every hour, every moment calleth off a part of their lives.

275.

Jer. Boroghs
Christ Content.

Ulys. Aldroval-
dini Ornitholog.
l. b. 3.

A contented Christian is a couragious Christian.

IT is reported of the Eagle, that whereas all other birds make a noise when they are hungry; he is never heard to make any noise at all though he be very hungry indeed: and it is from the magnitude of his spirit, that whatsoever befalls it, yet it is not alwayes whining and repining as other fowles will do when they want their food; it is because it is above hunger and above thirst: So it is an Argument of a graptus magnitude of spirit, that whatsoever befalls it, yet it is not alwayes whining and complaining, so as others are; but goes on still in its way and course, and blesses God, and keeps in a constant tenour whatsoever thing befalls it; such things as cause others to be dejected, and fretted, and vexed, and takes away all the comfort of their lives, makes no alteration at all in their spirits.

Many

Many are the troubles of the Righteous.

IF they were many, and not troubles, then, as it is in the Proverb, *The more, the merrier*: or, if they were troubles, and not many, then, *The fewer, the better cheer*. But it hath so pleased the Almighty God to couple them both together, *Many and Troubles*; in nature, troubles; in number, many, that through many tribulations we might enter into the Kingdom of Heaven.

276.
Job. Boys's
Posills.

Hospitality commendable.

IT is reported of Mr. Thomas Willet, a grave Divine, and father of the indefatigable, Dr. Andrew Willet, who also in his younger years was sub-Almoner unto that reverend Prelate, Dr. Cox, Eleemosynary, and Schoolmaster unto King Edward 6th. then England's young Josiah, that having two Benefices, Barley in Hertfordshire, and Thurstaston in Liecestershire, a Living of good value, where having provided a sufficient Curat for the place, once or twice a year he came, and spent the means amongst them, relieving some way or other every one of them, the better sort of them by hospitality and entertainment, the poorer by his almes, all of them by his prayers, remembering the Apostle's exhortation, *to be given to hospitality*; and fearing (as Hierom said of himself) *Ne Maria cum Joseph locum in diversorio non inveniat*, &c. lest Mary and Joseph should want room in the Inne, or Jesus himselfe, excluded, might say another day, *I was a stranger, and ye took me not in*, he refused no guest that came: A happy man, in making himself so happy a president of piety and pity to succeeding times. But where is the charity, the hospitality, the tenderneſs of bowells, the largeneſs of heart, in these strait-laced times of ours? Here is fasting and prayer amongst us, but where are the Almes that must go along with them? It was not the prayers of Cornelius alone, but the prayers and alms of Cornelius together, that went up into the presence of God. Let but a despised member of Christ, (not to speak of common Mendicants) whose wants are smothered up in a modest silence, whose looks, and cloaths, and All, speak for reliefe; let (I say) but such a one appear, what's the answer? *I have not for you*, (and I think so too, not a heart to do any good) *God bless you, God comfort you, be warm'd, be filled*, and yet give them nothing: This is the charity of these uncharitable times. And indeed, if men could but eat precepts, and drink good counsell, they would soon find hospitality in abundance.

277.
P. S. in vita,
præfixa Synopsi
Papismi.

1 Tim. 3. 4.
Hierom. in
Epist. Rustico.

Act. 10. 4.

Parrodo sordidi-
ores,
Aristoph. in
Plut.

Jan. 2. 16.

A covetous man, good for nothing till death.

IT is a common saying, that a swine is good for nothing whilst he is alive; not good to bear or carry, as the horse, nor to draw, as the ox; nor to cloath, as the sheep; nor to give milk, as the cow; nor to keep the house, as the dog; but, *ad solam mortem nutritur*, fed onely to the slaughter. So a covetous rich man, just like a Hog, doth no good with his riches, whilst he liveth; but when he is dead, his riches come to be disposed of: *The riches of a sinner are laid up for the just*.

278.
And Willet on
Levit.

Job 27.

Others Harms to be our Arms.

THe Lacedemonians were wont to make their servants drunk, and then to shew them to their children, that they then beholding their frantick fits, and apish behaviour, once seeing, might ever shun that beastly vice. Our sins have made this Land, which formerly was our faithfull servant, drunk with blood: It is to be hoped, that our children, seeing the miserable fruits and effects thereof, will grow so wise and wary by their father's folly, as for ever to take heed how they engage themselves in such a civill war again.

279.

Justin. hist.
T. Fuller's Ser.
on K. in augurat.
at Westm.
1644.

280.

The vanity and danger of late Repentance.

Joh. Boys Po-
Gills.---Sero medici-
na paratur,
Cum mala per
longas conua-
luere moras.
Ovid.

IT is an exorbitant course while the *Ship* is sound, the *tackling* sure, the *Pilot* well, the *Sailors* strong, the *gale* favourable, the *Sea* calm, to lye idle at Rode, carding, dicing, drinking, burning seasonable weather; and when the *Ship* leaks, the *Pilot* is sick, the *Marriners* faint, the storm boisterous, and the *Sea* tumultuous, then to lanch forth, and hoist up sail for a *Voyage* into far Countries; And yet such is even the skill of *evening-repenters*, who though in the *morning* of youth, and soundness of health, and perfect use of *Reason*, they cannot resolve to weigh the *Anchor*, and cut the *Cable* that withdraws them from seeking *Christ*; nevertheless they feed themselves with a strong perswasion, that when their *wits* are distracted, their *senses* astonied, all the *powers* of the *mind*, and *parts* of the *body* distempered; then, forsooth, they think to leap into heaven with a *Lord* have mercy upon me, in their mouths, to become *Saints* at their death; however they have demeaned themselves like *devils* all their life before.

281.

The Saints knowledge of one another in Heaven.

P.S. vita in ut
anted.

Gen. 2. 23.

MRs. Willet made a quærie unto her Husband Dr. Willet, then lying on his death-bed, touching the *mutual knowledge* that the *Saints* in glory have one of another; such another question being proposed to *Luther* a little before his death; he resolves her with the words of *Luther* (unto which *Chemnitzius* and many others do subscribe) That as *Adam* in the estate of *innocency*, when *God* first presented *Eve* unto him, whom he had never seen before, asked not whence she came, but said, *This is bone of my bone, and flesh of my flesh*. Even so the *Saints* of *God* in *Heaven*, beatifically illuminated with knowledge beyond *Adam's* in his first condition, shall know not onely those whom here they knew not, but even those whom before they never saw.

282.

Satan tempteth by degrees.

Aristot. hist.
animal. lib. 5.--Vires acqui-
rit e undo.

John 18.

IT is observed of the *Crocodile*, that he cometh of an *egge* no bigger then a *Goose-egge*, yet he groweth till he be fifteen cubits long; *Pliny* saies thirty; he is also long lived, and which is much, encreaseh as long as he liveth: This setteth forth the manner of the encreasing of *Sathans* Kingdome, and how cunningly he disposeth of his temptations; First he beginneth with small matters, and so by degrees to greater, from thought to consent, from consent to action, from action to custom, from custom to a habit of sin; *Judas* is first inured to theft, and trained up in another false trick, as in repining at the box of ointment poured on *Christ*, at the length he is brought to betray his Master. Thus, was the gradation of *Peters* sin, first lying, then cursing, after swearing, &c.

283.

National Judgements call for National Repentance.

T. Fuller serm.
at Westm.
1642.1 Chron. 14.
11.

Suppose that the *Sea* should break forth in this *Land* (as such a thing might soon come to passe, were not the waters thereof countermanded by *God's* *Prerogative* *Royal*) it is not the endeavour of a private man can stop it. What if he goes with a *Faggot* on his back, and a *Mattock* on his shoulder, and a *spade* in his hand, his desire is more commendable then his discretion, it being more likely the *Sea* should swallow him, then he stop the mouth of it; No, the whole *Country* must come in, *Children* must bring earth in their hats, *Women* in their aprons, *Men* with *Hand-barrows*, *Wheel-barrows*, *Carts*, *Carrs*, *Wains*, *Waggons*, all must work, lest all be destroyed; So when a general deluge, and inundation of *God's* anger seizeth upon a whole *Kingdom*, when he breaks in upon a *Nation* like the breaking forth of waters, it cannot be stop'd by the private endeavours of some few, but it must be an universal work, by a general Repentance, all must raise banks to bound it, till this be done, no hope of Peace, no hope of Reconcilement at all. How,

How Christ's sufferings are made ours.

284.

As the Burgeſſs of a Town or Corporation ſitting in the Parliament-Houſe heareth the perſon of that whole Town, or place; and what he ſaith, the whole Town ſaith, and what is done to him, is done to the whole Town. Even ſo Chriſt upon the Croſſe ſtood in our place, and bare our perſons, and whatſoever he ſuffered, we ſuffered, and when he dyed all dyed with him, all the faithfull dyed in him, and as he is riſen again, ſo the faithfull are riſen in him.

John Boys
Deſcript.

A Worldly-minded man ſpeaketh of nothing but worldly things.

385.

When a clock within is diſordered, and the wheels out of frame, the hammer and bell muſt needs give an uncertain ſound; ſo when our hearts are inwardly diſordered, and corrupted with worldlineſſe and prophaneneſſe, our ſpeech outwardly accordeth with them; The door-keeper ſaid unto Peter, Thou art ſurely a Galilean, thy ſpeech betrayeth thee; And whoſoever he be that hath his mind taken up, and chiefly delighted with the worlds muſick, hath his tongue alſo tuned to the ſame key, and taketh his joy and comfort in ſpeaking of nothing elſe, but the world and worldly things; if the world be in his heart, it will break out at the lips; A worldly-minded man ſpeaketh of nothing but worldly things.

John Down-
ham's Chriſt.
Warfare.

Cenſurers not to be regarded.

286.

LAnquet in his Chronicle, relateth that in Frizland, there was a phantaſtical Prophet, named David George, who calling himſelf, God's Nephew, ſaid, Heaven was empty, and that he was ſent to chuſe the children of God, that the great work of Election was left unto his diſpoſal, to appoint ſuch as he thought fit to be ſaved: Thus in our time, there be many ſuch Prophets, electing and damning whom they pleaſe; deiſſing this man, and deviſſing that man; but ſure it is, they have no more authority to make devils, then the Pope hath to make Saints; As then a number of his Saints are in Hell, ſo queſtionleſſe, many of their devils are glorious Saints in Heaven.

Page 320
John Boys
Poſtilla

The certainty of God's will and purpoſe.

287.

The wheels in a watch or a clock move contrary one to another, ſome one way, ſome another, yet all ſerve the intent of the work-man, to ſhew the time, or to make the clock to ſtrike. So in the World, the providence of God may ſeem to run croſſe to his promiſes, one man takes this way, another runs that way; good men go one way, wicked men another, yet all in concluſion accompliſh the will, and center in the purpoſe of God the great Creator of all things.

D. r Sibbs ſermon
at Grays-Inn
1632.

A wicked man believes not there is a Hell till he be in it.

288.

Toſtatus obſerveth out of Pliny, that the Mole, after he hath long lived under ground, beſinneth to ſee when he dyeth, oculos incipit aperire moriendo, quos clauſos habuit vivendo, he beſinneth to open his eyes in dying, which he alwaies had ſhut whiſt he lived: This is the true State of a wicked earthly-minded man, he neither ſeeth Heaven, nor thinketh of Hell: tell him that the wicked ſhall be turned into hell, and all that forget God, it is but as brutum fulmen, a meer ſcare-crow, he ſcareth not God nor man all his life-time, till he approacheth to judgement, and then too ſoon he beſinneth to feel that which he could not be brought to believe.

And, Willet on
Levit. 24. 92.

Pſalm 9. 17.

289.

Joh. Down-
ham Christian
Warfare.*The World's dangerous allurements.*

THERE is a kind of *Serpent*, called by the *Greeks* οφιδον, which when she cannot overtake the fleeing *Passengers*, doth with her beautiful colours so amaze them, that they have no power to pass away, till she have stung them; So doth the counterfeit beauty and bravery of the world, inveigle and bewitch those who behold it with over-partial eyes, that they stand astonished till it have stung them with carnal concupiscence, and dotting love, so as they have neither will nor power to set one foot towards their heavenly Country.

290.

Joh. Boys Post.

*The Excellency of the Scripture in its fulness.*Rev. 22. 2.
Schola celestis,
eruditio vitalis,
Cafedor. in
Plalm 15.

MEN talk much of the *Philosophers-stone*, that it turns copper into gold; of *Cornucopia*, that it had all things necessary for food in it; of *Panaces* the hearb, that it was good for all diseases; of *Catholicon* the drugges, that it is instead of all purges; of *Vulcans* armour, that it was full proof against all thrusts and blows, &c. Well, that which they did attribute vainly to these things for bodily good, we may with full measure attribute justly to the *Scripture* in a spiritual manner; It is not an hearb but a *Tree*, or rather a compleat *Paradise of Trees* of life, which bring forth fruit every moneth, and the fruit thereof is for meat, and the leaves for *Medicine*. In a word, it is a *Panacy* of wholesome food against fenowed Traditions; A *Physicians shop* of Preservatives against poisoned heresies; a *Pandect* of profitable laws against *Rebellious spirits*; a *Treasury* of most costly Jewels against beggarly rudiments.

291.

Dr. Sibbs serm.
at Grays Inn,
1629.*The fulness of God.*

LAND-floods make a great noise, swell high, but are suddenly in again, whereas the *Spring* or *Well-head* continueth full without augmentation, or diminution: such are the things of the world, such are all *Creature-helps*, how do they flourish for a while but are soon gone. But *God*, he is the *Well-head*, puteus inexhaustibilis, never to be drawn dry, the *eternal Spring* that feeds all other streams; in him, and in him onely are the *Rivers* of pleasures for evermore.

292.

Anth. Burges
Of Justification.
Hab. 1. 16.*The blessing of God is to be eyed more then our own endeavours.*

IT is *Seneca's* observation, that the *Husbandmen* in *Egypt* never look up to *Heaven* for rain in the time of drought, but look after the over-flowing of the banks of *Nilus*, to be the onely cause of their plenty: And such are they that sacrifice to their own nets and yarn, that look upon their own endeavours, attribute all success to their own projects, and in the mean time never so much as cast upan eye unto *God* the Author of all, in whom they live, by whom they move, and from whom they have their being.

293.

Sacredge condemned by the example of Cyrus.

CYRUS having relieved the *Jews* from their captivity in *Babylon*, doth not dismiss them with an empty grace, but with a *Royal bounty*; What a mountain of *Plate* was then removed from *Babylon* to *Jerusalem*? No fewer then five thousand and four hundred vessels of gold and silver; Certainly this great *Monarch* wanted not wit to think: It is a rich booty that I find in the *Temples* of *Babylon*, having vanquished their *Gods*, I may well challenge their spoil; How seasonably doth it now fall into my hands to reward my *Souldiers*? How pat doth it come to settle my new *Empire*? What if this treasure came from *Jerusalem*? the property is altered; the very place (according to the conceit of the *Jews*) hath prophaned it; The true *God*, I have heard, is curious; neither will abide those vessels which have been

been polluted with idolatrous uses : It shall be enough, if I loose the bonds of this miserable people ; if I give liberty, let the next give wealth ; they will think themselves happy with bare walls in their native Country. To what purpose should I pamper their penury with a suddain store ? But the princely heart of Cyrus (though an heathen) would admit of no such base sacrilegious thoughts ; those vessels that he found stamp'd with God's mark, he will return to the owner ; neither his own occasions, nor their abuse, shall be any colour of their detention. O Cyrus, Cyrus, how many close-handed, grapple-minded Christians, shall once be choked in judgment, with the example of thy just munificence ? Thou restoredst that, which is now ordinarily purloined ; the lands, the treasures, the utensils of the Church, are now rifled and devoured ; but there is a woe to those houses, that are stored with the spoiles of Gods Temple, and a woe to those fingers, that are tainted with holy treasures.

B Hall's Contempl.
Zerub, Ezra.

Quis enim laesos
impune puaret
Esse Deos? Lucan.

The Minister's Blessing after Sermon, to be attended.

294.

IT is reported of Dr. Lake, Bishop of Bath and Wells, that whether it were so that himself preached, or not, after the Sermon done, and the Psalm sung, as the manner is, standing up in his Episcopall seat, he gave the Benediction to the People, after the example of the High Priest, Numb. 6. 23. which thing as he performed like himselfe, i. e. in a most grave and father-like manner ; so any man that had but seen, with what attentive and devout gestures, all the People received it, what apparent comfort they took in it, and how carefull every particular man was, not to depart the Church without it, could not but conclude, that there was quædam vis & efficacia, a secret vertue in the prayers and blessings, as of the naturall, so of spirituall parents, which as they are never the worse for giving, so those that have relation to them, are much the better for receiving. And it is not for naught, that the Apostle saith, The lesser useth to be blessed of the greater. Much then are they to be blamed, that rush out of the Church, leaving such a blessing behind them ; they think all is done, when the Sermon is done ; nor is the Sermon done, till they have practised what they have heard ; and the onely way so to do, is, to attend the blessing of the Minister, as a good preparative thereunto, which (no doubt) will procure God's blessing thereupon, and then all is compleated. Again, if Grace after meat be required, surely Grace after the Word heard, is much more necessary : And if Much good do it you, be good manners after a dinner, surely, Much good do it us, Much good do it my soul, is more than a complement after a Sermon.

In preface to
his works.

Flac. Illiric.
Clavis Script. in
verbo Benedice-
re.
Heb. 7. 7.

S. Croke visi-
ta. Sermon. at
Bath, 1612.

A rich Fool described.

295.

A Great man lying on his death-bed, sent first for his Physician, to advise with him about the recovery of his health ; no means was left untryed, but all in vain, the Physician gave him up for a dead man. Then he sends for his Lawyer, much time was spent with him in making his will, there he settles his Estate on friends and kindred, strives to make the Inheritance of his Land sure to his Heir, and in the interim neglects his own in heaven : Yet however, if it be but for formalities sake, he will not seem to be utterly carelesse in that point, and therefore in the last place, he sends for the Physician of his soul, to consult about his spirituall estate, even then when he was hardly capable of any advice at all. His Fool standing by, and having observed all that passed, desired his Master, to give him the staff that he used to walk withal. He gives it to him, but on condition, that he should give it back again to the next he met with, that was a verier fool than himself. Nay then, said the Fool, Here Master, take the staffe again, for a verier fool than thou art, I shall never meet again ; that didst first send for a Physician to strengthen thy body, then for a Lawyer to make thy will, and in the last place for the Priest to comfort thy poor soul, which should have been the first work of all. And such fooles are they, that ravell out their pretious time, tormented with the cares of the world, that lade themselves with thick clay, such as sing Requiems to their souls, that put the evill day far from them, with a Nondum

Th. Adam's
Ser. at S. Greig
Lon. 1617.

Virtus pos-
sum 10.

Ede, bibi, uide,
post mortem nul-
la voluptas.

venit

venit tempus, till it come to the *last pinch*, that the *last sand* is dropping in the *glasse*, and their *soules* (except God be more mercifull) into the pit of *hell* for ever.

296.

Not to continue angry.

Ephes. 4. 26.

T. Fuller's Ser.
Ser. at S. Clem.
1627.

TWO *Grecian Bishops*, being fallen out about some difference in point of judgment, parted assunder in great anger; but the elder of them, (for so the wiser is to be accounted) sent unto his *Colleague* a message, onely in these two words, *Sol ad occasum*, The Sun is about to go down. The other no sooner heard it, but he reflected on that of the *Apostle*, *Let not the Sun go down upon your wrath*; and so they were both friends again. How doth this *amity* of theirs, condemn the *enmity* that is amongst many of us at this time? As that *deadly feud* of the *Scots*, who entailed their *Lands* on posterity, conditionally, that they should fight against the party that had offended, and never entertain any the least *pacification*: And such *wrangling Law-suits*, as that of the two noble Families, *Barclay* and *Lisle*, which began in the reign of *Edward the fourth*, and continued to the first year of *King James*, full seven score years. It cannot be denied, but that a man may, with good qualifications, go to *Law* for his own; but the length of time in the *Suit*, when the *Grand-child* shall hardly end, that which the *Grandfather* began, may draw on a great *suspicion*, in the want of *charitable affection*.

297.

The onely comfort of a Christian, is his propriety in God.

B. Hall's Con-
templ. ut anted.

THE conceit of *propriety*, hardens a man against many inconveniences, and addeh much to his pleasure: The *Mother* abides many painfull throwes, many *unquiet thoughts*, many unpleasant savours of her child, upon this thought, *It is my own*. The *indulgent Father* magnifies that in his own son, which he would scarce like in a stranger, and why, but because he is his own. The want of this to *God-ward* makes us so subject to discontentment, and cooles our delight in *God*, because we think of him aloof off, as one in whom we are not interested: Could we but think, *It is my God* that cheareth me with his presence and blessings, whilst I prosper; *my God*, that afflicteth me in love, when I am dejected; *It is my Saviour*, that sits at the right hand of *my God* in Heaven, *my Angels* stand in His presence; it could not be but that *God's favour* would be sweeter, his chastisements more easie, his benefits more effectually unto us.

298.

Ministers and Physicians, of all men, not to be covetous.

Lib. de tradend.
discipl.Esa. 4. 6.
Geo. Abbot
Cant. lest. on
Jonah 4.
Jam. 4. 14.

LUD. VIVES, that worthy learned man, doth wonder at some *Physicians*, that they could possibly be covetous, and greedy upon the world, in as much as both in their *speculative study*, and their *practicall ministrations*, they behold every day, how tickle a thing life is, how soon the *breath* is gon, how the *strongest* die in a moment, and the *youngest* fall on the fuddain, and so by consequence, that the use of riches is uncertain, and that all *worldly things* are transitory: And it were to be wished, that many *Physicians* of the Soul were not sick of the same disease; they know, that all *flesh* is *grasse*, and the *grace* of it but a flower; that our *breath* is but a vapour, and our *life* but as a bubble. They speak much of *mortality*, and preach other mens *funerall Sermons*; yet in the midst of their studies of contemning the world, they are in love with the world, and look too much after *Mammon*.

299.

The losse of Grace made good again in Christ onely.

Lib. de Ancho-
rat.

EPIPHANIUS maketh mention of those, that travail by the *deserts* of *Syria*, where are nothing but miserable marishes and sands, destitute of all commodities, nothing to be had for love or money; if it so happen, that their *fire* go out by the way, then they light it again at the *heat* of the *Sun*, by the means of a *burning glasse*,

or

or some other device that they have. And thus in the *wildernesse of this world*, if any man have suffered the *sparks of divine grace* to die in him, the *fire of zeal* to go out in his heart, there is no means under the *Sun* to *enliven* those dead sparks, to *kindle* that extinguished *fire* again, but at the *Sun of Righteousnesse*, that *fountain of Light*, *Christ Jesus*.

Pet. du Moulin's Communicant.

To love our enemies, and do them good.

300.

IT was wont to be said of Arch-Bishop *Cranmer*, If you would be sure to have *Cranmer* do you a good turn, you must do him some ill one; for, though he loved to do good to all, yet especially he would watch for opportunity, to do good to such as had *wronged him*. O that there were but a few such *leading men*, of such sweet spirits, amongst us, how great a blessing of *peace* might we enjoy? Did we but *rejoyce* in any opportunity, in doing any *office of love* to those, who differ from us, yea to those who have *wronged us*, things would be in a better posture than they are.

Jer. Boigh's Heart divisions

Joh. Fox's AEs and Monuments

Plain preaching is profitable.

301.

IN the building of *Solomon's Temple*, there was no noise heard, either of axes or hammers; all the stones were prepared, squared, and fitted in the *Quarry*, 1 *King*. 6. 7. And thus the *Minister*, in the building up of the *mysticall body of Christ*, should make all the *noise* in his study, there he must *turn* his books, and *beat* his brains; but when it comes to *Church-work*, to the *Pulpit*, then it must be in *plainnesse*, not with *intricacy*, and tying of knots, but with all *easinesse* that may be. It is confessed, that *painted glasse in Churches* is more glorious, but *plain glasse* is more *perspicuous*: *Oratory* may tickle the brain, but *plain doctrine* will sooner inform the judgment; that *Sermon* hath *most learning* in it, that hath *most plainnesse*. Hence it is, that a great *Schollar* was wont to say, *Lord, give me learning enough, that I may preach plain enough*. For people are very apt to *admire* that they understand not, but to *preach plainly* is that which is required.

Josh. Shute's Sermon at Merc. Chap. Lond. 1627.

D. Staughton's Ser. at Aldermanbury, Lon. 1637.

Arth. Lake Barb. 1 Cor. 14. 25.

The very approaches of afflictions torment the wicked.

302.

PLutarch telleth, that it is the quality of *Tygres*, that if Drums or Tabours sound about them, they will grow mad, and then they *tear* their own flesh, and *rend* themselves in pieces. And it is so with the *unbelieving Reprobate*, with all *wicked men*, if they do but hear the noise of *afflictions*, the very sound of *sorrows* approaching, how do they fret, and fume, and *torment themselves*? nay, by cursing and swearing, how do they *rend the body of Christ* from top to toe in pieces?

Lib de superstitione.

Malice and Envy, not fit guests for God's Table.

303.

Polidon. de vita

ST. *Augustine* could not endure any at his *Table*, that should shew any *malice* against others, in backbitings or detractings, and had therefore two verses written on his *Table*, to be as it were *monitors* to such as sat thereat, that in such cases, the *Table* was not for them.

Quisquis amat diuitem absentem rodere samam,
Hanc mensam reitiam noverit esse sibi.

Thus Englished.

He that doth love an absent friend to jeer,
May hence depart, no room is for him here.

And how much lesse will the *Lord* endure any at his *Table*, that come thither with *malice* and *barred* against their brethren? If *love* be required at our *own Tables*,

Jer. Dyke's Worthby Communicant.

bles, how much more will God require it in those, that come to *His Table*. When one man's heart swells with *envy* against another, when a second is filled with *malice* and *hatred*, this is not to eat the *Lord's Supper*, but to eat one another; this is not to sit at the *Lord's Table*, but to be a guest at the table of devils.

304.

Preparation to religious Duties, must be free from worldly distractions.

Sr. Rob. Nan-
ton *Fragment*.
Regalia.

Jer. Borogh's
Gospel-worship.

IT was said of Sr. Wil. Cecill, sometime Lord Treasurer of England, that when he went to bed, he would throw off his Gown, and say, *Lye there Lord Treasurer*, as bidding adieu to all *State-affairs*, that he might the more quietly repose himself: So when we go to any *Religious duty*, whether *hearing*, or *praying*, coming to the *Lord's Table*, or in any other religious addresses whatsoever, we should say, *Lie by world, lie by all secular cares, all household affairs, all pleasures, all traffick, all thoughts of gain. Lie by all, adieu all. We must now be as those, that have nothing to do with the world for the time, we must separate our hearts from all common uses, that our hearts may be wholly for our God.*

305.

Dangerous to interpose with a divided People.

In vita per in-
certum.

* Rich. Sibbs
D. D.

Jer. Borogh's
Heart-divisions

IT was once said to Luther, when he was about interesting himself, in seeking *Reformation* of those bad times, *Abi in cellam, & dic, miserere nostri*; O Luther, rather get you into your Cell, and say, *Lord have mercy upon us*. * And another being once asked, why he did not write his judgment, about the controverſie of the time, answered, *Cui usui Reipublicæ? cui bono mihi*; To what purpose? it would not help the cause, but much hazard him that should meddle. And most true it is, he that meddles with the *divisions of the times*, may expect to be *divided himself*; to have his name, his repute cut *assunder*, and *thrown* this way and that way. It hath ever been an *unthankfull work*, to meddle with a *divided people*; a man may with as much safety put his hands into a *nest of Hornets*, as to enterpose in the midst of such wild and *unruly divisions*, as are now amongst us.

306.

A good man is bettered by afflictions.

Plutarch. de
Tranquillitate:

Geo. Abbot
leſſ. on Jonah.

THE Bee is observed, to suck out honey from the Thyme, a most hard and dry herb: So the good and faithful minded man, sucketh knowledge and obedience from the bitter potion of *adversity*, and the *croſſe*, and turneth all to the best. The scouring and rubbing which *frees* others, makes him *shine* the brighter; the weight which *crusheth* others, makes him like the Palm-tree grow the better; the hammer which *knocks* others all in pieces, makes him the *broad*er and the *larger*: *In incude & malleo dilatantur*. They are made broader on the Anvill, and with the hammer; although it be with the hammer, yet, *dilatantur*, they are made to grow the wider.

307.

The triall of faith, is the enlargement of faith.

Ludovic. Gra-
nat. *Dux pecca-*
torum.
Talis est natura
fidei, &c.
Chrylost. in
Matth. 13.

EXamination and tryall of a good Scholler, *hurts* him not, either in his learning, or in his credit; nay, it *advanceth* him much in both; his very *examination* rubs up his learning, puts much upon him, and sends him away with the approbation of others. And thus in the *tryall of faith*, there is an *exercise of faith*; faith examined and *tried*, proves a faith strengthened and encreased: Some things sometimes prove the worse, and suffer losse by *triall*, but the more faith is *tried*, the more faith is *enlarged*.

308.

Unprofitable hearers of the Word described.

Jer. Borogh's
Gospel-worship.

A *Mariner*, when he takes his leave of his friends on the shore, sees them a while, but when he is sailed a little further, then they are quite *out of sight*, and

and he sees onely the houses; then sailing a little further, he sees nothing but steeples, and such high places; but then sailing a little further, *nihil est nisi pontus & aer*, he sees nothing but aire and water. So it is with too too many unprofitable hearers of the Word; it may be, that when they are gon home from the Church, there are some things fresh in memory; but on the next day, they have lost some, but there are some other things that do yet present themselves before them, and then they lose more and more, till they have lost the sight of all; no more of the Word appears then, as if they had heard nothing at all.

Multi vocem predicationis audiunt, sed post vocem vacui recedunt.
Greg. Moral.

All divisions are against Nature.

309.

Philosophers say, *Non datur vacuum*, there cannot be vacuity in the world; the world could not stand, but would be dissolved, if every part were not filled; because Nature subsists by being one; if there were the least vacuity, then all things should not be joyned in one, there would not be a contiguity of one part with another: This is the reason, why water will ascend, when the aire is drawn out of a pipe, to fill it; this is to prevent division in Nature. O that we had but so much naturalnesse in us, that when we see there is like to be any breach of union, we would be willing to lay down our self-ends, our self-interests, and to venture our selves to be any thing in the world, but sin, that so we may still be joyning, still uniting, and not rending from each other.

Oxiedo Ariaga.

Jer. Whitakers Sermon at Westminster, 1646.

The hell of a guilty Conscience.

310.

Philo Judeus telleth, that Flaccus plaid all the parts of cruelty that he could devise against the Jewes, for their Religion's sake; but afterward, when the doom of Caligula fell upon him, and he was banished to Andros, an Island neer Greece, he was so tormented with the memory of his bloody iniquities, and a fear of suffering for them, that if he saw any man walking softly neer to him, he would say to himselfe, *This man is devising to work my destruction*: If he saw any go hastily, *Surely it is not for nothing, he maketh speed to kill me*. If any man spake him fair, he suspected that he would censure him, and sought to entrap him; If any talked roughly to him, then he thought that he contemned him: If meat were given to him in any plentifull sort, *This is but to fat me as a sheep, or an ox, to be slaughtered*. Thus his sin did lie upon him, and ever remember him, that some vengeance was to follow from God, or Man, or both: And this is the case of all wilfull; bloody, presumptuous sinners, that though there be some struglings and wrestlings to the contrary, yet their hearts and consciences are greater than themselves, and will put them in mind, that nothing but destruction waiteth on them; if they walk abroad, *sonus excitat omnis suspensum*, they are afraid of every leaf that wags; if they stay at home, nothing but horror attends them: In the day, they are struck with variety of sad apprehensions; and in the night, they are tormented with fearfull dreams, and strange apparitions: Such and so great is the hell of a guilty conscience.

Li. in Flaccum.

Sonus excitat omnis suspensum. Virgil.

Geo. Abbot's lett. on Jonah. *Nihil est miserius, quam hominis animus conscius.* Plaut.

Love of Gods children, is a sincere love.

311.

The Son of a poor man, that hath not a penny to give or leave him, yields his father obedience as chearfully, as the son of a rich man, that looks for a great Inheritance: It is indeed love to the father, not wages from the father, that is the ground of a goodchild's obedience. If there were no heaven, God's children would obey him; and though there were no hell, yet would they do their duty; So powerfully doth the love of the Father constrain them.

Th. de Trugillo thesaur. concionat.

Oderunt peccare boni virtutis amore.

312.

Ministers to be men of merciful dispositions.

Sir Rob.
Nanton Frag.
Regalia.
Prov. 12. 10.

Mr. Woodnote
New defiant on
old Records.

THe Lord Ellesmer, sometimes Lord Chancellor of England, a great lover of mercy, was heard to professe, That if he had been a Preacher, this should have been his Text: *A righteous man regardeth the life of his beast. A merciful man and a merciful Text well met*; But oh the Prophetical incendiaries of the late fearful, un-natural, civil VVar! how far were they from this *sweetness* of disposition & how far from thoughts and bowels of mercy? how far from a desire to preach mercy? when it was a common course with them by *Viperine glosses* to eat out the bowels of a merciful Text; when nothing was more usual amongst them, than to alleadge the words of the Scripture against the meaning; than to wrong and wring the Scripture till it bled again, but they would misconstrue, and misapply it one way, or other, to stir and incite men to such actions as little became the profession of the Gospel.

313.

Election known by Sanctification.

John Negus
Of Obedience.

IF any man would know whether the Sun shineth or not, let him go no further, but look upon the ground to see the reflection of the Sun-beams from thence, and not upon the body of the Sun, which will but the more dazle his sight; The pattern is known by the Picture, the cause by the effect: Let no man then loar aloft to know whether he be elected or not, but let him gather the knowledge of his Election from the effectualness of his calling, and sanctification of his life, the true and proper effects of a lively faith stamping the Image of Gods Election in his soul.

314.

Men commonly are loath to die, though seemingly willing thereto.

De Sene &
Motic.

Geo. Abbot
Lett. on Jonah.

Nullus hominum
fidus est amicus
in malo.
Euripid.

IT is but *Aesop's fable*, but the Morall of it is true; A poor desolate old Man returning home from the VVood with a burthen of sticks on his back, threw them down, and in remembrance of the misery which he sustained, called often for death to come unto him, as if he would live no longer: But when death came to him in earnest, and asked him, what he should do, the old Man presently changed his mind, and said; That his request unto him was, that he would help him up with his wood: This most commonly is our case; VVe would find some other business to set death about, if he should come to us, when vainly we have wished for him, we dismiss him with a *Nondum venit tempus*, bid him call to morrow, we are not yet at leisure: How do men vainly wish for death, and how mercifully doth the Eternal deal with them, who oftentimes in his love deweyeth that which they so earnestly desire, and which if they should presently enjoy, they would prove, of all men most miserable; for being removed hence, it is to be feared the accounts betwixt God and their own souls would fall short of what they should be.

315.

A special Sacrament-duty to bless God for Christ's death.

Tamald. Judeo-
rum.

Jer. Dykes
Worthy Com-
municant.

THe Jews in the celebration of the *Passeover*, did sing the 113. Psalm with the five following Psalms, which they called, *The great Hallelujah*, & it was always after that cup of wine which they called, *Poculum hymni*, or *laudationis*, The cup of praise. And thus it should be with us; At all times, upon all occasions, in all places we should sing *Hallelujahs* to God, and praise his holy name; but at the Sacrament, in that *Eucharistical action* we should sing a great *Hallelujah*; No time but we should bless God for the work of our Redemption, but at the Sacrament we should have our hearts greatly enlarged in a more special manner to bless God for the benefit of Christ's death, and the sweet comforts that we receive thereby in the use of the Sacrament.

Not lawful to fight for Religion.

316.

WHEN Mahomet was about to establish his *abominable superstition*, wherein he had mingled the Laws and doctrines of *Heathens*, of *Jews*, false *Christians* and *Hereticks*, with the illusions and inventions of his own brain; he gave it forth for a *main Principle*, how God at the first in his love to mankind sent *Moses*, after him *Jesus Christ*, who were both of them endued with power to *work miracles*, but men gave small heed to them: Therefore he determined to send *Mahomet*, a man without miracles, a *Warrior with a sword in his hand*; that whom miracles had not moved, *weapons* might compell. Thus they may derive their authority perhaps by a long descent from *Mahomet's pretended Charter*, but most sure it is, they can find no syllable of allowance in the great, assured, sacred Charter of *God's word*, who seek to set up Religion by the sword; fire and faggots are but *sad Reformers*; The Church therefore was wont to be gathered by the mouths of *Ministers*, not by the swords of *Souldiers*. It was well said of one, *Let Religion sink to Hell, rather then we should call to the devill for help to support it.*

Pomp. Latus de exortu Mahom.

Fletere si nequeo Superos, Acheronta movebo.

T. Fuller.

The weight of sin to be seriously peized

317.

PORTERS and CARRIERS, when they are called to carry a burthen on their shoulders, first they look diligently upon it, then they peize and lift it up, to try whether they be able to undergo it, and whether they shall have strength to carry it when it is once on their backs. And thus should every man do, that for a little pleasure hath enthralled himself to carry the burthen of sin; he should first prove and assay what a weight sin is, what a burthen the punishment of sin is which he must bear, or sink under it; and by this means he shall soon find himself at a loss, *For a wounded spirit who can bear?*

Ludovic. Granacensis. Dux peccatorum.

Prov. 18. 14.

Licentious libertines impatient of Government.

318.

THERE was sometimes in *Gauant*, as divers of the *Magistrates* were sitting on a bench in the streets, a *beggar*, who passing along, craved their *Almes*, and complained that he had a *secret disease* lying in his bones, and running all over his body, which he might not for *shame* discover unto them; they moved with *pitty*, gave him each of them somewhat, and he departed; One more *curious* then the rest, bad his Man follow him, and learn if he could, what that *secret disease* should be; who coming to him, and seeing nothing outwardly upon him, but well to look at; Forsooth (quoth the beggar) *that which pains me you see not, I have a disease lying in my bones, and in all my parts; so that I cannot work: some call it, Sloath, and some others call it, Idleness.* Now there is a sort of Men that have a *disease* holds them much like this of the beggar's, they cannot endure to be subject to have looked at them formerly, you could have discerned little or nothing, for they were *close*, but there crept all over all their body through every joint, and was settled in their marrow, and is now broke out at their mouths, a *Loordly humour*, that they cannot obey, nor understand themselves to be any longer subjects than they please themselves.

Phil. Cameracensis.

J. White Serm. at St. Pauls, Lond. 1610. -- Cuncta licere creduntur Auson.

Preaching Trades-men, Preaching souldiers, &c. not sent of God.

319.

THERE is a relation how *Zeno* the Emperor tempted God in the choice of a Church-man, by laying a *blank paper* on the *Altar*, that God might write in the paper the name of him who should be Bishop of *Constantinople*; but one *Flavittus* that was otherwise *Scholar enough*, corrupting the *Sexton* with a considerable summe of money, caused him to write in his name, and so obtained the Bishoprick; And are there not many amongst us *Clero-Laicks*, *Preaching-Trades-men*, *Preaching-*

Niceph. hist. lib. 16. cap. 18.

John Weems
Exercitat.

Preaching-Souldiers, &c ? Such there are, but certainly not *sent of God*, nor written down in the book of *Gods approbation*, but are *crept in* by the corruption of the time, and have *boldly* thrown themselves into the *work of the Ministry*, and are many of them the *onely men* admired for *gifts* : of whom it may be laid, as sometimes *Aulus Gellius* did, of one *Vendidius Bassus*,

*Concurrere omnes augures, aruspices,
Portentum inusitatum conflatum est recens;
Nam mulos qui fricabat, Consul factus est.*

*Noëtes Antica.
lib. 5. c. 4.
2 Kings 6. 25.*

But, blessed be God, there is yet no such a Famine in this our *Samaria*, that an *Ass's head* should be valued at fourscore pieces of silver.

320.

Scholars, not to be unthankful to the University that bred them.

*Ælian. variar
hist. lib. 4.*

*Mr. Woodnote
New descant on
old Records.*

A *Ristotle* having gotten great Learning from *Plato*, by whom he was taught no less then *ten years* ; afterwards became a *great enemy* unto him, and by all means sought his discredit : A course clean contrary to all moral Rules and even common humanity : the which *unthankfulness* caused *Plato* to call him *Mule* ; The property of which beast is, That when they have filled themselves with their *Mothers milk*, they beat their *Dams* with their heels for a *Recompence* : And well may our *Universities*, the *Nurseries* of Gods Vineyard, the *Seminaries* of Christian learning, and *Fountains* of holy Religion, yea the eyes, the light, the salt, the seasoning of the whole land, take it very unkindly, that some of them whom they have not onely taught, but maintained with all necessaries, some *ten years*, some more, should now be found their *greatest opposers* ; This may be an *Aristotelian*, an *Heathenish*, but surely no *Christian requital* ; Such *unworthy Disciples*, *dissemblers*, may be *men* in countenance, but in condition, *Mules*.

321.

Sin rooted in the heart, hardly to be plucked up.

*Ludovic. Gra-
nat. Dux pecca-
torum.
Animus sceleri-
bus assuetus,
vix ab eis divel-
li potest.
Isidor. in solilo
quiis.*

HE that driveth a *nail* into a *Post* fastneth it at the *first stroak* that he maketh with his hammer ; but more firmly at the *second stroak* ; but so fast at the *third*, that it can hardly be *pulled out* again ; and the *oftner* that he knocketh it, the *faster* it sticketh, and is *pulled out* with the greater difficulty : So in every one of our *wicked actions* which we do, *sin* is driven *deeper* into our souls, as it were with the great hammer of Gods anger, the *nail* is *sin*, *inclination to sin*, fastens it, *delight in sin* enters it further, *custome* drives it further, and *habit* sets it home to the head, and there it *sticketh so fast*, that nothing in the *World* can be found out, but onely the *mercies of God in Christ Jesus*, by which it may be *haled* and *pulled out* again.

322.

Good works are not the cause of, but the way to happiness.

*J. White, ut
anted.*

IF the *King* freely without desert of mine, and at the mediation of another, give me a place about him, and never so much right unto it, yet I am bound if I will enjoy it, to come unto him and do the things that the place requireth. And if he give me a *Tree* growing in his *Forrest*, this his gift tyes me to be at cost to cut it down, & bring it home, if I will have it ; And when I have done all this, I cannot brag that by my coming and service, I merited this place ; or by my cost, in cutting down, and carrying home the *Tree*, made my selfe worthy of the *Trees* as the *Jesuits* speak of their works ; but onely the deed is the way that leads to the fruition of that which is freely given. There cannot be produced a place in all the *Scripture*, nor a sentence in all the *Fathers*, which extend our works any further ; or make them exceed the latitude of a meer condition, or way whereby to walk to that, which not themselves, but the blood of *Christ* hath deserved.

*Opera bona non
causa sed via
regnandi.*

Bernard.

*A true Christian, the more he is afflicted and troubled,
the better he thriveth.*

323.

Pliny in his naturall history, writeth of *certain Trees*, growing in the *red Seas*, which being *beat upon* by the waves, stand like a *Rock immovable*; yea sometimes, *pleno æstu operiuntur*, in a full Sea they are quite covered over with waters; and it appears by many arguments, that they are *bettered* by the roughnesse of the waters. Even so a *Christian*, planted by *faith*, in the *red Sea* of *Christ's blood*, resisteth all the waves of temptation; afflictions are but as so many *pressing irons*, to better obedience; the more he is *beat upon*, yea and *overwhelmed* also with the billowes of distresse and trouble, the better he *thriveth*, and the more he *flourisheth* in spirituall graces.

Lib. 12. cap. 9.

St. Hen. Wootton in a letter to Sr. Rich. Baker, then in prison, 1628.

*Troubles not to be so much questioned how we came unto them,
as how to get out of them.*

324.

ST. Augustine tells of a *man*, that being fallen into a *pit*, one passing by, falls a *questioning* of him, *what he made there, and how he came in*. O, saies the poor man, *Ask me not how I came in, but help me, and tell me how I may come out*. So let not us enquire, how we came into such *perplexed times*, how into the *pit of popular confusion*: One saies, *that the late King*; another, *that the Parliament*; a third, *the Army is the cause of all our trouble*, that they have put us in. But who is it that takes care how to get out? who is it that *smites upon his thigh with his hand*, and concludes, that his *sin* hath caused all this sorrow, that his *iniquity* hath raked up the *ashes* of these *hot distempers*? Could but men *do this*, then they might *cheerfully* look up unto him, who hath got the *advantage* of upper ground, who *can*, and is willing to draw them out of the *deeps* of their distresse, and deliver them.

Ier. Whitaker at Westminster. a Sermon, 1646.

Ille ego qui feci, &c. Virgil.

The good of Adversity, and the ill of Prosperity.

325.

THe Naturalists observe well, that the *North-wind* is more *healthfull*, though the *South* be more *pleasant*; the *South* with his *warmth* raiseth *vapours*, which breed *putrefaction*, and cause *diseases*; the *North* with his *cold*, drieth those *vapours* up, purging the *blood*, and quickning the *spirits*. Thus *adversity* is unpleasant, but it keepeth us *watchfull against sin*, and *carefull to do our duties*; whereas *prosperity* doth flatteringly *lull us asleep*: It never goes worse with men *spiritually*, then when they find themselves *corporally* best at ease; *Hezekiah* was better upon his *sick-bed*, then when he was shewing of his *treasures* to the *Ambassadors* of the *King of Babylon*. How wicked the *Sodomites* were, we read, *Gen. 18.* but *Ezekiel*, chap. 16. tells us, the cause was *fulnesse of bread*. It was a *wise policy* then, of *Epaminondas*, to stand *Sentinell* himselfe, when the *Citizens* were at their *Bacchanalls*; And surely, when we have the *world at will*, it is good providence then to look most to our waies.

B. Lake on Psalm 51.

Plinie. Si fortuna videt cævo tolli, &c.

Esa. 39.

Diodorus lib. 15.

The great danger of malicious turbulent spirits.

326.

IT is one of *Hipocrates's Aphorisms*, That long festured ulcers are beyond the possibility of cure, especially in *hydropick bodies*, where the *humours* are rank and *venemous*. Such is the condition of all *turbulent and tumultuous spirits*, exulcerate with the corrosive of many *supposed wrongs*, and impatient in delay of their *revenge*, are so far transported from reason, or accepting the *supple oyle of reconciliation*, as that they enter into *resolutions of desperate consequence*, and vent the *poison* of their malice, by the *pipes* of their *treasonable practises*, into every vein of their *native Country*, to the great hazard of her health, and publick safety.

St. Rob Dallington's Aphorisms. Vindicta nullum relinquit facinus. Seneca in Thyest.

Heaven

327.

Dan. Fearly's
Serm. 1622.Lanc. An-
drews Win-
ton. Serm. at
Court. 1612.

Heaven, the best Inheritance.

ALL the thoughts of worldly men are employed, all their care's taken up, all their time bestowed, all their means spent, in purchasing, or some way procuring unto themselves (as they call it) a fortune, an estate of Land of Inheritance, or Lease for term of years or life; all which are yet subject to a thousand calamities. Let us then rather look after Heaven, and labour for the state of Grace, which is past all hazard, being assured unto us by the hand-writing of God, and the seal of his blessed Spirit; an Estate, not for term of years, but for eternity; an Estate that is subject neither to the corruption of *tinearum forensium*, Westminster-hall moaths; nor *tinearum urbanarum*, bankrupt debtors; nor *tinearum militarium*, plundering thieves and robbers; but such as cannot be spoiled by hostile invasion, nor wrung from us by power, nor won by Law, nor mortgaged by debt, nor impaired by publick calamity, nor changed by Kings and Parliaments, nor violated by death it self.

328.

Th. de Trugil-
lo thesaur. Con-
cionat.Greg. de cura
pastor. part. 3.

Prov. 23.

A sinfull man is a senselesse man.

TAke a dead man, and put fire to his flesh, pinch him with pincers, prick him with needles, he feels it not; scourge him, and he cries not; skow in his ear, he hears not; threaten him, or speak him fair, he regards not, he answers not. This is the condition of one that is spiritually dead in sin, let the judgments of God, and terrours of the Law, be laid home to his conscience; let the flames of hell-fire flash in his soul, he regards it not, he is Sermon-proof, and judgement-proof; he hears of judgments abroad, and sees judgments on others; nay, let judgments come home to his own doors, yet he thinks, all is well, like Solomon's fool, he out-stands all reproof; let the Minister hit him never so home, They have stricken me, (saies he) but I was not sick, they have beaten me, but they might as well have beaten the aire. Such, and so deplorable is the sad condition of every senselesse sinner.

329.

Plin. hist. nat.
lib. 8. cap. 25.
Sr. Rob. Dal-
lington's
Aphorisms.

Revenge, above all other passions, is of a growing nature.

ALL Plants and other Creatures, have their growth and increase to a period, and then their diminution and decay, except only the Crocodile, who groweth bigger and bigger even to death. So have all passions and perturbations in man's mind, their intentions and remissions, increase and decrease, except onely malicious revenge; for this, the longer it lasteth, the stronger it waxeth still, even when the malign humours of avarice and ambition are settled, or spent. Hence is it, that such fiery spirits as these, have alwaies proved apter for innovation than administration, for desolation than reformation; and dangerous to the State where they live.

330.

Dan. Fearly's
Clavis mystica.
Sic parvis com-
ponere magna.Matth. 27.
Heb. 12.A& 2.
Luk. 19. 11. 21.
A& 24.
Joh. 5.
Psal. 4. 7.

Saving Grace and seeming Grace much resemble one another.

EXperience sheweth, that Brisflow and Cornish-stones, and many other false Gems, have such a lustre in them, and so sparkle like true Jewells, that a cunning Lapidary, if he be not carefull, may be cheated with them. Such are the enlightning graces which shine in hypocrites, they so neerly resemble the true sanctifying and saving graces of the Elect, that the eye of spirituall wisdom it self may mistake them, if it be not single, and look narrowly into them. Peter's true tears of repentance, may be taken for Esau's tears of discontent and revenge; the temporary faith of Simon Magus may seem as good, as that of justifying faith in Zachens; a seared conscience hardly to be discovered, such as the possessed man had, from a secured conscience, such as St. Paul's was; a suddain exaltation of the spirit, such as the Jewes was, from true joy in the holy Ghost, such as David's was.

Prospe-

Prosperity divides, affliction unites the hearts of Christians.

WE read in *Scripture* of the *Manna* that *God* gave his *People*, such was the nature of it, that the heat of the *Sun* melted it. You will say, How could it then endure the heat of the *Oven*? for they baked it in the *Oven*; yet so it was of a strange kinde of nature, that it could bear the heat of the *Oven*, and not the heat of the *Sun*. Even of such kind of temper are our hearts, the heat of the *Sun* of prosperity dissolves us, causes us to run one from another, to divide one from another; but the heat of the fiery furnace of affliction bakes us, brings us, and settles us together; it makes us to be one, it takes away our riddnesse, it consumes many of our ill humours, and so composes our spirits into one.

331.

Jer. Borogh's
Heart-divisions.

Sequitur fortuna
ne lumina vul-
gar. Ovid. de
Triſt.

Newtrality in Religion, enmity of Religion.

THe sons of *God*, that is, those that did love *God*, fell in love with the daughters of men, that is, their own lusts: What issue had they? *Giant*s, bequeſt, ſuch as fought againſt *God*: The *Samaritans* worshipped both the *God* of *Israel*, and the *Aſſyrians* Idolls, and they were the most deadly enemies of *Jerusalem*. Never have you seen an *Heretick*, that is, a person that professeth partly the truth, and partly error, but he turned a bloody persecutor of the Truth. And he that loveth *God* and the world, out of his love to the world, will do the greatest dishonour he can unto *God*. Two loves, if one be good, and the other bad, cannot stand together, No man can serve two Masters, (as *Christ* tells us) if he love the one, he will hate the other.

332.

Gen. 6.
B. Lake on
Matth. 23.

Cruentis leges
ore diſant, &c.
Ambroſ. Orat.
in Auxent.

Luk. 16. 13.

The direfull effects of War.

Pliny in his Naturall history writeth, that the nature of the *Basilisk* is, to kill all trees and shrubs it breathes upon, and to scorch and burn all herbs and grasse it passeth over. Such are the dismall effects of war; For, be the title never so clear, the cause never so just, yet the means are not without fire and sword, nor the end without horror and bloodshed; *Nulla salus bello*, Peace therefore is to be preferred, so it be not with blemish of the Prince's honour, or prejudice of the publick good.

333.

Lib. 8. cap. 31.
Grotius de jure
belli ac pacis
Pax optima re-
rum. Sil. Ital.

God accepts the will for the deed.

APilot (as *Quintilian* observes) cannot be denied his lawfull plea, *dum clavum rectum tenet*, Though the *Ship* be cast away, he is not to make satisfaction, so long as he held the stern right, and guided it by the compass. In like manner, though our actions and good intentions miscarry in the event, we are not to be blamed, if we steered our course according to the word of *God*; though the *Bark* be cast away, as *St. Paul's* was, yet the lives of all in it shall be safe. It is very true, that the *Ship*, even at the *Port*, may be driven back again, may meet with many brushes and knocks, when it was thought to be most safe; the dearest child of *God* may be at the gates of death, so distracted, that not one word of sense or reason may appear; yet all, no doubt, is very well; it is the fever that rageth, the disease that speaketh idly, not the party; and therefore, *ut ante delirium, ita ad judicium*, (said a learned man) *God* measureth our actions not by the obliquity of them, but by the rectitude of the heart, and will not lay them to our charge.

334.

Declamat. lib. 3

Dan. Featly's
Sermons.

In magnis, &c
voluisse sat est.
Propert.

Not the assurance onely, but the joy of Salvation, gives content.

IT is often day when the *Sun* doth not shine, and though thick clouds breathed from the aire, make a sad face of the sky, as if it were night, yet we cannot say, the *Sun* is gon down. This is many men's condition in the state of salvation, the *Sun* is with them, they are children of the day; yet have they no joy of their salvation, their

335.

B. Lake's Ser.
on Plal. 51.

Leritiam 3 ju
at. *verit.*
Hieronymus.
Pfal. 51.

their *Sun* doth not *shine*, they have no *clear day*. Hence it is, that *assurance of salvation* will *not content the soul*, except it may have the *joy of salvation also*. This was that which made *David* cry out, *Restore me to the joy of thy salvation*.

336.

To take heed whom we trust.

Melch. Adamus in *visa.*

Cave multos, & singulos non times.

Jer. Borogh's
Heart divisions.

Bucholcerus gives a parcell of witty counsell to his friend Huebnerus, who being *to go to Court*, to teach the *Prince Elector's* children; at their parting, *I will give you one profitable rule*, (saies he) that shall serve for all your whole life. He listning what it should be: *I commend* (saies he) *unto you, the faith of the devills*. At which Huebnerus wondring: *Take heed* (saies he) *how you trust any at the Court, believe their promises, but warily, with fear, &c.* The like must we do, not believe all that is spoken, not confide in all that make a shew of friendship; there's abundance of outside love in the world, many complementall promises, but little or no performance at all.

337.

The poysonous nature of Ambition.

Sr. Rob. Dal-
lington's A-
phorisms.

Regnandi dira
cupido, Quid
non?

As poyson is of such force, that it corrupteth both blood and spirits, besieging, seizing, and infecting the heart with the *venemous contagion* thereof, quite altering the complexion and condition of the man, that hath drunk it: So the *Pestiferous desire of Sovereignty*, though it seize on a minde of *milde and mansuete disposition*, yet it is of such forceable operation, as it not onely altereth man's nature, but maketh man *unnaturall*.

338.

How to recover spirituall sight.

Tob. 6. 8.
Dan. Featly's
Clavis mystica.

Sperne volupta-
tes, &c.
Horat. Epist. 2.

The Angel bad *Tobias*, to unbowell the fish, and to take out the gall, as being usefull in medicine, and a speciall means to recover his eye-sight. The story is *Apocryphal*, but the application is *Canonicall*, and agreeable to the doctrine of the inspired *Scriptures*. If we unbowell worldly pleasures, and carnall delights, and take out the gall of them, that is, seriously think upon the bitterness of them; the bitterness which they leave behinde them, it will prove a *soveraigne remedy* against our *spirituall blindnes*.

339.

The Minister's repetition in Sermons warrantable.

B. Lake on
Exod. 19.
Decies repetita
placebunt.

As *Moses* added a *Deuteronomy* to the former books of the *Law*, though he repeated but the same things: And the *Evangelists* added *Gospell* upon *Gospell*, of the same argument: And the *Apostles* added *Epistles* to *Epistles*, not much varying their doctrine: So it must not grieve the Minister to write and speak the same things to the people, and for them it is a sure thing, as the *Apostle* teacheth.

340.

Windy knowledge and windy doctrine go together.

Joh. Yates Ar
raignment of
Creature.

Scientia inflat.
1 Cor. 8. 5.

Vera scientia of-
ficit non extol-
lit. Greg. lib. 3.
Mora.

As extream windy stomacks do not only hinder digestion, by interposition with the wholsome meat, & relaxation of the mouth of the stomach, which ought to shut it self so close about the meat, that not so much as the least vacuity may be left; but also either by ill digestion, fills the body with crudities, obstructions, and consequently putrefactions; or else, because wind is so stirring, make ejaculation, and a suddain regurgitation of all that is received. So in like manner, windy knowledge above wholsome sobriety, makes such an interposition and relaxation of the mind, that it cannot digest wholsome doctrine, but fills it self with all manner of raw humours, and unstable opinions, which breed such obstructions in the mind, that presently it falls into divers sicknesses, and can keep nothing that is good and savoury; but presently being received, by the pride and self-conceit that it hath in it self, casts it up again, and so by a continuall casting, breeds that weaknesse, that so much laven of evill doctrine is soaked into the very filmes of the soul, that it breeds that disease,

disease, which Physicians call *Corruptio ad acciditatem*, which sets an eager and sharp appetite in the *minde*, that it *hangers* continually to be fed with new opinions, and so at length, *rottenesse* and *putrefaction* is bred therein, and consequently death and destruction.

God is to have the glory of all things.

AS bright shining and golden vessels, do not retain, do not engrosse the beams of the Sun, which they receive, but return them back, and double them by reflection: Thus the sons of Men, having from the Sun of Righteousnesse the bright beams of his grace and vertue, not onely to warm their hearts, but also to shine out in their words and actions, are to reflect them back again, with all praise and glory due unto them, seeing that from him alone they have received them.

Not to be reconciled to God before we sleep, very dangerous.

THAT man which dares go to bed with a conscience, charged with the guilt of one enormous sin, is much more desperate, then he that dares lye unarmed, with seven armed men, that are his deadly foes; for, a sinner is lesse sure of his life than the other. What a sad thing is it to sleep securely on the brink of Hell? to go to bed drunk over night, and find himself awake in hell the next morning. He that inures not himself daily to reconcile himself unto God, makes a comfortlesse end for the most part, and is snatched hence, before he hath a thought of making his peace with his Maker.

No such thing as Independency in this life.

Timethius, in his catalogue of Ecclesiasticall Writers, mentioneth what Occam, the famous Schoolman, said upon occasion unto Lewis the Emperour, Domine Imperator, *desende me gladio, & ego te defendam calamo*; here was the Emperour's sword, and Occam's pen standing in need of one another. This shewes, there is no man absolutely independent in this world, nor ever shall be, so long as he hath any dependency here below. The head cannot say to the foot, I have no need of thee. The Master cannot be without his Man, nor the Landlord without his Tenants, nor the King without his Subjects. He that taketh place before all in some things, must be content to give place, and come behind others in some things else.

The remembrance of sins past, the onely way to prevent sins to come.

IN the Country of Arabia, where almost all Trees are savoury, and Frankincense and Myrre are even as common fire-wood; *Styrax* is sold at a dear rate, though it be a wood of unpleasant smell; because experience proveth it to be a present remedy to recover their smell, who before had lost it. We all of us have lived in the pleasures of sin, have our senses stuffed, and debilitated, if not overcome; and the best remedy against this malady, will be the smelling to *Styrax*, the unsavoury and unpleasant smell of our former corruptions; thus David's sin was ever before him, and St. Augustine (as Possidonius noteth) a little before his death, caused the penitentiall Psalmes to be written about his bed, which he still looking upon, out of a bitter remembrance of his sins, continually wept, giving not over long before he dyed. This practise will work repentance not to be repented of.

The not returning thanks unto God for grace received, is the ready way to be gracelesse.

RIVERS receiving their fulnesse from the Ocean, pay their tribute, by returning their streams unto it back again, which homage, if they should deny to yield, their swelling waters would bear down their own banks, and drown the Country.

341.

Ioh. Downham's Christ. warfare.
πονητορὶ ἀν-
τιχρίστου.

342.

B. Lak's Ser.
on Luk. 3.

343.

In vita Occami.
Auxilium ab
omnibus pe-
tendum est, e-
tiam ab infi-
mis. Salust.
Rem. 12. 19.

344.

Plinii hist. nat.
lib. 12. cap. 27.

Den. Featly's
clavis mystica.

Psalm. 51:

345.

Ioh. Downham's Christ. warfare.

*Quid habes
quod non acce-
pisti?*

So we receiving from the infinite Ocean of all goodnesse, whatsoever fulnesse we have of grace and vertue, the praises and glory due unto them, are, by humble acknowledgment and thanksgiving, to return to him that gave them. But if we shall wax *unthankfull*, and refuse to pay the tribute due, and shew our rebellion against our great Lord, by encroaching upon his right, thinking to grow rich by robbing of him, and keeping of all to our own use; These gifts thus retained, will make us but to swell with pride, and breaking down the banks of modesty and humility, will not onely empty us of all grace and goodnesse, but make all our good parts we have hurtfull and pernicious. And thus it is, that the not giving unto God that which is God's, the not returning praise to God for grace received, is the ready way to be graceless.

346.

Crosses and afflictions, not to be sleighted.

In lib. Animal.

*Dan. Featly's
Clavis mystica.*

*Bernard de
Passione.*

TAcitus reporteth, that though the *Amber-Ring* amongst the *Romans* were of no use, nor any value, yet after the *Emperour* had began to wear it, it began to be in great esteem, it was the onely fashion amongst them. So (me-thinks) sith our Lord and Saviour *Christ Jesus* hath born his cross, and was born upon it, we should make better reckoning of crosses, than many of us do. How nice and tenderly have many of us been brought up, that we can hardly endure to see the sight of our sweet Saviour's *Crosse*? We stick to sip of that cup, which was *holy David's* dyet-drink, and *Job* and *Jeremy* took it all off. Are we better than these holy men? nay, are we too good to pledge our Saviour, in the cup of his *Passion*? *Nos suspiramus in cruciatibus, ille expiravit in cruce*, Do we breathe out some sighes in our crosses? he sighed out his last breath in torments upon the *Crosse*. It certainly then becometh every *Christian*, to take up his *Crosse*, and follow him.

347.

In death, there is no difference of persons.

*Heuse of mour-
ning.*

*Omnia mors æ-
quat. Claudian.*

AS in *Chesse-play*, so long as the game is in playing, all the men stand in their order, and are respected according to their places; first, the *King*, then the *Queen*, then the *Bishops*, after them the *Knights*, and last of all the common *Souldiers*: But when once the game is ended, and the table taken away, then they are all confusedly tumbled into a bag, and haply the *King* is lowest, and the *pawn* upmost. Even so it is with us in this life, the *World* is a huge *Theatre* or *Stage*, wherein some play the parts of *Kings*, others of *Bishops*, some *Lords*, many *Knights*, others *Yeomen*. But when the Lord shall come with his *Angells* to judge the *World*, all are alike, no difference betwixt the *King* and the *Peasant*, the *Courtier* and the *Clown*; and if great men and mean persons, are in the same sin, *pares culpæ, pares pœna*, they shall be sharers in the same punishment.

348.

Every man to follow his own Trade.

*Fran. Godwin
de Prasulibus
Anglie.
Trahent fabri-
lia fabri.*

*Sr. Geo. Paule
in vita White-
giffii. Cant.*

IT is observable, what answer *Robert Grossthead*, Bishop of *Lincoln*, gave unto one that solicited him on the behalf of a poor *Kinsman* of his, that he would prefer him; but being informed, that he was an *Husbandman*; Then (said he) if his *Plow* be broken, I will repair it, or, rather than fail, bestow a new one upon him, whereby he may go on his courses but to dignifie him, as to make him forsake his Calling and Trade, wherein he was brought up, I mean not to do. And indeed, when the members of the body are out of their proper places, what readinesse is in them to do any work or service? So when a man is out of his own calling, in any society, it is as if a member were out of joynt in the body, there is no pleasure in it: Every man is to be suited to his *Genius* too, to be planted according to the naturall bent of his mind: For a man to make his son a *Tradesman*, if he be fit for *Learning*, or to apply him to *Learning*, when he is cut out for a *Tradesman*; to send him to the *Court*, when he is fitter for the *Curt*; this is as much, as if he should apply his toes to feeling, and not his fingers; and should walk on his hands, and not on his feet, which is never like to do well in the conclusion.

God

God the proper Agent in all things.

349.

THe Scribe is more properly said to write then the pen; And he that maketh and keepeth the clock, is more properly said to make it go and strike, then the wheels and peyzes that hang upon it; and every work-man to effect his work rather then the tools which he useth as his Instruments: So the Lord, who is the chief agent and mover in all actions, may more fitly and properly be said to effect and bring to passe all things which are done in the Earth then any inferior or subordinate causes, as meat to nourish us, cloaths to keep us warm, the Sun to lighten us, friends to provide for us, &c. seeing they are but his tools, and Instruments, but as they are ruled, and guided by the power and providence of so heavenly a Workman.

Joh. Down.
Christ Warfare.

Afflictions, crosses, &c. a surer way to Heaven then pleasures

350.

PAssengers that have been told that their way to such a place lyeth over a steep Hill, or down a craggy Rock, or through a moorish Fen, or dirty Vale; if they suddenly fall into some pleasant Meadow enameld with beautiful flowers, or a goodly corn-field, or a fair Champaign Country, look about them, and bethinking themselves where they are, say, Surely we are come out of the way, we see no Hills, nor Rocks, nor Moors, nor Fens, this is too good to be the right way: So in the course of our life, which is but a Pilgrimage on Earth, when we passe through Fields of Corn, or Gardens of Flowers, and enjoy all worldly pleasures, and contentments; when the wind sits in such a corner as blows Riches, honours, and preferments upon us, let us then cast with our selves, Surely, this is not the way the Scripture directeth us unto, here are not the Temptations, not the Tribulations that we must passe through; we see little or no footing of the Saints of God in this Road, but onely the print of Dives feet, some where we have mist our way, let us search and find where we went out of it; It is very true that God hath the blessings of this life, and that which is to come in store for his children when he seeth it good for them, they may go to Heaven this way; but certainly, afflictions and troubles are surer Arguments of God's love, and a readier way to Heaven then the other.

Alphonf. ab
Avendano
Com in Pl. 119.

Acts 14. 22.

Hac iter ad
astra.

Desperate Devils.

351.

As a forlorn desperate Rebel out of all hope of pardon, standeth upon his guard, raiseth a Faction, and maintains a party against his Sovereign Lord and Master: So the Devil, past all grace and goodness, in despite of God, laboureth to set up a Kingdom of his own, the Kingdom of darkness against the Kingdom of light, the Kingdome of Antichrist against the Kingdom of Christ, he knows himself to be damned already, and therefore thinks himself most happy when he can make another unhappy.

John Boys
Possills.

Forgetfulness of injuries commendable.

352.

THemistocles, when a famous Artist undertook to teach him the Art of Memory, made answer, Mallem obliuisci doceres, I had rather thou wouldst read some Lectures of Oblivion to me, that thou wouldst teach me to forget, for I remember many things too wel. This is just our case, O for a blessed Amnesia to forgive and forget wrongs done unto us! were our memories as strong as our sins, were we as retentive of God's favours, as we are of injuries which affront us, there would be no need at all to scrub up our memories, but rather an Art of Oblivion to suppress our passion, that works too strongly upon the least apprehension of a wrong though but intended.

Plutarch
Apoth.
Sir George
Vaule in vita
Whitegiftii Cant.

How

353.

*How God is said to be angry with his children.*J. Downham's
Christ's Warfare.

AS children with their faults provoke their Parents to anger, and move them to turn their fatherly smiles into bitter frowns, and the fruits of their love into effects of hatred in outward show, as namely, severe countenances, sharp reproofs, and rigorous chastisements, and in respect of these outward signs and effects of their anger, they are usually said to be out of favour, and in their father's displeasure; however in truth at the same time, they entirely love them, and use all this wholesome severity, not because they hate, but because they would reform them. So Gods children, when by their sins they do offend him, and provoke his anger against them, are said to be out of his favour, not that God doth ever change his Heavenly affection, or purposeth utterly to reject them, but because he changeeth the effects of his love, into the effects of hatred in outward shew; as when inwardly he suffereth them to be terrified with horrors of conscience, and with the apprehension of his anger and displeasure, and outwardly whippeth and scourgeth them with temporary afflictions, all which he doth not with hatred to their persons, for he never hateth them whom he hath once loved in Christ; but for the hatred of their sins, and love of the sinner, whom by this means he bringeth by the rough and unpleasant way of Repentance, unto the eternal pleasure of his Kingdom.

354.

*The very thoughts of former pleasures, adde to present sorrows.*Hieron. Epist.
ad Heliodorum.Seneca de tran-
quil. animi.Dan. Fearly
Sermons.

Psal. 30. 6.

THE Souldiers of Hannibal were much effeminated by the pleasures they had at Capua, insomuch that *Corpus assuetum tunicis, loricae onus non fert*, &c. their bodies being used to soft raiment, cannot bear the weight of an Helmet; the head wrap'd in silk night-caps, cannot endure an iron head-piece; and the hard bill hurteth the soft hand: Sound trees are not blown down with the wind, but the root rather fastned thereby; but corrupt trees, eaten with worms, engendred of superfluous moisture, are therefore thrown down by the least blast, because they had no strength to resist. *Res adversae non frangunt, quos prosperae non corruperunt*, The cause of our so great displemper, in our afflictions, we owe to the delights of our prosperity; Why else do losses of goods so vex us, but because we trust in uncertain Riches? Why is disgrace a Courtiers hell, but because he deemed the favour of his Prince, and places of honourable employment, his Heaven? Thus it is, that the very thoughts of our former pleasures, adde to present sorrows, *Miserum est fuisse*, there's the grief; We are therefore astonished at our fall, because with David in the height of our worldly felicity, we said, *we shall never be moved*.

355.

*Prayers to be made for all Men.*J. Plantavillii
Florid. Rabbini.J. White Serm.
at St. Pauls,
Lond. 1616.

PHilo the Jew, discoursing of Aarons Ephod, which he put on when he went to pray, saith, it was ἀπεναντία καὶ μέγιστα τὰ ὅλα, A representation of the whole world, having in it all colours to represent the conditions of all States, of all People whatsoever: This was Aarons practice; and, to speak truth, we erre more grossely in nothing than in bearing malice, and wiping mens names and conditions out of our prayers, as if our private affections were the Kalender of every mans salvation, when no man can rent himself from his brother, but he must rent himself from Christ, who is the root whereon, he and his brother both do grow together.

356.

*The Prayers of sin-regarding sinners are not heard of God.*Joh. Down.
Christ's Warfare.Quae non missa
Deo vacuis in
nubibus harent.
Auf. en.

THERE is no Man in his right wits would come as a Suiter to his Prince, and bring his accuser with him, who is ready to testifie and prove to his face his Treason and Rebellion; much less would any present himself before so great a Majesty to make petition for some benefit after he had killed his Sovereign's only Son and Heir, having still in his hand the bloody weapon wherewith he committed that hor-

horrid act; There is no *Adulterers* so shamelessly impudent, as to desire pardon of her jealous husband, having her lover still in her arms, with whom she hath often had wanton dalliance in times past, and is resolved to have the like for the time to come; If any be so mad, so shameless to make suits in this odious manner, they are sure to be repulsed, and find wrath and vengeance where they look for grace and mercy; But thus do they behave themselves towards God, who remaining polluted with their sins, do offer up their prayers unto him; for they bring their accusers, even their defiled consciences, and crying sins, which continually accuse and condemn them, and call for that due judgement, and punishment which they have deserved: They bring the weapon into God's presence (even their sins) whereby they have crucified and slain the only Son of God, and they present themselves into God's presence to sue for grace, embracing still with ardent affection, the world and worldly vanities, with whom they have often committed spiritual whoredom, with a purpose to continue still in their former uncleanness. And therefore let not such fondly imagine that God will hear them, and grant their suits, but rather expect in his terrible wrath he will take vengeance on them, and turn their temporary afflictions into hellish torments and everlasting punishments.

Temporal pleasures, a great hinderance to spiritual joys.

357.

A Ristide maketh mention of a parcel of ground in Sicily, that sends forth such a strong smell of fragrant flowers to all the fields and leasows thereabout, that no Hound can hunt there; the scent is so confounded with the smell of those flowers: It is a thing considerable in this licentious age of ours, whether the sweet pleasures, and profits of the world, have not wrought the like effect in our souls, whether they have not taken away all scent and sense too, of heavenly joys; whether they hinder us not in our spiritual chase; if not, we may take the greater joy and comfort in them, because it is an Argument of true happiness, not to be overcome of earthly delights, not to be corrupted with temporal happiness.

Jaco. Acon-
tii Straggem.
Satana.
O amatores
mundi: cujus
rei gratia mili-
tatis &c.
Aug. lib. confes.

A Drunkard hardly to be reclaimed.

358.

A Gentleman hearing that his Son at University was given to dicing, answered, That want of money would happily make him leave that fault: Afterward understanding, that he was given to whoring, said, That either Marriage or old age would one day cure that folly; But when he was informed of his wine-bibbing, Out upon the Villain (saith the Father) I will surely disinheri him, for that fault will encrease with his years; A Gamester will continue so, long as his purse lasts; an Adulterer, so long as his loyns last; but a Drunkard, so long as his lungs and his life last.

J. Boys Works

--- In lucem
semper Acerra
Ebit.
Marzial lib. 1.
Ep. 29.

Riches without grace yield no true comfort.

359.

AT a Funeral dinner there are many guests, and great cheer, but all a merr; no mirth, because he is dead that should make it; So in the state of Riches, there are many friends but little true comfort, there is great plenty, and much abundance of outward things, but no security of mind, if they be not well used; And why? because that is wanting that should give it, the hope of salvation, and assurance of the world to come.

J. White ut
anied.

Submission to the wisdom of God as concerning outward worldly things.

360.

Look upon a child, he taketh no care for himself, but resteth contented with that provision and allowance which his loving Father alloteth to him, because he knoweth that his Fathers discretion exceedeth his; and if being sick, we be content to receive upon the Physicians bare word, not onely those things which we affect, but even bitter pills, and unpleasing potions, which we loath and abhor, because we know his skill exceeding ours, he is much better able to direct us for the recovery

Joh. Down.
Christ. Warfare.

Magna petis
Phaeton, &c.
Ovid. Met.
lib. 2.

ry of our *bealib* : Then how much rather should we lay aside *cave*, and *relic* upon the allowance of our heavenly Father ? How much rather should we *trust* this spiritual Physician, whose skill and faithfulness *never failed* ? We in our foolish appetite *desire* worldly honours, but he in his wisdom denyeth them, because he *knoweth* they are but *windy meats*, which would not *nourish* our souls, but *puffe us up with pride* ; VVe affect worldly *Riches*, but he *with-holdeth* them, because he well seeth they would be a means to make us *poor in grace* ; We *doat* upon carnal pleasures, but he *keepeth* them from us, because he *knoweth* our liquorish and greedy appetite would easily *surfet* of them, and so *lose* our spiritual strength and health, if not our bodily also ; And therefore why should not we be *contented* to want those things, which if they would not bring more hurt then good, more losse then profit, our heavenly Father, and wise Physician, would not have denied them tous.

361.

Magistrates and Ministers not to be too forward for dignity, preferment, &c.

Gen. 32.
Dan. Feastly
clavis mystica.

Iacob saw in his Vision, *Angels* ascending upon a ladder to *Heaven* ; What ? *Angels* go by *steps* into *Heaven* ? One would think, that being *spirits*, they might easily *mount* thither and back again in an instant ; Surely, it is not without a mystery, shewing that *Magistrates* and *Ministers*, who are in the Scripture styled *Angels*, are not suddenly to *leap*, or hastily to *climbe* up to places of *preferment*, but ascend by *degrees* when God setteth a ladder for them to go up by.

362.

True Grace is diffusive.

Laurent. Scablonii moral.
in passionem
christi.

Bonum sui diffusum.

Those that are planted in the *Church*, must not conceal the *Grace* they have received, no more then a *Tree* doth his *sap* : We *glory* in the *discovery* of rich metals and precious stones, which Nature hath *buried* in the *Sea* ; We suffer nothing of this *great World* to lie hid, we labour to *bring it forth*, to *behold*, to *shew* it ; So should we deal with the *gifts* and *graces* of the *spirit*, which God hath treasured up in this little world of ours ; *True grace* is *diffusive*, no *Tree* can more strive to send forth *fruit*, then it will to *shew* it self in good works.

363.

True Grace is accompanied with humility.

Jos. Shute
Serm. at a visitat.
in St. Laur.
Jury, Lond.
1629.
Psal. 131.

1 Cor. 15.

Esto parvus in oculis tuis ut sis magnus in oculis Dei.
Isidor. in Synonym.

The wisest of all the *Philosophers* made this profession, *Hoc scio, quod nihil scio*, This I know, that I know nothing ; *Origen*, the learnedst of all the *Greek Fathers*, made this Confession, *Ignorantiam meam non ignoro*, I am not ignorant of my own ignorance ; And the most judicious of all the *Latine*, was the humblest : for in his heat of contention with *Hierom*, he acknowledgeth him his better, *Hieronymus Presbyter, Augustino Episcopo major est*, Though the dignity of a *Bishop* exceed that of a *Priest*, yet *Priest-Jerome* is a greater, than *Bishop-Augustine* ; *David*, the best of *Kings* was freest from pride, *Lord* (saith he) *I am not high minded*. *Theodosius*, the noblest of all the *Roman Emperors*, his Motto was, *Malo membrum esse Ecclesie quam caput Imperii*, It was greater honour to him to be a member of the *Church*, then the head of the *Empire*, and *Paul*, though nothing inferior to the chief of the *Apostles*, yet was least in his own eyes. Thus it was, that like the *Sun* in the *Zenith* they shewed least, when they were at the *highest* ; like *vessels*, they made the least sound when they were fullest ; or like the *deepest waters*, they ran most silent : In the *weighing* of gold, the *lightest* pieces rise up, but the *weighty* bear down the scale ; And surely they are but *light* that are *lifted up* with a self-conceit, but *shallow waters*, that make a noise ; but *empty vessels*, that make a sound : And such are all they that are *wise in their own conceits*, such as think they can dispute *de omni scibili*, that they move in a circle of knowledge, when as (God wot) they know little or nothing at all.

Riches

Riches are snares.

IT is written of one of Euripides's Tragedies, that it was so acted by the Playors, that it made such an impression in the bebolders, that they went all home in a Phrensie, in a strange passion, pronouncing Iambicks, and grew into such a vein of Tragedy-playing, pacing and acting in the streets as they went, with the lovely words of *Perseus to his Abandoned*, that it was long ere this disorder could be swaged again: This Tragedy made the Spectators no madder, than in our times we have seen worldly greatness and Riches do to many men; who have gone to the Theatre sober enough; but when wealth, and Riches, and greatness, and places of preferments have presented themselves on the stage unto them, and with their lovely aspect a little enchanted them, there hath been nothing with them but madness and presumption.

364.

J. White Serm.
at St. Pauls,
Lond. 1616.
*Aurum materia
laborum; pericu-
lum possiden-
tium, &c.
Aug. de verb.
Dom.*

Worldly things dispensed by God in Wisdom.

THere is no wise Physician gives the same Physick to all Patients, or in the same proportion, but he fitteth it in quantity and quality to every ones need, giving to one a pill to purge him, to another a Cordial to restore him; one must be lanced, another must be healed; one must have sauce to quicken his appetite, another must fast it out, and be cured by abstinence: And thus the Lord in wisdom dealeth with the sons of men, he giveth that allowance to every one which he knows most requisite for them, respecting the persons of none, but doing good unto all, as their state and condition doth require; One man is bettered by liberty, another by restraint; One being ingenuous by Nature, is made better by benefits, another of a more servile disposition becomes worse, and is onely mended with threats and punishments; One man is fit to be rich, another to be poor; One for the Court, another for the Cart; Thus every one hath his portion, every one his station allotted by God in his wisdom and goodness.

365.

John Down.
Christ Warfare.

*Non omnis fert
omnia mollis.*

The sinners estate, miserable.

When we see beggars, Lazars, one without limbes, another so sick, that he seems to be without life; One even starved with hunger, another bereft of his senses; when we see men any wayes afflicted, we pitty them, and confesse them to be miserable: But, *ô si adspici possint laniatus!* had we but eyes to see the spiritual wounds and sores, the wants and the woes of Adulterers, Drunkards, Murderers, Blasphemers, or any other wicked livers, we would conclude them to be much more miserable then any others whatsoever.

366.

B. Lake Serm.
on Psalm 51.

Relapses in sin, dangerous.

WE find in Scripture many desperately sick, yet cured the first time by our Saviour, but where do we read in all the Scripture, where in all the Gospel, of any blind mans eyes, twice enlightened? of any deaf ears twice opened? of any tyed tongue twice loosened, of any possessed with devils twice dispossessed? of any dead twice raised? No doubt but that Christ could have done it, but we read not that ever he did it; the reason, that we should be most careful to avoid relapses into former sins, the recovery whereof is very uncertain, alwayes difficult, and in some cases, (as the Apostle teacheth) impossible.

367.

Alphonf. ab
Averdano
Com. in Matth.

Heb. 6.4.

Scripture-knowledge, the onely necessary knowledge.

368.

THe Philosopher being asked, what was the cause that Philosophers attended at the gates of Rich men, and rich men attended not at the gates of Philosophers? He answered, because Philosophers knew what they stood in need of, but the Rich knew not that

Joh. Weemse
Pouttrature.

Omnia scientiam arguunt, doctrinam sacra Scriptura transcendit. Greg. in moral.

that they had need of Philology. So, did but men know how much they stood in need of spiritual knowledge to lead them to their Creator, they would tread oftner upon the threshold of the Sanctuary, they would be more diligent in searching the Scriptures, more laborious, digging as it were for silver; and they would be more chary too of those Earthen vessels, by which such excellent treasure is conveyed to them.

369.

Pleasures of the World, counterfeit Pleasures.

Mr. Allop
Serm. at St.
Clem. Lond.
1649.

IT is observed by the Mythologists, that Pleasure went on occasion to bath her self, and having strip'd off her cloaths, laid them on the water-side; but Sorrow having hid her self in the covert as unseen, steals the cloaths away, puts them on, and so departs; Hence it comes to pass, that Multitudes in the World are at a great loss, they run and ride, court, and woo Pleasures, which they have no sooner obtained, but they perceive their error, and acknowledge their mistake: It is nothing else but Sorrow in Pleasures cloaths, the pleasures of the world are bitter-sweets at the best; God onely is true happiness, fons & origo boni, at his right hand are true pleasures for evermore.

--- Nulla est fin-
cera voluptas.

370.

God's Husbandry.

B. Lake Serm.
on Psalm 51.

GOD is compar'd to an Husband-man, all the World is his Farm: now you know that a good Farmer that hath any parcels of ground overgrown with bryers and thorns, taketh great comfort to see them grubbed up, and the ground made good pasture or arable. Even so God, who would have all men saved, and come to the knowledge of his truth, is well pleased with those that are instruments thereof, such as plow up the fallow ground of their hearts, such as fit them to receive the seed of the Word, and they can never please him better then when they are employed in such husbandry.

371.

Heresies and moral vices to be timely avoided.

Confess. lib. 3.
cap. 11.

ST. Augustine had woful experience (as himself confesseth) of his many years sticking in the heresie of the Manichees, and thence was that complaint of his; Had I but (saith he) slip't onely into the error of the Manichees, and soon got out, my case had been less fearful and dangerous; but non enim ferme anni sunt quibus ego in illo limo, &c. God knows, that almost for nine years I wallowed in that mud; the more I strived to get out, the faster I stuck in: Heresies and moral vices are like quagmires, we may slightly pass over them without any danger, but the longer we stand upon them, the deeper we sink, and if we be not drowned over head and ears in them, yet we scape not without much mire and dirt; If then we cannot be so happy as to keep out of the walk of the ungodly, yet let us be sure not to stand in the way of sinners, muchless sit in the seat of the scornful; if we cannot be so clean as we desire, at least let us not with Moab settle upon the lees of our corruption.

Dan. Featlie's
Serm.

Psalm 1.

372.

Custom in sin, makes content in sin.

Momerus.

WHEN Ulysses in his travels had left his men with Circe that Witch, she changed them all into divers sorts of beasts; as into Dogs, Swine, Lions, Bears, Elephants, &c. Ulysses when he returned, complained that Circe had done him wrong in turning his Men into beasts; Circe replied, that the benefit of speech was left unto them all, and so he might demand of them, whether they would be changed into men again: He began first with the Hog, and demanded of him whether he would be a Man again or not; he answered, that he was more contented with that sort of life then ever he was before; for when he was a Man he was troubled with a thousand cares, and one crosse came in the neck of another, and one grief followed another; but now he had no care but to fill his belly, and to lye down

John Weems
Fourtrains.

down and sleep: And so he demanded of all the rest, but they refused to turn Men again, until he came to the *Elephant*, who in his first estate had been a *Philosopher*; He demanded of him whether he would be a *Man* again; yea, that he would with all his heart, because he *knew* what was the difference betwixt a *Man* and a *Beast*: Thus *beastly Creatures*, given over to their *sensual appetites*, transformed and changed by *Sathan* into *beasts*, in their hearts they desire never to return to a better state, but to live still in their *swinish pleasures*, and to follow their *sinful appetites*: But those who have the *spirit of grace* in their hearts, and are fallen into some *hainous sin*, having tasted of both the estates, like the *Elephant*, they cannot be quiet till they are at their first estate again.

--- Laqueo tenet
ambrosio Confu-
etudo mali.
Juvenal. Sat. 7

Repentance is to be universal.

373.

There is a story of a *devout man*, who had amongst many other *vertues*, the gift of *healing*, unto whom divers made resort for *cure*, amongst the rest one *Chromatius* being sick, sent for him; being come, he told him of his *sickness*, and desired that he might have the benefit of *cure* as others had before him; I cannot do it (said the *holy man*) till thou hast beaten all the *Idols and Images* in thy house to pieces. O that shall be done, said *Chromatius*, Here, take my keys, and where you find any *Images*, let them be defaced; which was done accordingly. To prayer went the *holy man*, but no cure was done; O (saith he) I am as sick as ever; very weak and sick; It cannot be otherwise (replied the *holy man*) nor can I help it; there is one *Idol* yet in your house undiscovered, and that must be defaced too; True, (saies *Chromatius*) It is so indeed, it is all of beaten gold, it cost 200l. I would fain have saved it, but here take my keys again, you shall find it fast locked in my Chest, break it also in pieces; which being done, the *holy man* prayed, and *Chromatius* was healed; Thus ends the story, but here begins the *moral* of it. The case is ours, we are all of us *spiritually sick*, full of *wounds and putrified sores*; the *spiritual Physician* tells us, that if we look for any amendment, it must be by the amendment of our lives, he prescribes *Repentance* of our sins, that we are willing to do in part, but not in whole, we would fain keep one *Dalilah*, one *darling beloved sin*, but it must not be, there must not be one sin unrepented of, we must repent as well for our *Achans* as our *Absolons*; our *Rimmons* as our *Mammons*; our *Dauids* as our *Goliaths*; our *covert* as well as *open sins*; our loved as loathed lusts, our heart-abominations as well as loathed scandals; our babe-iniquities as well as *Gyant-provocations*; Our *Repentance* must be universal

Specul.
Exempl.

Mr. Allop
Serm. at St.
Clem. Lond.
1640.

In the loving our Neighbour, we love God.

374.

Light is the onely *Object* of our eye, for our eye was made to see the light; but light is not onely in the body of the *Sun*, or *Moon*, or *Stars*, but by beams it doth insinuate it self into all these *lower Creatures*, and presents it self in that great variety of colours wherewith this lower World is beautified; In seeing them we see the light, and delighting in them, we take pleasure in the light, from whom they have their *gracefulness*: Even so God is the proper *Object* of our love, and his goodness must draw our abilities unto it, and it is able to satisfy them to the full, though they to the full can never possibly apprehend it; So that out of the nature of God, we need not seek for any other *Object* of our love: But because God is pleased to communicate himself unto his *Creatures*, and frame the reasonable part of them according to his image, he would have our love to attend this communicating of himself, and be bestowed on them whom he doth so grace; And this our so loving of others, our neighbours, our selves, detracts nothing from that All which is due to God, because we do it by his direction, and our love doth still reflect upon him, and in loving them, we love and admire him also.

B. Lake Serm.
on Mat. ch. 22.

Per amorem
Dei gignitur
amor proximi,
&c.
Greg. moral. 7.

375.

Plinii hist.
nat. lib. 9. cap.
43.

Dan Featlie's
Sermons.

A Graceless sinner will continue to be a sinner still.

THe *Scolopendra*, having devoured the bait, when she feelth the hook to prick her, casteth up all that is in her belly, till she have got up the hook, but as soon as that is out of her bowels, she supbeth all that up which before she had cast from her: How excellently hath Nature in the property of this fish set before our eyes the sad condition of a *graceless sinner*? who after he hath devoured Sathan's morsels, feeling the hook of his conscience, and being pricked with some remorse, rids the stomach of his soul by confession, and never leaveth fasting, and praying, and sighing, and sobbing, till the hook be out, and the wound of conscience healed with the balm of Gilead, but that being done, *resorbet interiora omnia*, he returneth to his former vomit, and greedily gourmandizeth the bait which before he had vomited up; being void of true grace, he resolves to be a sinner still.

376.

Joh. Weems's
Portrait.

Deut. 28.
Mat. 4. 4.

Gods blessing upon the means doth all.

A Man is in a deep consumption, he adviseth with the Physician; the Physician bids him take so much water and heat it, then take such and such herbs and put in it, and make a decoction thereof: The Patient taketh water, and drinketh it, but he leaveth out the herbs, and dyeth of the Consumption: Thus the blessing of God in the use of means, whether it be in Physick, or in meat and drink, or in any transactions of men whatsoever, is like the herbs to be put into the water; if it be left out, all's in vain; this is that staffe of bread. All the power to nourish and feed cometh immediately from God alone.

377.

Sir Richard
Baker Collect.
of hist. Eng.

Tho. Fathers
Serm. at West.
1646.

Dan. Tuteville
says.

Condescension is the great Mans glory.

Our English Chronicle hath a notable passage between the King of England and the King of Wales, who after a hot dispute by the sword, appointed a Treaty of peace at the River of Severn; after some discourse inclining to a Reconciliation, the Competitors for Sovereignty became Corrivalls in humility: The English King forced his horse into the River to offer his first embraces unto his Brother of Wales; The Welch blood being overcome with this admired condescension, he lighted from his horse, and swam the stream to meet his Corrival, with these words, *Vicit humanitas tua in justitiam meam, Rex invictissime*, thy goodness hath overcome me: Surely, it is the glory of man to pass by offences. In great men it is the greatest glory, and it will one day be found the choicest Diamond in the Diadem of greatness, to manage power by a self-denying spirit of meekness and humility; and that if he must needs shoot at his brother, as who can alwayes shun the occasion? to shoot as Jonathan did at David, either short or gone, that wheresoever he hits, he may not hurt, because he may not seem to cut off the hope of Reconcilement, or build his safety on the neck of his Brothers ruine.

378.

B. Lake Serm.
on Exod. 19.

1 Cor. 2. 5.
Mat. 5. 16.

A true Christian is to be a true picture of Christ.

If a man profess himself to be a Painter, and take upon him to make the picture of a King, and misshapen him, doth he not deserve just blame? yes surely, for he occasioneth strangers to think meanly of the King's person, because of his ill-favoured pourtraiture: Thus Christianity is nothing else but an imitation of the divine nature, a reducing of a mans self to the Image of God, in which he was created to righteousness and true holiness; Then, shall a Christian escape punishment, whose life is to be a visible Representation of Christ; if Infidels, and Enemies of all goodness blaspheme him while they judge of him according to his counterfeit? He shall not; wherefore *faciamus de terra cælum* (saith St. Chrysostom) Let us represent Heaven in Earth, so live, that men may say, God is in us of a truth, and our light so shine before men, here on earth, that they may glorifie God which is in Heaven.

The

The Temporizer described.

379.

THe cunning Artizan in *Macrobius*, about the time of the civil War between *Anthony* and *Augustus Caesar*, had two *Crows*, and with great labour and industry he taught one of them to say, *Salve Antoni Imperator*, God save Emperor *Anthony*; and the other, *Salve Auguste Imperator*, All hail my Liege *Augustus*, so that however the world went he had alwaies one bird for the Conqueror; So the *Romanists*, if the reformed Religion prevail, their bird's note is, *Ave Christe, spes unica*; but if *Papery* be like to get the upper hand, they have a bird then that can sing, *Ave Maria, Regina cæli*. And there is a double-faced *Janus-like generation* that as occasion serves can sing, *Vive le Roy*, and at another time that which is clean contrary; their opinions and their tenents like the ancient *Tragedian buskin* indifferently sitting either foot, passable as well at *Rome* as *Geneva*; As the *Heliotropium* turneth alwayes to the Sun, so their opinions and practice in matters of Religion to the prevailing faction in State.

J. White
Serm. at St.
Pauls, Lond.
1516.

Afflictions to be looked on as coming from God onely.

380.

A Man when he would drink of the water of the River, he drinketh not of it neer the Sea where it is brackish, but he goes up to the Fountain where it is sweet and pleasant. So if we will ever find comfort in our afflictions, we must learn to take them out of Gods hand, to pass by the Instrument, and look up to the Agent; for in the second causes we shall find much malice and hatred, but in God much mercy and goodness; and thus did *Job* when the *Chaldeans* robbed him; thus *David* when *Shimei* cursed him; thus *Joseph* when his Brethren maligned him; and thus that Kingly picture of patience when he was even worried to death by his own enraged People.

Mr. Goddard
Serm. at St.
Greg. Lond.
1649.

Job 7. 21.
2 Sam. 16.
Gen. 45. 8.
Car. R. 1.

Ceremonials and Circumstantial of Religion, not to be much contended for.

381.

Tully in the first book of his Offices, hath a story how the *Nolans* and the *Neopolitans* had a controversie about a piece of ground which lay between their several Countries, and *Fabius Leo* being invited to determine the difference, gave unto them the exterior limits of the ground adjoining to their respective Countries, and reserved for the State of *Rome* all the land which lay in the midst betwixt the two confines. And let us be well advised, that whilst with the dog in the Fable we snap at the shadow we lose not the substance; whilst we do most unhappily contend about the confines, the very outsides of our liberties and priviledges, about ceremonies and circumstances of Religion, our good friends of *Rome* do not come in and give us as much sensual liberty as we can desire, but take away from us also the saving truths of the Gospel, and that purity of Ordinances, and Administrations which lye betwixt us in medio, on both sides so much contended for.

Mr. Fathers
Serm. at West,
1646.

Why God delivered the Law with such Majestick ceremonies.

382.

Mortal Princes come not to great assemblies, as to Parliament, to the throne of Judgement, to the ratifying of Leagues, but *ut etiam tollis Phantasias* with a great deal of Pomp, Acts 25. 3. If ever, then it is that they shew their Royalty, they make it appear that they are neither beggarly nor contemptible, nor unable to revenge themselves, they make shew of their glory and their power: for the vulgar, that have no judgement of true morality, are held in from disrespectts to their Governors by these Ceremonies, and the attention of their ears is kept in waking by such amazing of their eyes; and discreet policy doth by this means make them obedient beyond their understanding; God takes the same course, and when he was to deliver the Law unto *Moses*, he shewed not himself but with much ceremonious Majesty unto his people.

B. Lake Serm.
on Exod. 19.

Ceremonie licet negligenter obeuntur, tamen homines sua umbra, &c. Throverus in Apoc. 66.

The

383.

The danger of Division.

T. Livii Hist.
dec. 1. lib. 1.

✓ I was agreed upon by both Armies of the Romans and the Albans, for the sparing of much blood-shed, to put the tryal of all to the issue of a battel betwixt six brethren, three on the one side the sons of Curatius, and three on the other side the sons of Horatius; VVhile the Curatii were united, though they were all three sorely wounded, they killed two of the Horatii; the third remaining, though not hurt at all, yet not finding himself able to make his party good against all three, begins to take his heels, and when he saw them follow him slowly one after another as they were able, by reason of their heavy Armour and sore wounds: he falls upon them one after the other, and slays them all three. Thus it is the cunning sleight of the devil to divide us from one another, that he may prevail against us as Horatius did against the Curatii; It is with us as in the Church of Corinth, one saith, I am of Paul, another, I am of Apollos, another, I am of Cephas; so in our Church, one saith, I am of Luther another, I am of Calvin, another, I am of Zuinglius; one is Episcopal, another Presbyterian, a third Independent; all carnal, all in combustion, as if Christ were divided, or the reformed Religion deformed.

Dan. Feat.
Sermons.1 Cor. 1. 12.
Scinditur in
corum studia
in contemptu
vniuers, &c.

Fears and jealousies, their danger.

384.

Joh. Weemse
Portraiture.
Ezek. 8. 5.
Omnia timeant,
omnia suspici-
cant, &c.
Chrysost. in
Mat. cap. 13.

Ezekiel in one of his Visions saw an Image or Idol of jealousy set up at the North gate of the Temple. VVhat he saw then in a Vision, is clearly apparent in our eyes, not one, but many Idols of jealousy are in all places of the Nation set up, and worshipped too; VVhat else mean those fears and jealousies that are now so rife amongst us? Here's no trust, no credit given to the speeches, or actions of one another; and hence it is that we are engaged thus one against the other; this is far from that godly jealousy wherewith St. Paul was jealous over his Corinthians, ch. 9. and if not speedily amended, God that is a jealous God will not suffer such fears and jealousies to be long unpunished.

385.

Pleasures herein this life are usually attended with pains hereafter.

Jacob Mar-
ch: nt. hortus
Pastorum.Jer. 49. 16:
Noceat empta
dolore voluptas.
Ovid.

It is reported of the Hedge-hog, that he goes to a pile of apples, and gathers up as many as he can upon his prickles, and when he comes to his hole, he goes in with his prickles, but leaves his apples behind him: Thus how many are there that have wallowed themselves in the apples of their sweet contentments, which they have pursued with many pricks and gripes of conscience, who when they shall descend, as shortly they must to their holes of darkness, they must then leave all the sweet apples of their false delights behind them, and shall carry nothing with them but the stings and stripes of a wounded conscience, and will say, as many that have gone before them, what hath pride profited us? or what hath the pomp of Riches brought us? All those things are passed away like a Post that passeth by, but we are tormented, we are consumed in our own wickedness; Now too late we find, that pleasures here in this life, are attended with pains hereafter.

386.

Our sanctification is not perfected all at once.

In lib. de Cura
Domini.B. Lake Ser-
at Court, 1619.

It is the saying of St. Bernard, *Cecidimus super acervum lapidum & in luto*; VVhen Adam fell, and when every one of us doth fall, he may be compared unto a Man, that falleth not onely into the mire, but also on a heap of stones; he may quickly be bruised, but not so quickly healed, there is great time spent therein, even the whole time of our life: As there be many reasons why the Church is compared to the Moon, and Christ to the Sun, so one main reason may be; The odds between Justification and Sanctification; Justification maketh Christ's Righteousness ours, and it is from the first moment at the fall, not capable of any increase; but Sanctification is righteousness in us, which if it have not his wains, certainly it hath its waxings, and will not be at the full till the day of death. Our

Our whole life to be a life of Repentance.

387.

Anselm, sometimes Arch-bishop of Canterbury, whom the Church of Rome hath inserted into the Canon of *Saints* (but he ranketh himself among the *Apocrypha* of sinners) recounting with hearts grief and sorrow the whole course of his life, and finding the infancy of sin in the sins of his infancy, the youth and growth of sin in the sins of his growth, and the maturity and ripeness of all sin, in the sins of his ripe and perfect age, breaketh forth into this passionate speech. *Quid restas tibi o peccator, &c.* VVhat remains for thee, wretched man, but that thou spend the remainder of thy life in bewailing thy whole life? And thus must we do, considering that even when we pray against sin, we sin in praying; when we have made holy vows against sin, our vows by the breach of them turn into sin; and upon repentance of sins, many there are that repent of their repentance, and so encrease their sin; hence it is, that Sr. Jerome in his Epistle to *Leta* calleth for a continual Lent of discipline, that her whole life should be a life of Repentance.

In lib. Meditat.

Dan. Featlie's
Clavis mytica.

Epist. 7.

The safest way is to trust God with our Riches.

388.

HE that goeth a far journey, returneth his money usually by a bill of Exchange, and carrieth not his money along with him, onely so much as will defray the charges of his journey, and all this for fear of robbing: So the children of God, they lay out their money to the poor, they take God's bill of Exchange for it, and then it meets them in the world to come, and there they do not onely receive it, but it receives them into everlasting habitations.

Johns Wecmle
Exercit.

Fear of the loss of Gospel-light.

389.

Camden could not reach the height of his conceit, who bore in his shield, a Savage of America, with his hand pointing to the Sun, and this Motto, *Mibi accessus, tibi recessus* In access to me, in recess to thee: However, this is most sure, The Sun of Righteousness hath appeared unto those Savages of America, with healing under his wings, they are many of them brought unto civility, and are in a fair way to Christianity; Religion (said one not many years since) stands a tip-toe, and looketh westward: Let us all pray unto God, that the Prophecie in *Esay* be not fulfilled in our dayes, *The wilderness shall become a fruitful field, and the fruitful field shall become a Forrest.*

Sam. Ward.
Ser. at Ipswich,
1636.

Isa. 32. 15.

The Christians inside-Religion, and outside, must be suitable.

390.

IN the things of this world, how doth every man strive to be suitable to his rank, and is accounted base if he be not so? If of a yeoman he become a Gentleman, of a Gentleman a Knight, as his person is improved, so will he improve his port also; yea the excesses of all men shew; that every man goeth beyond his rank, in his house, in his fare, in his cloaths; building like Emperors, cloathing like Kings, feasting like Princes; But in our spiritual estate it is nothing so; For our house, we can be contented to dwell in feeled houses, when the Ark of God is under tents; And who doth endeavour that himself may be a Temple fit for the holy ghost to dwell in? As for our cloaths, they should be royal, our garments should ever be white, the wedding garment should never be off; but we are far from this kind of cloathing, we do not endeavour to be cloathed with the righteousness of the Saints. Finally, for our dyet, we that are called to the Table of the Lord, and should be sustained with Angels food, content our selves with swines meat, for what else are filthy lusts? VVe are called to be the sons of God, yet our eye is very seldom upon our Father to see what becometh his sons; we are called to be members of Christ, but little do we care what becometh that mystical body; we are rather in name then in deed, either children of God, or members of Christ.

D. Valentine
A Sermon at St.
Paul's, Lond.
1623.

Repetition

391.

Repetition of good things helpful to Memory.

D. Gouge
Serm. at St.
Pauls, 1644.

A Bucket or Tub may for want of use, and standing dry, be so full of *slits and rifts*, that all the water you take up in it, runneth out; yet the often dipping it into the VVell, and filling it with water, will make it *moister* then otherwise it would have been, and *more retentive*. Thus it is with our memories in the things concerning God and the good of our souls, being very *brittle* and *pertuse*, that they will hold very little or nothing at all, they are *dota pertusa*, all goes through; this must therefore be matter of great necessity, to hear often, that the frequent inculcation of the same things may imprint that in our mind by often hearing which others of more happy memories have got at the first.

392.

All the Creatures are at peace with good Men.

Lib. 1. cap. 4.

Joh. Weemse
Poutature.

Hof. 2. 18.

Eusebius in his Ecclesiastical story recordeth, that the persecutors took those *Primitive Christians*, and set them naked before the *Lions* to be devoured, yet the *Lions* durst not touch them; they stood foaming and roaring before them, but hurt them not, and thereupon they were forced to put the skin of wild beasts upon them, and so tear them in pieces; Thus thou that art a wicked man, and hast no part of the Image of God to defend thee, no marvel if thy dog bite thee, thy horse brain thee, thy Oxe gore thee, &c. but as for thee that art the child of God, and hast the Image of thy Creator stamped on thy soul, thou needst not fear the Creatures, though thy walk lie by the vale and shadow of death they can offer no violence or harm unto thee (unless it be upon particular dispensation for thy good and spiritual comfort) because they are reconciled unto thee by God's own promise.

393.

Lib. de nat.
Deorum.De Deo adm-
dicitur non po-
tess dici. Hilar.
1 Tim. 6. 16.
Drexelii confi-
derat, de aterni-
tate.

Impossible to know God perfectly here, in this World.

Tully relateth, how *Simonides* being asked by *Hiero* the King of Sicily, VVhat God was, desired one day to consider of it; And after one day being past, having not yet found it out, desired two dayes more to consider of it, and after two dayes he desired three: And to conclude, at length he had no other answer to return unto the King, but this; That the more he thought upon it, the more still he might: For the further he waded himself in the search thereof, the further he was from the finding of it: And thus *Plato*, what God is (saith he) that I know not, what he is not, that I know: Most certain it is, that God onely in regard of himself, knows himself, as dwelling in the light inaccessible, whom never man saw, neither can see. Here now the well is not onely deep, but we want a bucket to draw withal; God is infinite and never to be comprehended essentially; Oh then that we could so much the more long to enjoy him, by how much less we are able to apprehend him.

394.

1 Thes. 5. 2.
Luke 16. 8.
Matth. 10.B. Lake Serm.
at St. Pauls,
Lond. 1623.Virtus vel in
hoste laudatur.

Not onely the good but the bad also are imitable in things they do well.

IT is Christ's own comparison, that his second coming shall be like the stealing on of a Thief in the night, *Et quod decuit Christum cur mihi turpe putem?* nay, Christ bids us imitate not onely the bad Steward in his providence, but the Serpent also in his wisdom. St. Paul borroweth sentences out of the Heathen Poets; St. Augustine made use of a rule of interpreting the Scriptures from *Tichonius* the Donatist: Truth and goodness in whomsoever they are, they are God's, and therefore whether the point be speculative or practick, if it be of this kind, in whomsoever we find it, we may follow it, and in following it, we follow not men but God; It is too much preciseness to dislike something in our Church, because therein we follow the Church of Rome, as if all Principles of Religion and Reason were quite extinguished in them.

Injuries

Injuries not onely to be forgiven but forgotten also.

395.

THe Athenians took one day from the moneth of May, and raced it out of all their Calendars, because on that day Neptune and Minerva fell out with one another, they could not endure any remembrance of that quarrel; And it is Pythagoras rule, *Ignem gladio ne iodias*, do not stir up the fire that is almost out: Even so let Christians much more, bury these dayes in silence, and strike them out in their Almanacks in which any bitter contention fell amongst them, and the breach being once made up, and the wound closed, not to rub upon the old sore; and the heat being over, not to rake into the Embers or ashes of the fire of that contention lately put out, but to make a blessed Amnesia, an absolute act of Oblivion upon all injuries forepassed.

Plutarch. de amore fraterno.

Celius Rhodigin LeB. var. 16. 19.

Ne malorum meministi. Val. Max.

Afflictions lead to Heaven.

396.

Merchants do usually shew their worst cloaths first to their Customers, then the best; At the wedding in Cana, the last wine was the best; *Dulcia non meruit qui non gustavit amara*; before the Israelites could reach to Canaan, they must march Southward through the dry and barren parts of the Mountains. And thus God sheweth his children great afflictions and troubles the; South parts as it were at the first before they can reach the Land of Promise; the way to Heaven must be by the gates of hell. Through many tribulations we must enter into the Kingdom of Heaven.

Sermoes Discipuli de Tempore, Judg. 1. 15.

Actu 14. 12.

Eternity of punishment in Hell.

397.

Suetonius reports of Tiberius Caesar, that being petitioned unto by a certain Offender to hasten his punishment, and to grant him a speedy dispatch, he made him this answer, *Nondum tecum in gratiam redii*, Stay Sir, you and I are not friends yet; Thus it is betwixt Christ and the damned soul; Christ is a most just Judge, no Tyrant, no Tiberius; and yet if one of the damned after a thousand years burning in hell, should beg and entreat for a speedy death, he would answer after the same manner, *Nondum tecum in gratiam redii*, you and I are not yet friends; if after thousands and millions of years the request should be renewed, the answer would continue still the same; Stay, you and I are not yet friends; So just and right a thing it is, that he that would not by Repentance accept of mercy when it was offered, should by punishment be tormented, and have justice without mercy for ever.

Lib. 3. cap. 6.

Hieron. Drexellii Considerat. de aternitate.

Horrendo modo sic miseris mors sine morte, finis sine fine, &c. Greg. lib. 9. moral.

God and his Attributes are answerable

398.

It is well known that the title of Augustus hath been given to such Caesars as did not enlarge, but diminish the Empire; of Pater patria to those that were so far from being Fathers, that they were plain Tyrants; of Pontifex maximus given to them which were so far from serving the Gods, that they did sacrilegiously Canonize themselves for Gods; and yet propter spem, the Senate gave them these titles, and by flattery they did amplify in the rest; He that had but a small conquest, increased his style as if he had conquered a whole Kingdome, as appears in the titles of Germanicus, Illyricus, Britannicus, &c. nay, the Eastern Monarchs were very fond this way, claiming kindred of the Gods, of the Stars, and what not, which might amplify their Majesty; In a word, hope and flattery are the best ground, whereupon all worldly mens titles are built, especially great mens, and Kings most of all: But it is not so with the King of Heaven; the truths in him are answerable to the titles that are given him, the Attributes proportionable; they are not given him propter spem, but rem: He is that which he is called, neither is there in them any flattery; yea, his titles do come short of, they do not exceed those perfections that

B. Lake Serm. on Esay 9.

Celius Rhodigin. Var. lect.

are in him; So that we may not measure the style of God as we do the styles of mortal Kings, but conceive rather more than less when we hear them.

399.

Prosperity of the wicked is destructive.

Psal. 37. 35.

Tangerlarii
Postilla.

1 Sam. 2. 25.

I Have seen the wicked (saith David) in great power, and spreading himself like a green Bay-tree. And why like a green Bay-tree? because in the Winter, when all other Trees, as the Vine-tree, Fig-tree, Apple-tree, &c. which are more profitable Trees, are withered and naked, yet the Bay continueth as green in the Winter as the Summer: So fareth it with wicked Men, when the children of God in the storms of persecutions and afflictions, and miseries seem withered, and as it were dead, yet the wicked all that time flourish, and do appear green in the eyes of the World; they wallow in worldly wealth, but it is for their destruction; they wax fat, but it is for the day of slaughter; It was the case of Hophni and Phinees, the Lord gave them enough, and suffered them to go on, and prosper in their wickedness; but what was the reason? because he would destroy them.

400.

Sylvest. de
Pricrio antea
rosa in Evang.Non bene malla-
to caelestia nu-
mina gaudent
Sed quæ præ-
stantia est, &c.
Ovid. Ep.

Justifying faith accompanied with good works.

It is evident to all, (except others be made keepers of their Reason, as now they are of their Liberties) that the eye alone seeth in the body, yet the eye which seeth is not alone without the other senses; that the Fore-finger alone pointeth, yet that finger is not alone on the hand; that the Hammer alone striketh on the Bell, yet the hammer that striketh is not alone in the Clock; that the heat alone in the fire burneth, yet that heat is not alone without light; that the Helm alone guideth the Ship, and not the Tackling, yet the helm is not alone, nor without the tack-ling; In a compound Electuary, Rubarb onely purgeth choler, yet the Rubarb is not alone there without other Ingredients: Thus we are to conceive, that though faith alone doth justify, yet that faith which justifieth is not alone, but joyned with charity and good works. St. Bernard's distinction of *Via regni*, and *Causa regnan- di*, cleareth the truth in this point; Though good works are not the cause why God crowneth us, yet we must take them in our way to Heaven, or else we shall never come there; It is as impious to deny the necessity, as to maintain the merit of good works.

401.

Hieron. Drex-
clii Considerat.
de aternitate.

Plautus.

Talkers and not doers of Religion, are to be condemned.

It is a custom in Germany, that in the evening when a candle is first lighted, or brought into a Room they say, *Deus det vobis lucem æternam*, God grant light eternal; And it is usual in many parts of this Kingdom to say, *God grant us the light of Heaven*; The custom is good, and the words warrantable, but were the light of Heaven more in our hearts, and less in our tongues, there would be fewer works of darkness in our lives and conversations; We speak of the light of Heaven, and wish for the light of Heaven, and we talk of new lights to beaven; but all this is like that silly Actor in the Comedy, that cryed out with his finger pointed to the Earth, and his eye to Heaven, *En cælum, ô terra*; Heaven is in our mouth, but Earth in our hearts; We are *Heteroclitæ* in Religion; not real, but nominal in profession.

402.

B. Lake Ser-
mon on Exod. ch. 9.

The endeavours of Christ are for peace.

It is too usual with men, the wiser they are, the more to be turbulent and dis-quieters of the State; and the more power they have, the more to tyrannize and lord it over their fellow Subjects; For such men do seldom suffer themselves to be guided or governed by the Counsels and dictates of others, and run head-long of themselves, (wayed by a kind of impulsive providence, and so care not but to please their

their own fancy, no matter whom they *displease* besides; But it is not so with *Christ*, he that is *Wisdom* it self, that is *wonderful* for *Counsel*, mighty for *Power*; bends both his *wisdom*, and his *power*, and his *counsel* to work *peace*, that *peace* which is the *portion* of his people, the *inheritance* of his Church, which none can *partake* of but those that are *true members* thereof.

Study of the Tongues, to be encouraged.

403.

David made a Statute in *Israel*, that they who *tarry*ed by the *stuf*fe should *part* alike with those who went to *battel*: The *Professors* of the *Tongues* are they who *keep* the *stuf*fe, and they should be as well rewarded as they who go into the *field* and *fight* in the *Ministry*.

1 Sam. 25.
Weems's Por-
traiture.

The anger or wrath of God best appeased, when the sinner appeareth with *Christ* in his armes.

404.

Themistocles understanding that King *Admetus* was highly *displeased* with him, took up his *youngson* into his armes, and treated with the *Father*, holding that his *darling* in his bosom, and thereby *appeased* the King's *wrath*: God is at this time *offended* with us, and hath a *controversie* with us; there is no better way then to come to him with *Christ* in our armes, to present our *suits* by him; We have so far *provoked* the Almighty by our *sins*, that he may justly fall on us with a *back-blow* that we never yet dreamt of; And who in *Heaven* or *Earth* can or dare *treat* for our peace, but *Christ* our *Peace-maker*; Ille oculus est per quem Deum videmus, &c. (saith *Ambrose*) He is our *eye* with which we see *God*, our *hand* by which we offer to him, and our *mouth* by which we speak unto him.

Diodorus
lib. 11.

Plutarch. in
vita.

Lib. 2. de Isaac.

The Vanity of heaping up Riches.

405.

It is a great deal of care and pains that the *Spider* takes in weaving her *web*, she *runneth* much, and often up and down, she *seetheth* a *compass* this way and that way, and *returneth* often to the same point, she *spendeth* her self in multitudes of fine threads, to make her self a round *Cabinet*, she *exenterateth* her self, and *worketh* out her own *bowels*, to make an artificial and curious piece of work; which when it is *made*, is apt to be blown away with every *puffe* of *wind*; she *hanged* it up aloft, she *fastneth* it to the roof of the house, she *strengtheneth* it with many a thread, *wheeling* often round about, not *sparing* her own *bowels*, but *spending* them willingly upon her *work*; And when she hath done all this, spun her fine threads, *waved* them one within another, *wrought* her self a fine *Ganopy*, *hanged* it aloft, and thinks all's sure; on a *sudden*, in the *twinkling* of an eye, with a little sweep of a *Beesom* all falls to the ground, and so her labour *perisheth*: But here is not all; Poor *Spider*, she is *killed* either in her own *web*, or else she is *taken* in her own *snare*, *haled* to *death*, and trodden under foot; Thus the *silly Animal* may be truly said either to *weave* her own *winding sheet*, or to make a *snare* to hang her self. Just so do many *Men* waste and consume themselves to get *preferment*, to enjoy *pleasures*, to heap up *riches*, and *encrease* them; and to that end they *spend* all their wit, and oftentimes the *health* of their bodies, *running* up and down, *labouring* and *sweating*, *carking* and *caring*; And when they have done all this, they have but *waved* the *Spiders web* to catch *flies*, yea, oftentimes are *caught* in their own *ness*, are made *instruments* of their own *destruction*, they take a great deal of *pains* with little *success*, to no end or purpose.

Hieron. Drex-
elii Considerat.
de aternitate.

Jos. Hall
Exon. meditat.
occasional.

Dives poma
non censu. Per.
Raven. in Ser.

406.

The way to God, is a cross-way to the World.

Jos. Shute
Serm. at Merc.
Chap. Lond.
1626.

A Man that walks by a River, if he follow the River against the stream, it will at length bring him to the Spring-head from whence it issueth; but if he go along with the stream, it will drill him on to the salt Sea. So he that is cross-grained to the humours of the world, that swims against the stream of sensual delights and pleasures, that well improveth these outward things to God's glory, shall at the length be brought to God, the sweet fountain of them all; but if he sail with wind and tide in the abuse of the good Creatures of God, they will carry him down like a Torrent, into the mare mortuum of perdition.

407.

How to know God's dwelling-place, Heaven.

Joh. Weemic
Paustrature.
Hac iter est Su-
peris, &c.
Ovid. Met. li. 1.

When in our travel we chance to cast our eye upon some goodly structure of inestimable value, we presently conceive it to be the pallace of a Prince: So when we see the frame of Heaven so full of wonders (where Stars are but as dust, and Angels are but servants) where every word is unspeakable, and every motion is a miracle, we may safely conclude it to be the dwelling of him, whose name is wonderful.

408.

The dissolution of all ages past, is to be a Memento for Posterity.

Hieron.
Drexelii Conf-
derat. de aterni-
tate.

One Guericus hearing these words read in the Church, out of the book of Genesis, Chap. 15. And all the dayes that Adam lived were nine hundred and thirty years; and he dyed: All the dayes of Seth were nine hundred and twelve years; and he dyed: And all the dayes of Enos were nine hundred and five years; and he dyed: And all the dayes of Methuselah were nine hundred sixty and nine years; and he dyed, &c. Hearing, I say, these words read, the very conceit of death wrought so strongly upon him, and made so deep an impression in his mind, that he retired himself from the world, and gave himself wholly to devotion, that so he might dye the death of the godly, and arrive more safely at the haven of felicity, which is no where to be found in this world: And thus should we do when we look back to the many ages that are past before us; but thus we do not. Like those that go to the Indies, we look not on the many that have been swallowed up by the waves, but on some few that have got by the Voyage; we regard not the millions that are dead before us, but have our eyes set on the lesser number that survive with us, and hence it comes to pass that our passage out of this world is so little minded.

409.

National knowledge of God, no true knowledge.

Edw. Elton
Serm. at St.
Mary Magd.
Bemonds
Southwark,
1619.

Look upon a common beggar, he knows the road-way from place to place, can tell you the distance from Town to Town; nay more, can inform you of such a Noble-mans, such a Knights, such a Gentlemans house, though it stand a great way off from the Road; of such a Farmers, and such a Yeomans house, though it be in never so obscure a Village, yet all this while hath no settled home, no abiding place of his own: Such is the knowledge of every Christian, except a true Christian, he can tell you of the pleasures that are at the right hand of God in the highest Heavens, can talk and prate of God, discourse of goodness, but all this while is not good himself, nor can make out unto himself any assurance of Interest in those heavenly things which he so much talketh of.

410.

A formal specious Christian, no true Christian.

Rachel was very fair, a goodly Woman to see to, beautiful to the eye; O but she was barren, that mar'd all. So there are many in the world, such as make specious shews of Religion, such as would seem to be Saints; O but they are barren, they

they are fruitless, sap-less, leave-less Christians; they would seem to honour God, but not with their substance; they would seem to be religious, but they will not refrain their tongues; they would seem to be charitable, but they will not part with a penny; they have all form, but little or no power of godliness; many goodly blossoms of profession, no real fruits of confession appearing; outside, specious, not true, not real Christians.

Order both in Church and State commanded and commended.

God is not the God of confusion, but of order; Confusion is from the Devil, Order is from God; especially in the Church, which St. Paul resembles to our body, wherein the parts are fitly disposed, and every one keepeth his place; The eye, the hand, the foot; one usurpeth not the function of another: In answerableness whereunto, the Apostle telleth us, That all are not Prophets, all are not Apostles, and exhorts all men, As God hath called them, so to walk; A good rule for these unruly times, wherein the hands, yea, and the feet too, play Rex, and take up the room of the Head, and every man thinketh himself fit to be a Teacher, both by his pen and tongue, whose place notwithstanding is amongst the learners.

Security in time of danger condemned.

It is said of Archimedes, that when Syracuse was taken, all the people being as it were distracted, the Souldier doing all manner of out-rage, he was found sitting at home securely, drawing circles with his compass in the dust: And do not we see men now a-dayes, when there is Hannibal ad portas, a popular sword playing Rex within, and a Royal sword enraged without, even when the eternal salvation of their souls is in question, handling their dust, and stretching themselves to their farthest compass, let upon the tenter-hooks as it were, and distracted with Law-suits, with money matters, and worldly businesse, that shall profit them nothing at the last: Eternity is a thing they never think on, or else very slenderly for a snatch and away, as dogs are said to lap at Nilus, &c.

An ungodly life will have an ungodly end.

A Philosopher asking one, which of these two he had rather be, either Croesus (who was one of the richest, but most vicious in the world) or Socrates (who was one of the poorest, but one of the most vertuous men in the world) his answer was, That in his life he would be a Croesus, but in his death a Socrates: So if many in these dayes were put to their choice, they would be Dives in their life, but Lazarus in their death; they would with Balaam, die the death of the righteous, but live the life of the wicked; but that cannot be, for death is a kind of truck or Exchange: here it is that the Israelites make the bricks, and the Egyptians dwell in the houses; but hereafter, St. John Baptist's head will become a Crown as well as a platter: and he that hath had his consolation, his Heaven in this world, shall at the time of death meet with torments and Hell in that which is to come.

A child of God is restless, till he come to Heaven.

Look upon a silly poor Country-lad coming to be an Apprentice in the City, how doth he home and mourn after his Father and Mother? How doth he grieve because he is far from his friends and acquaintance? he is never quiet till he hath been at the Carriers to hear from them, and fain would he be with them again, though he be at that very time in a very good service, and placed with an honest loving Master: And thus it is with a child of God, though he have a competent measure of grace to support him in this life, and the hope of Heaven in that which is to come, yet he is restless till he comes to Heaven, he groans and mourns because

Gen. 29.
Joh. Wcemse
Pourrainure.
Hirodes devotionem promittit sed gladium aluit, &c.
Chrysost. in
March. 2.

411.

1 Cor. 14.
B. Lake Serm.
on Elay 9.
1 Cor. 12.
Or cap. 7.

Ordine servato
mundus servatur, &c.
Boetius.

412.

Plutarch. in
Marcello.

Nunc mihi par-
ta quies, &c.
Virgil.

413.

Christ. Fon-
eca Serm.
Quadragesima-
les.

Quid sit vi-
sis in.

414.

T. Taylor
Serm. at St.
Mary Al lerm.
Lond. 1631.

because he is absent from his *heavenly Father*, and from his *friends and acquaintance*, the *blessed Saints and Angels*.

415.

B. Lake Serm.
on Hag.

The use of the Creatures is conditional.

A Tenant that holdeth land from a Lord, may not use it otherwise then according to the *Covenant* agreed upon, If he do, the *Premises* are forfeited; Even so it is betwixt *God* and us, the grant which he maketh to us of his *Creatures* is conditional, we may take convenient food for our sustenance, decent cloaths to shrowd us from the injury of the weather, and we may bestow our money to supply our own, and other folks necessities; to these ends we may use *Gods creatures*: but we may not riot with our meat and drink, we may not be fantastical in our apparel, neither may we with our wealth grinde the faces of the poor; we have no *Covenant* that warrants any of these, and therefore the doing of any of these is a forfeit to the *Proprietary*: And how often might *Christ* re-enter upon our goods, if he would take advantage of our daily abules; nay, he daily doth re-enter, had we but grace to see it. What multitudes of Inhabitants hath *drunkenness* spued out of their possessions? What goodly Patrimonies hath *pride* and *oppression* brought to nought? It were to be wished that the *World* did as much take notice of it, as almost every place doth give them occasion so to do.

416.

Guido Bitu-
ricensis.

Hieron. Drex-
clii Considerat.
de aternitate.

Omne crede
diem tibi dilux-
isse supremum.

Unpreparedness for death, very dangerous.

IT was a good answer that one *Messodamus* gave one, inviting him to feast the next day; *My friend* (saith he) *Why dost thou invite me against to morrow, I could not for these many years, so secure my self that I should live one day, for I am in daily expectation of the time of my departure*; And indeed no Man can be sufficiently armed against *Death*, unless he be ready to entertain it; *VVhat rashness and folly is it then for a man to lie down in ease upon a Feather-bed, to sleep securely, snorting and snoring, and all this while to lodge an Enemy, a deadly Enemy all the while, Sin in his bosom*; sudden deaths are common: How many have we heard of, that went well to bed over night, for ought a man could tell, and have been found dead in the morning, and it is much to be feared, have gone impenitently to bed, it may be dead-drunk, and have found themselves awake in hell the next morning: *Unpreparedness for death must needs therefore be dangerous. I. S. 1648. H. S. 1657.*

417.

Plutarch. in
vita. Dionys.
Fonsec.
Serm. Quadre-
gestmal.

The wisdom of Christ above all earthly wisdom, even to admiration.

Dionysius the Tyrant, sent to *Plato* (that he might come to see him) one of his fairest Gallies, with store of dainty provision, and well accompanied: And at the Haven where he was to land, had provided a Coach with four horses to be ready to receive him, that he might come in the greater pomp to his Pallace, and all this honour he was willing to do him, for that he was a wise man: Now, if such men as he shall cause admiration in the world, what admiration then must he raise in mens minds, vvho is wisdom it self, and in vvhom all the treasures of *God's wisdom* are laid up for evermore?

418.

John Boys
Posills.

Not to be malicious in the exercise of holy duties.

IT is said of the *Serpent*, that he casts up all his poyson before he drinks: It vvere to be much desired, that herein vve had so much *Serpentine wisdom* as to discharge our malice before vve pray, to cast up all the bitterness of our spirits, before vve come to the *Sacrament* of Reconciliation.

Special places of Scripture marked with Gods special Authority.

419.

Mortal Princes use not to sign *Bills*, or *Petitions*, the contents whereof are *trivial matters*, many things are done by vertne of their *Regal authority*, whereunto their *signature* is not used: Even so ordinary matters pass in the *Word of God*, without any *special urging* of his *Supream power*, but when it comes with a *sic dicit dominus*, then the point is of *great regard*; and if it be often *ingeminated*, it giveth us to understand, that we must take *special notice* of every *clause* of it.

B. Lake Serm.
on Hag. ch. 1.

In all our doings we should have our eye upon Eternity.

420.

Zeuxis the famous Painter, was observed to be very slow at his work, and to let no piece of his go abroad into the *world* to be seen of men, till he had turned it over and over, this side and that side, again and again, to see if he could spie any fault in it; And being upon a time asked the *Reason* why he was so *curious*, why so long in drawing his lines, and so slow in the use of his pensil, he made this answer, *I am long in doing what I take in hand, because what I paint, I paint for Eternity*; As for our parts, we *write*, we *read*, we *sing*, we *pray*, we *labour*; whatsoever we *say*, whatsoever we *do*, whatsoever we *think*, all is transmitted to *Eternity*, all to be viewed by a *most judicious* and *all-seeing eye*, so that no fault can escape, and being *viewed* and *considered*, they are to be committed either to be *eternally punished*, or *eternally rewarded*; VVe must labour therefore to be *perfect*, so to live to *God*, that we may live *with God*; so to live on *Earth*, that we may live in *Heaven*; so to live for *Eternity*, that we may live to *all Eternity*.

Ellen var. hist.
lib. 14.
Hieron. Drex
clii Considerat.
de aternitate.

At the time of death to be mindful onely of Heaven.

421.

Christ perceiving his *death* to be neer at hand, withdrew himself, and would walk no more openly among the *Jews*. And *David* being at the *last cast* of his life, saith, *Remitte mihi ut refrigerer*, &c. Give me leave *O Lord* to dispose of my self, and to render thee an account of my life, before I go hence, and be seen no more: These are *Lectures of Mortality* read to all of us in this world, That when we are *about to die*, we should have nothing else to do *but to die*; we should bid these sublunary things *Adieu*, and sequester our thoughts from the *World*, and retire into our selves to see how the case stands betwixt *God* and our own *soules*.

John 11.
Psalm 39.
Leon. de Ultimo
Sermones.

A tongue nimble to evil, slow to goodness, is reproveable.

422.

Pliny in his *Natural History*, maketh mention of a certain people in the *Indies* upon the *River Ganges*, called *Astomi*, that have no *mouth*, but do *enely feed* upon the *smell* of herbs and flowers, &c. The truth of this may be uncertain, but most sure it is, that there is such a generation amongst us, that when they should *speak well*, they are like men *possessed* with a *dumb devil*, they have no *mouth*, no *lips*, no *tongue* at all; but if it be to *blaspheme God* and the *King*, to *backbite* and *slander* their Neighbour, they have *tongue enough*, and to spare.

Lib. 7. cap. 2.

Mr. Goddard
Serm. at St.
Greg. by St.
Pauls, Lond.
1649.

A Minister is to distinguish his Auditors.

423.

School-masters range their *Scholars* into forms, and though themselves be never so *learned*, yet they read unto their *several forms* no deeper points then they are *capable of*: if they should do otherwise, well might they shew *their learning*, they would shew *no discretion*, neither would the *Scholars* be the better for that which they should teach them: Even so *Ministers* must remember to *distinguish* their *Auditors*; to feed some with *milk*, some with *strong meat*, to *catechize* the youth

B. Lake Serm.
on Matth. 7.
Diligenter ad-
hibe curam eis,
quibus te pre-
esse conigeris,
&c.
Aug 1a Pro. 11

youth plainly and briefly, to build on those that are elder and riper in years and judgement, with more learning and more full instruction.

424.

Hopes of Heaven are the good mans encouragement.

Hieron. Drex
clii Confiderat.
de eternitate.

Spes premii
solatium fit la-
boris.

Hieron. in Ep.

Symphorianus, a Christian young man, after that he was almost scourged to death, as he was dragged to death at *Augustodunum*, met his mother upon the way. But how? not tearing the hair from her head, or rending her cloaths, or laying open her breasts, or making grievous lamentation, as the manner of foolish women is to do; but, carrying her self like an *heroick Christian Lady*, called to her Son and said, *Son, my Son I say, Remember life eternal, look up to Heaven, lift up thine eye to him that reigneth there; Life is not taken from thee, but exchanged for a better: At which words of his Mother, the young man was so exceedingly animated, that he went willingly to execution, and cheerfully laid down his head upon the block, and was decolled.* This is the case of every man living, we go not so fast as *Symphorianus* did, we are not yet under the fiery tryal, but we are fair for it; we are all going, and we have not far to it; Now the noble Army of Martyrs which are gone before us, they call unto us from Heaven, and say as the Christian, and courageous mother said to her Son; *Remember life eternal, look up to heaven, see who is there, the Judge of all the world that will do righteous things.*

425.

The brevity of our life, may moderate our life.

Funeral Ser-
mons.

Orimur moti-
mur.

IF a company that are bound out for some long Voyage, should strive who should be Master, and who Masters mate, and who should have this or that Office, they were not too much to be blamed; But vvhhen they are almost at home vvvithin sight of Land, vvhhen they shall begin to strike sail, to tack in all, and go ashore; then if they shall fall a quarrelling for places, and use all the means they could make, it were a ridiculous thing and folly: So it is vvvith us, Time vvas, vvhhen the world vvas in beginning, and then vvhhen a man came into the world, by the course of Nature he might vvell say, *I have a matter of six, or seven, or eight hundred years to go on in my Pilgrimage, before I shall end my journey,* and then if a Man should bestow a little time to think vvvith himself, *Well, if I can but live to see my self the father of a thousand children, and so might come to people a Country, &c.* then if a man should greet the World, he might be excused; But novv since God hath contracted the time of our age, so that as soon as vve begin our Voyage, vve are ready to strike sail presently, that vve have but a little time to continue here, and a great deal of work to do for hereafter, and novv to stand striving vvhho shall be greatest, vvhho shall rule all, to cry out of afflictions just vvhhen vve are going ashore, vvhhen vve have (as it were) one foot in our graves, is extremely folly and madness.

426.

Sacramental bread and wine, better then ordinary.

Gab. Inchini
Scala Coeli.

THere is much water in the Well, or Spring-head, it comes to us in leaden pipes or wooden troughs; Now what is the leaden pipe, or wooden trough more then another? Nothing at all; It is the water in the pipe or trough that makes them esteemed above others: It is true, they can do more then others; but if you look upon them in the use, i. e. to convey the water into us, then they are more excellent then all others whatsoever: So in the Sacraments of Baptism and the Lords Supper, there is water in the one, and bread and wine in the other, yet what is this water, this bread and wine more then any other? Are not they the same we have at home? yea: O but if we look upon them as ordained of God to convey his mercies into our hearts, to seal unto our souls the remission of sins, &c. and that God hath set them aside to that end and purpose, then they are more excellent than any other water, bread, or wine possibly can be.

Our Affections to be regulated.

HE that rideth a *fierce horse*, let the horse keep what pace he will, so long as the Rider commands him by the *bridle*, we say, he *rides strongly*; but if the horse get the *Bit* in his mouth, and run away, the faster his pace, the weaker the Rider, because he cannot *check* him: Our *affections* are just like that *fierce horse*, and our *reason* should be as a strong *bridle*, *fix* they never so much: if *reason* command, we are *strong*; but if *reason* have no power, and they *run loose*, then certainly, the more *violent* they are, the more *weake* we are.

A contented man, no base spirited man.

Marcus Curio, when he had *bribes* sent unto him, to tempt him to be *unfaithful* to his *Country*, he was sitting at *dinner* with a *dish* of *Turnips*, and they came and promised him *rewards*; well, saith he, *That man that can be contented with such fare that I have, will not be tempted with your rewards, I thank God, I am contented with this fare*; And as for *rewards*, let them be offered to those that cannot be content to dine with a *dish* of *Turnips* as I do. The truth of this is apparently seen, the reason why many men do *betray* their trust, and by *indirect* means strive to be rich, is because they cannot be contented to be in a low condition, whereas the man that is contented with a hard bed, and a bare board, is *free* from thousands of *Temptations* that prevail against others, even to the *damning* of their souls.

The resolved Christian makes his way through all difficulties.

Travellers that go by *Sea*, meerly to be *Sea-sick* a little, or in sport; if there arise but a *black cloud*, they presently give over, their *Voyage* is at an end; they come not to be *weather-beaten*, to adventure shocks, and storms, and dangers; they come for *pleasure* onely: But the *Merchant*, that is bound upon a *Voyage*, whose trade and employment of life it is, every *cloud* and gust of *wind* doth not make him to *return* back again to shore, and so to lose his *Voyage*, but he *drives* through all: So it is with one that is not indeed and in earnest travelling towards *Heaven*, he is easily taken off upon a little *storm* arising, if *God* do but *frown* if there be but ever so small a *wrinkle* (as I may say) in his brow, all the *delight* in *Religion* is gone, for it was some other thing he aimed at, it was but for *pleasure* that he came in here; But a *resolved Christian* who is bound for *Heaven* indeed, and his *course*, and the bent of his *soul* lyeth that way, that like a *ship* with full sail is *carried* thitherward, *storms* cannot beat him off, let the *wind* rise, and the *rain* beat, and the *Seas* lift up their voice, he makes his way through all, till he arrive at the *Haven* intended.

Afflictions adde unto the beauty of a true Christian.

Look upon a *painted post*, or *sign* whose colour is laid in *oyle*, how the *rain* beats upon it in stormy weather, that one would think all the colour would be washed off, yet how the water *glides* away, and leaves it rather more *beautiful* then before: And thus it is with every *child* of *God*, being well *varnished*, and *garnished* with *graces* of the *Spirit*, let the *wind* of *persecution* blow, and the *floods* of *affliction* lift up their voice, they shall never *bray*, nor *deface*, but rather *adde* unto their *beauty*; Such is the condition of *grace*, that it shines the brighter for *scouring*, and is most *glorious* when it is most *clouded*.

427.

B. Lake Sermon on Psalm 75.

428.

Ier. Baruch Christ content. Plutarch in Apophthegm.

429.

Gab. Inchini Scala Cord.

House of mourning.

Per ardua virum, non fortiter ad alteram per magna pericula sequitur. Varinus.

430.

Will. Jenkins Lett. on Jude, at Christ Church, Lond. 1646.

431.

A good Prince no advantage to a bad People.

Lud. Carbo
Interior homo.

WE see that though the *Sun* be above the *Horizon*, and so apt to make a *glorious day*, yet *many fogs and mists* arising from the *Earth*, overcast the *skie*, and intercept the comfortable influence of the *light*. Even so, though God vouchsafe never to good a *Prince*, a *Prince* under whom the people enjoy abundance of *peace*, and the free passage of the *Gospel*, such may be their *gracefulness* that they may be the *better* for neither of them.

432.

Contentment brings in all things on a sudden.

Jer. Borogh's
Christ. Content.

BY the *Art of Navigation*, with great pains and industry, men can fetch in the *Silks of Persia*, the *spices of Egypt*, the *gold of Ophir*, the *treasures of the East and West Indies*; O but by the *Art of Contentment*, a man may stay at home and fetch in the *comfort of any condition* whatsoever, that is, he may have that *comfort by contentment*, that he should have if he had the *very things* themselves.

433.

A Godly man is bettered in evil Company.

Funeral Ser-
mons.Ex bono malus
vix melioratur,
&c.
Chrylost. in
Matth.

THEY say that *Lillies*, or *Roses*, or such like *pleasant flowers*, if they be planted by *Garlick* or *Onions*, or such like *unsavoury things*, they do not lose, but rather *encrease* in their former *sweetness*: So it is with good and godly men when they are planted, and as it were hem'd in with *wicked men*: the *vileness* and *odiousness* of their *wickedness* makes them to loath *wickedness* so much the more, and to love *godliness*, and to *bless* God that hath kept them, that they have not run to the same excess of *Riot*.

434.

The wonderful love of a true Christian to Christ Jesus.

Licet ex colla
pendat, &c.
in ep. ad Helio-
dorum.Dan. Fea. Ser.
Cui porrio Deus
est, &c.
Ambros. de su-
ga seculi.

IT was a true *Christian-like* speech of *St. Jerome*: If my *Father* should stand before me, my *Mother* should hang upon me, my *Brethren* should press about me, I would break through my *Brethren*, throw down my *Mother*, tread under feet my *Father*, that I might the faster cleave unto *Christ Jesus* my *Saviour*: O the surpassing love to *Christ*, that is in a true *Disciple of Christ*: let money perish, and friends fail, the world frown, yea life it self vanish, *Christ* is better then them all; If *Christ* should say to him, Take thy fill of *sinful delights*, eat, drink and be merry, solace thy self in the midst of all thy abundance, thou shalt not perish, onely thou shalt not be with me; Not with thee *Lord Jesus*, where then? then farewell *delights*, farewell *pomp and plenty*, farewell all; I will follow thee whithersoever thou goest, for it will certainly be *Hell* where thou art not.

435.

Memory must be active.

B. Lake Ser-
at Court, 1617.Memoria rei
similis. Erasim.

OUR memory is usually a good *store-house*, but no good *Steward*, it layeth up much, but of it self dispendeth nothing; it needeth some help to make use of her store, the *speculative memory* doth, and the *practick* much more. How many be there whose memories are richly stored with excellent *rules of life*, whereof in their use they make little or no use? Their memory doth not suffer them, when they have occasion to be doing, as if they had never known *Commandments* or *Creed*, they live like *Infidels*, or sons of *Belial*; Wherefore as the eye of the body needeth the *light of the Sun*, to raise and convey the *visible species* unto it: Even so doth the eye of our understanding need the *light of the Sun of Righteousness* to stir up, and present unto it the *Principles of grace*, whereof it hath need in the well ordering of our life; without this *actual grace*, our Memory will never make use of the *habitual*.

Contentment keeps up the Soul in the saddest of conditions.

331.

A Mariner when he is at Sea, let him have never so much provision in his Ship, yet if he be thousands of leagues from the shore, or in a rode that he shall not meet with a Ship in three or four moneths, if he have never a *lanthorne* in his Ship, nor any thing whereby he can keep a *candle light* in a storm, he would be but in a *sad condition*, he would give a great deal to have a *Lanthorn*, or something that may serve instead of it, when a storm riseth in the night, and he cannot have any *light* above board, but what is presently *puffed out*, his condition must needs be lamentable: Thus many men can keep in the *light of comfort* when there is no storm; but let there come any *affliction*, any storm upon them, their *light* is soon *puffed out*, and then what shall they do? But when the heart is once furnished with the *grace of contentment*, as it were the *lanthorn* on the decks of the ship, it will keep *comfort in the spirit* of a Man, it will keep up a *light in the soul*, whatsoever storms or tempests of temptations shall come into it, and keep out whatsoever may damp the comfort, or put the *light* out of it.

Jer. Boroghs
Christ. Contents.

Outward blessings do not alwayes make a blessed Man.

332.

WAs Abraham rich? so was Abimelech; Was Jacob rich? so was Laban too. Was David a King? so was Saul; Was Constantine an Emperor? so was Julian; Was John a Disciple? so was Judas. Thus Riches, Honours, and Preferments, though the *blessings of God*, yet they are no *demonstrations of a blessed Man*; What a *wile good God* have we? Lest any man should take them to be ill, they are bestowed on them that are good; and lest any man should reckon them for the chief good, they are likewise cast upon the wicked.

Funeral Sermons.

A wicked man, hardly drawn to examine himself.

333.

IT is reported of the Elephant, how unwilling he is to go into the water, but being forced, he puddles it, lest by the cleerness of the stream, he should discern his own deformity; This is the condition of every wicked man, he is loath to look into himself, had rather put the candle out at the door, then go with it into his house to make any discoveries there; either he thinks he is so good, as he needs not examine, or he thinks he is so bad, that he is loath to examine himself.

P. Goodwin
Evangel. Communicant.

Pride, the complement of all sins.

334.

AS Tertullian calleth the Commandement that God gave Adam in Paradise, *Matricem omnium preceptorum Dei*, The Matrix, or wombe of all the Commandements of God; And as Theodoret calleth Moses, *Ωκεανὸν τῆς Θεολογίας* A very Ocean of all Divinity; And as some have called Rome, *Epitomen Universi*, An Epitome or Abridgement of the whole world: So it may be said of Pride, that it is the sum of all naughtiness, and a very Sea of it, a complicated sin, there is no sin almost but Pride participates with it; It is a kind of Idolatry, Hab. 1. 16. a kind of drunkenness, Esay 48. 9. a kind of Sacrilege, Esay 26. 12. a kind of Murther, Hab. 2. 5. &c. Thus as Aristotle saith out of Theognis, That in Justice all vertues are couched, συλλυγῶν summarily: so it may be said of Pride, that in it all vices are as it were in a bundle lap'd up together.

In libro contra
Jud.
In lib. 2. de rup.

B. Smith Ser.
on Jer. ch. 9.

In lib. Eth.

A meer Souldier, an Enemy to peace.

335.

WE read in Plutarch of one Demades, who by profession was a maker of Coffins, and he was banished out of the City of Athens for wishing that he might have good trading; that wise State truly interpreting the language of his wish,

In moralium
lib.

T. Fuller Holy
State.

with, as desiring some epidemical disease; his private profit being inconsistent with the publique flourishing of the Common-wealth. So whole people, who are undone and cannot live but by undoing of others, who live by the sword, who, as Demetrius, by this craft get gain, desiring a perpetuity of War for their possession, certainly wish no good either to Church or State where they are, but must needs be State-Barrettors to keep the fore alwayes raw betwixt the Prince and People.

436.

In vita, praefixa
operibus.

Mortalities Memorandum.

House of mour-
ning, Eccl. 12. 5

O Rigen after he had chosen, rather *facere periculose quam perpeti turpiter*, to burn Incense to the Heathen Gods, than to suffer his body to be defiled by a Blackmoor, and the flower of his chastity, which he had so long preserved to be some way blasted; at a Church in Jerusalem goeth into the Pulpit, openeth the Bible at all adventures, intending to preach upon that Text which he should first light upon, but falling upon that Verse of Psalm 50. *But to the wicked (saith God) what hast thou to do to declare my Statutes, or that thou shouldst take my Covenant in thy mouth?* (which contained his suspension) shutteth his book, speaketh not a word more, but Comments upon it with his tears. So (me thinks) when any man shall read that Text, *Man goeth to his long home, and the mourners go about the streets.* In which he shall find his capital doom written, he cannot do better then follow that Fathers president, and shut up not onely his book, but his mouth also, and seat up his lips, and comment upon the coherence with distraction, the parts with passion, the notes with sighs, the periods with groans, and the words with tears; For alas, as soon as a Man cometh into his short booth in this world, which he saluteth with tears, he goeth to his long home in the next world, And the mourners go about the streets.

437.

Jean. de Seres
Hist.
Charron de la
sagesse.

Worldly men look after worldly things.

Mundum mun-
dani querunt.

IT is storied of Henry the fourth of France, asking the Duke of Alva, if he had observed the Eclipses happening in that year, he answered, *That he had so much business on Earth, that he had no leisure to look up to Heaven*; A sad thing it is for men to be so bent, and their hearts so set on the things of this world, as not to cast up a look to the things that are in Heaven; nay, not to regard though God brings Heaven down to them in his word and Sacraments; yet so it is, most men are of this Spanish Generals mind, wituels the Oxen, the Farms, the pleasures, the profits and preferments that men are so fast glued unto, that they have hardly leisure to entertain a thought of any goodness.

438.

B. Smith Serm.
on Jer. 9.Virtus et
summa potestas
Non coeunt.
Lucan.Bernard. lib.
2. de consolat.

Goodness and Greatness seldom meet together.

IN our natural bodies, the more fat there is, the lesser blood in the veins, and consequently the fewer spirits; and so in our fields, abundance of wet breeds abundance of tares, and consequently great scarcity of Corn: And is it not so with our souls? The more of Gods blessing and wealth, the more weeds of carnality, and vanity; and the more rich to the world, the less righteous to God commonly: What meant Apuleius to say, that *Ubi uber, ibi tuber*, but to signifie, that pride and arrogance are companions to plenty? And what made Solomon to pray againstfulness, Prov. 30. but to shew, that as they must have good brains that will carry much drink, so they must have extraordinary souls that will not be overcome with the world; Goodness and greatness do seldom meet together, as Asdrubal Hædeus said in Livy. *Raro simul hominibus bona fortuna bonaque mens datur*, Who is the man except it be one of a thousand, *Cui præsens felicitas si arrisit, non irrisit*, but if the world ran in upon him, he would soon out-run it.

Perseverance is the Crown of all good actions.

439.

WHatsoever is before the end, it is a step whereby we climb to the top of salvation, but it is not the uppermost griete, whereby the highest part of the top may be taken hold of: A man may be tumbled down from the ladder, as well when he is within a round or two of the top, as when he is in the midst or below the midst; And a man may make Shipwrack when he is within ken of land, as when he is a thousand miles off: What had it profited Peter to have escaped the first and second Watch, if he had stuck at the iron gate, and had not passed through that also? VVho maketh account of land-oars that stand before the Harvst, or of fruit that falls from the tree before it be ripe? It is not to begin in the spirit and end in the flesh, not a putting of the hand to the Plow, and looking back, but a constant perseverance to the end, that shall be crowned.

Cyprian in lib. de simpl. Pralat.

B. Smith Sermon on Joh 6.

Gal 3.
Luke 9. 63.
Mat. 24. 13.

Prayers of the godly, the unanimity of them.

440.

WE read of Ptolomeus Philadelphus, King of Egypt, that he caused the Bible to be translated by seventy Interpreters, which seventy were severally disposed of in seventy several cells, unknown each to other, and yet they did so well agree in their several translations, that there was no considerable difference betwixt them, in rendring the Text; an argument, that they were acted by one and the same spirit: Surely then it must needs be a great comfort to all good Christians, when they shall call to mind, what! seventy? nay, seventy times seventy, yea seventy hundred, yea seventy thousand which are peaceable in Israel, which on the bended knees of their souls pray daily unto God for peace; And though they know not the faces, no not the names of one another, have neither seen, nor shall see one another till they meet together in Heaven, yet they unite their votes, and center their suffrages in the same thing, that God would restore peace and order both in Church and State, and to every particular member therein, that we may yet live to have comfort one of another, who no doubt shall have a comfortable return of their prayers in Gods due time.

Conrad; Zuingerus excisat. variorum.

T. Fuller. Ser. at Savoy 1643.

The powerful effects of Rhetorical Elocution.

441.

THe breath of a man hath more force in a Trunk, and the wind a louder and sweeter sound in the Organ-pipe, then in the open air. So the matter of our speech, and theam of our discourse, which is conveyed through figures and forms of Art, both sound sweeter to the ear, and pierce deeper into the heart; there is in them plus elegias and evaprias more evidence and more efficacy, they make a fuller expression, and deeper impression, then any plain, yough-bewen, long-cart-rope speeches or language whatsoever can do.

Ant. de Rampagoli.
Fig. Biblicæ.
Eloquii tanta est gloria, &c.
Ovid.

A Caveat for unworthy Communicants.

442.

MR. Greenham in one of his Sermons, speaking of Non-residents, wisheth that this Inscription or Motto might be written on their study-doors without, and walls within, on all their books they look in, beds they lie on, tables they sit at, &c. The price of blood, The price of blood; Thelike were to be wished for, to all that have been bad Communicants, that in great letters it were written, on their shop doors without, walls within, on all their doors, on their day-books, and debt-books, and whatsoever objects are before their eyes, The guilt of blood, the guilt of blood, even the guilt of the blood of the Lord Jesus Christ who dyed for them.

Philip Goodwin Ewang. Communicant.

Every

443.

Rich. Stock.
Funeral Sermon.
L. Harrington.

Scriba doctus
in regno Cae-
rum, &c.
Mar. 13. 52.

Every good Minister to speak a word in season, opportunely.

Every Husbandman as he hath, so he observeth the seasons to sow his seed, and his ground to cast his corn into; some he soweth in the Autumn & fall of the leaf, some in the Spring and renewing of the year, some in a dry season, some in a wet, some in a moist clay, some in a sandy dry ground; as the Holy Ghost speaketh, He soweth the Fitches, and the Cummin, and casteth in wheat by measure, Esay 28. 25. Thus the spiritual Husbandman dealeth with the husbandry of his God, he hath his seed for all seasons, and for all grounds, and all hearts; some for the time of judgement, some for the time of mercy, some for the season of mirth and mourning, as wet and dry seasons, some for the birth and burial, as for the Spring and Fall, some for them who sorrow in Sion, and some for them that rejoyce in Jerusalem, Esay. 6. 2.

444.

Tho. Woods.
Sermon at St.
Marg. New-
Fith. Lond.
1619.

Pardon of sins, the onely comfort.

A Traitor that is condemned to death, may have the liberty of the Tower to walk in, and provisions of meat and drink appointed at the States charges, yet he takes little comfort in either, because his Treason is not pardoned, and he expects daily to be drawn to execution: Thus a man that hath the advantage of all these outward things, if he want assurance of the pardon of his sins, and of Gods love in Christ Jesus to his soul, they will be but as miserable comforters to him, and he cannot take any true delight in them.

445.

Phil. Good-
win ut antea.

Vox audita pe-
rit.

The difference betwixt Sermons preached, and Sermons printed.

Sermons preached are for the most part as showres of rain that water for the instant, such as may tickle the ear, and warm the affections, and put the soul into a posture of obedience; hence it is that men are oft-times Sermon-sick, as some are Sea-sick, very ill, much troubled for the present, but by and by all is well again, as they were; But printed sermons or other discourses, are as snow, that lies longer on the Earth, they are longer lived, they preach when the Author cannot, and which is more, when he is not: Sights, as they come sooner to the eye, than sounds to the ear; so they abide longer; Audible words are more transient, visible works more permanent; the one may make the ear more attentive, but the other, the memory more retentive; both in themselves excelling.

446.

B. Smith Sermon
on Psalm 2.
1 Kings 7.

Exod. 17.
Duo sunt quae
ab egregiis
Principibus
excellentur,
sanctitas Domi-
ni in Armis for-
titudine, &c.
Arist.

Princes and Governors to be prudentially qualified.

Be wise now therefore O Kings, Psal. 2. Two kinds of wisdom are required in Kings and Princes: wisdom or knowledge in God's matters, otherwise called Divinity; and wisdom or knowledge in worldly matters, otherwise called, Prudence, or Policy. Both are not onely like the two pillars that Solomon put in the porch of the Temple for ornament, but also for special use, like the hands of Aaron and Hur, which did support the hands of Moses for the discomfiture of the Amalekites. And good reason too; for if they be pious onely in God's matters, and be not otherwise prudent: then they are fitter for the Common-weal of Plato, then for the corrupte-state of Romulus, for the Cloyster then for the Court; again, if they be prudent or politick onely, and be not pious, then they are fitter to be Kings of Babel, where dwelleth confusion, then of Jerusalem, where Gods glory is seen; and more rightly to be called, the children of this world, which goeth to nought and perisheth, then the children of God, who love truth in the inwards, and care for none but for such as worship him from a pure heart with a good Conscience.

A sad thing to lose both soul and body at one and the same time.

447.

Diditius relates a sad story of one Bochna a Woman, which had but two sons, and whilst she was walking with the one towards the River, she heard the other crying out, and hasting back, she found a knife sticking in his side, which killed him immediately; then she made haste to the other child, but he in her absence was fallen into the River and drowned, both lost at once: This is our case, every one of us hath two children, a soul and a body; a life temporal, a life eternal; What a heavy loss would it be to lose both these at once? yet such is the sad condition of many, that whilst they busie themselves to catch at the shadow, and to set up a rest for their souls here in this world, they lose both shadow and substance, soul and body, the rest of their souls here, and the true souls of their eternal rest hereafter, both together.

Citat. & Thucid. Hist.

Obad. Sedgw. Sermon at a publique Fast. Westminster.

A good Magistrate or Minister is the support of the place where he lives.

448.

Men use to fence and defend, to keep watch and ward over their corn-fields, whilst the corn, and fruits are in them unrcaped, ungathered, but when the corn is inncd and safe in the Barn, then is open-tide (as they say) they lay all open, throw in the fence, and let in beasts of all kind; nay, sometimes they set fire on the stubble: Thus every zealous Magistrate, every godly Minister, every good Christian is as it were a fence, a hedge to that place, that parish where they live; and when they are once plucked up, when they are taken away by death, or otherwise removed, that Kingdom, that place, that parish lyes open to all manner of ruin and destruction.

Rich. Stock as anted.

Reipub. fulcrum Principis bonus. Aristor.

The certainty of Faith.

449.

IN the midst of a tumultuous Sea, the Nodes of the Compass remain unmoveable, because they govern themselves not according to the winds, but according to the influence of the Heavens; And so the faith of the faithful remaineth firm amongst the rude agitations, and distracted variations of the VWorld, because it governeth it self not according to the instability of the affairs of this world, but according to the promises of God, which are from all Eternity.

P. du Moulin Combat. Christian.

The danger of unworthy Communicating.

450.

IT is reported of Mr. Bolton, a famous Divine, and Minister of Kettering in Northampton-shire, that calling for his children on his death-bed, after some speech to them, he concludes thus; And I hope there is none of you will dare to meet me at Christ's tribunal in an unregenerate estate; intimating the great and inevitable danger that must needs attend such a condition: And it were to be wished, that none would dare to meet at the Lord's Table in a sinful state; which if they do, and will with unhumbled, and unhallowed hearts come unto that tent, and as Sifera, Judg. 4. 19. take the milk and the butter, the bread and the wine, let them know, that there is a nail and a hammer for them, they eat and drink their own damnation.

Phil. Goodw. Evang. Commu.

A Minister to be careful in the delivery of God's message.

451.

Earthly Kings and Magistrates are offended (and good reason too) if their Subjects or servants shall do from them, or in their names, such messages as they send not; or if their Ambassadors being limited by advertisements, what they shall do, and what they shall not do, should negotiate to the contrary: Then should all Ministers of Jesus Christ, whose Ambassadors they are, be careful in a very high degree, that they deliver the whole counsel of God, that they speak nothing but what they have in Commission, otherwise they shall offend a Lord of more dreadfull Majesty,

B. Abbot Lett. on Jonah.

majesty, who is more jealous of his glory, and more able to punish, then any earthly Kings or Magistrates whatsoever.

Graces lost in the soul, are to be made up onely in Christ.

452.

Franc. Salis.
Introduct. a la
vie devote.

THe Virgin Vestals of the Pagans (from whence proceeded those many Cloysters of Nuns at this day) had a continuall fire, which if it hapened by any mischance to go out, they might not give it light again, but onely from the Sun: Thus our natural cleareness, and purity of life being quite extinguished by the sin of Adam, there's no meanes under heaven to renew it, we cannot kindle it again but at the Sun of Righteousness, Christ Jesus our Lord, to whom belongeth that which is said in Psalm. 3. 6. The fountain of life is in thee, &c.

Gods speciall love to his Children.

453.

Rich. Holdsworth
Sermon
at St. Pauls,
Lond. 1625.

Look upon the Sun how it casts light and heat upon all the World in his general course, how it shineth upon the good and the bad with an equall influence, but let its beames be but concentrated in a burning-glass, then it sets fire on the object onely, and passeth by all others: And thus God in the Creation looketh upon all his Works with a generall love, *Erant omnia valde bona*, they pleased him very well; O but when he is pleased to cast the beams of his love, and cause them to shine upon his Elect through Christ, then it is that their hearts burn within them, then it is that their affections are inflamed; whereas others are but as it were a little warmed, have a little shine of common graces cast upon them.

The strength of a true Christians love to Christ.

454.

Ioh. Speed
Chron. of Eng.

Philip. Goodwin
Unanted.

Heb. 11. 26.
Psal. 69. 9.

IN our English Chronicles, we read of the rare affection of *Eliaenor* the wife of *Edward the first*; the King having gotten a wound by a poisoned Dagger, she sets her mouth to the wound to suck out the poyson, venturing her own life to preserve her Husbands. Such is the strength of a true Christians love to Christ, that were it to suck poyson out of Christs wounds, it would be contented so to do; as when Christ his Church, his cause, his people are smitten and wounded by the poysonous tongues of blasphemers, the rayling tongues of licentious libertines, the hellish fiery tongues of a rebellious generation, and a good Christian is willing to draw it all upon himselfe, to take it off from Christ, and that Christ may have the glory he careth not what he undergoeth.

Self-tryall smoothes the way to all other tryals.

455.

Ioh. Fox
Athei
and Mon.

Ierem. Dyke's
worthy communica-
tion.

Bilney, a Martyr in Q. Maries dayes, tryed his finger by himselfe in the Candle, before he tried his whole body in the fire at the stake: If thou hast run with the footman (saith God by the mouth of the Prophet) and they have wearied thee, then how canst thou match thyself with Horses, Jer. 12. 5? How shall our faith abide the fiery triall by others, if it have never been put to the fiery trial by our selves? How shall that faith try a match with horsemen, smile at torments, stare a disguised death in the face, that never yet tried a match with footmen, that never tried it selfe in private, that never struggled with naturall corruptions? Surely selfe tryal will pave the way smooth to all other tryals; And that man will never abide to be tryed at a bar or stake, that is loath to be tryed in his Closet or his Chamber.

Adversity seeks God.

456.

Agathias Hist.
lib. 5.

IT is reported, that when on a time the City of *Constantinople* was shaken with a terrible Earthquake, many Houses were overthrown, and with the fall many people perished; The whole City is hereupon so amazed, and every one so remembered to think on God, that they fall to their publique devotions, the Churches were

were *thwack'd* full with people, all men for a while were much amended, Justice commutative and distributive both advanced; the poor relieved, Justice exalted, Lawes executed, no fraud in bargaining, it was become a very holy place; but when God held his hand from punishing, they held their hearts from praying; when his wrath ceased, their Religion ceased also: And was it not alike in the *civill Wars* of France? after the putting forth of that *Ad*, or *Edict*, January 1561. and in the second and third years of those Wars, such as were of the Religion, then groaning under the heavy cross of poverty, oppression, and war, how devout were they towards God? very careful in their waies, glad to hear any preach the Word, and glad to receive the Sacrament any way: but when the third peace was concluded, which seemed a very sound peace, and the Rod was now thought to be removed afar off; such carelesse and security overgrew the hearts of all, and in the Protestants there was so cold a zeal, *Tanta erat Religiosorum tædiosa curiositas &c.* and that within less then two years, that a Sermon plainly made with good grounds of Divinity, was not thought to be worth the hearing, unlesse it were spiced with Eloquence, or flourished over with courtly expressions: *Nomine mutato de nobis fabula*, The case is ours, witness that Marian persecutions, when so many of the dear children of God mounted like *Elias* to heaven in fiery Chariots; What prayers were made within the Land and without? and what coldnesse benumbed some hot ones of that time not long after? Call to mind that miraculous year of 88. How did the piety of our Land exceed at that time? young and old then came together into the Courts of the Lord; Sabbaths were then sanctified, week-dayes well spent; How did the people flock to Church? It might have been written in golden letters over every Church-door in the Land, *Cor unum, via una*; such was the unity, such was the uniformity of their devotions at that time; but with the cold of the winter, their devotion grew cold too, and many moneths had not passed, but as in few things some were the better, so in many things a great deal worse: To come yet downwards, Anno 1625. to omit others, The chief City of our Kingdom being struck with the plague of Pestilence, seemed no other then a dreadful dungeon to her own, a very *Golgotha* to others; What then? The King commands a Nineveh-like humiliation; with what eagernes were those fasts devoured? What loud cries did beat on all sides of the Gates of Heaven? and with what inexpectable, unconceivable merites were they answered? Suddainly those many thousands were brought down to one poor unite, not a number; then was all the fasting and mourning turned into joy and laughter: To come yet lower to this very year, this very day; How hath the sword devoured? and whilst it did so, how did the people unite and associate; but when it seemed to be but a little sheath'd, what remissness, what divisions were found amongst us? It is so, and it is not well that it is so; It is a reproach to some, No Penny, no Pater-noster; it is a shame to us, No Plague, no Pater-noster, no punishment, no prayer.

Jean. de Seres
Hist. de France.

Fidem secunda
poscunt, adverja
exigunt. Senec.
in Agamem.

Gen. Abbot,
Cent. Sermon at
Court. 1624.

B. Halls Sermon
at Court. 1625.

Carnall and spirituall men, their difference in doing good.

457.

A Norgan, or any other wind-instrument, maketh no Musick til there be breath put into it; but a stringed instrument, as the Lute, or Viol, yeeldeth a pleasant sound even with the touch of a finger: And thus a carnal man that is dead in sins and trespasses, must have a new life breathed into him by the blessed spirit of God, before he be able to set forth the praises of his Maker; whereas one that is spiritualized, one that is furnished with the graces of the spirit, doth good, and receiveth good upon the least touch of the spirit, is a Trumpet of Gods glory upon the least occasion that can possibly be offered.

Syly, de Pric-
rio, area rosa
in Evang.

Faith makes us partakers of every good thing in Gods Ordinances.

458.

Look but on a Conduit that is full of water; now a man that would fill his vessel, must bring it to the Conduit, set it near the Cock; but yet that is not enough, if that be all, and he do no more, he may go home again with an empty

Jerem. Dykes
Worthy Com-
municant.

*Fides lumen est
anime, et sicut
vita est Chrys.
in Symb.*

vessel; and therefore he that would fill his vessel, when he hath brought it to the Conduit, and set it under the Cock, he must also turn the Cock, and then the water runs forth and fills his vessel: So Christ is the Conduit of all grace and goodnesse, the Fountain of living waters, he that would be spiritually filled must come to him; his Ordinances, the Word and Sacraments are the Cocks of this Conduit; so that a man that would be filled, must not onely go to Christ, but to Christ in his Ordinances: and that is not enough neither; when he is come to them, he must turn them: But how must that be done? the Well is deep, and I have no bucket to draw, the Cock is hard locked, and I cannot tell how to unlock it, saith the weak believing Soul: What of all this? Thou hast faith, a true faith, though a weak faith; now that faith actuated and working upon the Ordinances, turns the Cock, and then the efficacies and vertues of Christ flow forth, then it is that we are filled with the Holy Ghost, that with joy we draw waters out of the wells of our salvation, Iſai. 12. 3.

459.

Forgivenesse of one another, commanded and commended.

Melch. Adamus, in vita.

When Luther had wofully wronged and reviled Calvin; well said Calvin, *Etiamſi Lutherus millies me Diabolum vocet &c.* Let Luther hate me, and call me Devil a thousand times, yet I will love him, and acknowledge him to be a precious servant of God: This was an excellent temper of Calvin, and truly such a frame of spirit, such a sweet composure of the soul, as to forgive and forget, to pass by offences, to leave all to God, not to answer wrath with wrath, not to study revenge, not to be mindful of injuries received, is all along the Scripture commanded, by God himselfe commended, and by every good Christian to be carefully practised.

P. Gondwin, ut antea.

460.

Good meanes, how to be used.

*Phi. Bosquieri
Ara Cali, Hab.
1. 16.*

As a Pilot that guides the Ship, hath his hand upon the Rudder, and his eye on the Star that directs him, at one and the same time: So should every man be diligent in the use of all lawful means, industrious in his calling; but withall he must have a care that he do not sacrifice to his net, and burn incense to his own yarn; that he do not attribute too much to his own endeavours, but look up to God the giver of all good things, and wait upon him for a blessing.

461.

God by Afflictions drives us to Heaven.

*Plutarch in
Pelopida.*

*Geo. Abbot
cant. lett. on
Jonah.*

Plutarch in his Pelopidas telleth, That Antigonus had a Souldier, who being vexed with an ill Disease, and thereby so weary of his life, that he was alwaies one of the formost in service, one so ready as no man more in the whole company: The General much liking this, cast such an affection to the valour of the man, that to his great expence he caused him to be cured, who lately held himself incurable; But then looking that his Souldier should be forward as before, he found him to draw back, never offering to come within danger: Asking the reason, the Souldier makes answer; That now he had somewhat to lose, and that was a healthful and sound body, with which he should grieve to part; but before when he was in misery, he had thought his case should have been very happy, if he might have been dead, and buried: Thus the wisdom of God doth foresee that in us, which Antigonus found but afterwards in his Souldier; That we who in anguish and persecution, do desire the company of the Elect in heaven, and with St. Paul, to be dissolved and to be with Christ, would lie grovling in prosperity, as if tied and glued to the world, and therefore is it, that in his love he whips us sometimes, that we may seek unto him, and sue to be in heaven with himselfe.

A Sermon preached many years before, may be the means of salvation many years after.

462.

Jerem. Dyke,
ut antea.

-dolor hic tibi
proderit olim.
Ovid.

IT is recorded, how that many resorted unto Christ, and said, *John did no miracle, but all things that John spake of this man were true; And they believed on him there, Joh. 10. 41, 42.* John, it seems, had preached of Christ before, yet they did not thereupon believe in Christ when he preached; John was dead and gone, but now when Christ comes amongst them, they upon John's former Sermons preached unto them some while since do now believe: John was dead, but his word was not dead, that now works while he lies in his Grave. Thus many a man hears the word and minds it, but at present it hath no work at all: It is possible, that seven years, twenty years after it may fall a working; a Sermon preached seven years before, may be the means of a mans conversion seven years after.

The danger of Conventicles

463.

Philip. Good-
win. Evang.
communicant.

Cunning Thieves, when they can draw a Travailer out of the common road way into some by path, then it is that they rob him; deceitful Tradesmen will be sure of a false light, to put off their bad Wares by: and in dark Cellars, there may soon be water mixt with wine. Thus the Ordinances of God are never more perverted, and the doctrine of the Gospel by seducers never more corrupted, then when they can draw silly men and women, out of the open places of ordinary recourse, into their close corners, and lone houses; there it is that they vend their counterfeit Wares, and there it is too that that they mixe their Wine with Worm-woods set false glusses upon the truth of Gods word; there it is that they make Scripture speak not what God intends, but what they in their wild fancies imagine, but that there would be such as should cry up Christ in a corner, Christ himself foretold it; Behold he is in the secret Chamber, Mat. 24. 26.

The whole Armour of God to be put on.

464.

Ovidii Metam

Lauren, Scala-
bonii moral. in
passionem Chri-
sti, Ephes. 6.

IT is reported by the Poets, of Achilles, the Gracian Captain, that his Mother being warned by the Oracle, dipt him being a child, in the River Lethe, to prevent any danger that might ensue by reason of the Trojan war, but Paris his inveterate enemy, understanding also by the Oracle, that he was impenetrable all over his body, except the heel, or small of his leg, which his Mother held by, when she dipt him, took his advantage, shot him in the heel and kill'd him: Thus every man is, or ought to be armed cap a pe with that Panoplia, that whole Armour of God. For the Devil will be sure to hit the least part that he finds unarmed; if it be the eye, he will dart in at that casement by the presentation of one lewd object or other; if it be the ear, he will force that door open by bad counsel; if the tongue, that shall be made a world of mischief; if the feet, they shall be swift to shed blood, &c.

God, slow to anger.

465.

Geo. Abbot.
Cant. lxx. on
Jonah.

IT is observed in Men, that they are long in making anything, but very quick in marring of it; A House built in a year, may be pluck'd down in a month, and sooner; A Castle which hath been long in setting up, by mining and powder may be blown up in a moment; a City which many generations have but brought to its beauty, is in a little time brought to ruine: onely God is quick in making, but pauseth upon destroying, he cometh not but step by step, step after step, and when he should strike, he stayeth, and turneth, and looketh away; the Sun, and Moon, and Stars, had but one day for their Creation, but Man had a hundred and twenty years before the coming of the flood to his destruction: And Jerusalem shall be warned by the Scriptures before the appearance of Christ, by John Baptist afterwards, by our Saviour personally: and when they have killed that just One, yet forty years shall

pass, before it be quite destroyed: Six dayes made the world, but almost six thousand years have been afforded to it, before the end overtake it.

466.

Harmony of the Scriptures.

In lib. de An-
choratu.

Ioh. Wecmfe
Exercitationes.

VHen a man is drawing water out of a *Well* (it is *Epiphanius* his observati-
on) with two vessels of a different mettall, the water at the first seemeth
to be of a different colour; but when he draweth up the Vessels nearer to him, the
diversity of colours vanish, and the water appeareth to be of one and the same colour;
and when he tasteth them, they have one and the same relish; Thus, although at
the first sight there may seem to be some contradictions in the Scriptures, yet when
we look nearer and nearer into them, and compare one place with another, we
shall find no contrariety in them, no repugnancy at all, but a perfect harmony and
full consent of one place with another; As the Patriarchs relating to the promises
made to Abraham before the Law; the Prophets grounding themselves upon Moses
under the Law; and the faith of the Church, relying upon the doctrine of the Apostles
under the Gospel; all of them agreeing in one, nothing at all contradictory:

467.

Reformation pretended, Deformation intended.

Diogenes La-
ert. de vitis
Philosophorum.
lib. 90.

Phi. Goodwin
Eveng. Com-
municant.

THe Poet *Aratus* made this answer to one that asked him, How he might
have *Homers Poems* free from corruption & faults; Get, saith he, an old Copy
not reformed; and he gives this reason, That curious wits labouring to amend things
well done, commonly quite mar them, or at least make them worse: Thus have the *Inno-
vators of our times* done, they have cryed out for Reformation, Reformation both
in Church and State; but behold a Deformation, they will not inquire for the good
old way, they will not write by any primitive Copy, the Reformation must be in their
own way. And thus have they wrought the same mischief here, which the tur-
bulent Orators of *Lacedemonia* did in that Common-wealth, so wisely settled by
Licurgus his Lawes, which whilst they took upon them to amend, they miserably
defaced and deformed.

468.

Prayers not prevailing at present with God, how to be regulated.

Nath. Shute
Serm. at Merf.
Chap. Lond.
1627.

Anglers, when they have long waited, and perceive that nothing doth as much
as nibble at the bait, do not impatiently throw away the Rod, or break the hook
and line, but pull up and look upon the bait, and so throw it in again: Thus should
every good Christian do, though he hath fished all night and caught nothing, though
he hath been much in prayers unto God; yet after long expectation, not a syllable of
comfort appearing, no return made at all; let him not break off his prayers, but look
to his prayers, that they be not mingled with corruptions, that they be not bare of
grace, naked of faith, void of love, &c. and so mend them, and no doubt but Christ
will appear at a time he thinks not of, with such a gracious answer as shall a-
bundantly satisfie his longing expectation.

469.

The great danger of security in times of danger.

Antiquitat. lib.
43.

Geo. Abbot.
Cant. lect. on
Jonah.

Diodorus Siculus writeth, that in *Ethiopia* there is a people of that quality, that
they are not at all moved with the speech of them who say by them, or with
the sight of strangers approaching to them, but onely looking upon the earth, they
use to stand unmoveable, as if their senses took knowledge of no man; If any, saith
he, should strike them with a drawn sword, they fly not, but bear the blows; nei-
ther is any of them moved with the wounds or hurts of another, but oftentimes
they behold their Wives and Children slain before their faces without any re-
luctancy at all; An insensible sort of people surely they are, if any such there be
which hardly can be believed; yet are not we the same? Many years last past,
the sword hath been glutted with eating of flesh, and drinking of German blood,
and

and what the sword left, famine seized on; Which of us were then affected with those things, or remembered Joseph in those his sad afflictions? Who did think that his part was in that Tragedy, his share in that bargain, or that ever that cup should come to him to tast on; but so it is, that we who were then idle spectators, are now made sad Actors; we that were like so many Gallioes, as it were, men caring not for those things, as men unconcerned, are now encompassed on all sides, and ripe for destruction, if God in mercy prevent nor.

Promises of the Gospel are the poor mans supporter.

470.

The Fishermans Net is so framed, that there are leaden weights to make it sink at the bottom, and Corks to make it swim on the top: And thus it is that the leaden, heavy weight of poverty and worldly crosses keep the poor man down, and make him ready to sink under the burthen, were it not for the comfortable promises of the Gospel that buoy up his confidence, and make him swim, and hold up his head above all opposition whatsoever.

Ioh. Prestons
Serm. at Lin-
colns-Inn, 1636

Rash, inconsiderate Preaching condemned.

471.

It is said of Archbishop Whitgift, that though he preached often, yet he never durst adventure into the Pulpit, but he first wrote his Notes in Latine, and afterwards kept them by him during his life; And he would say himself, That whosoever took that pains before his preaching, the elder he waxed, the better he would discharge that duty; but he, if he trusted to his memory onely, his Preaching in time would become prattling: What shall we then say to those that rush into the Pulpit without any preparation at all, that presume upon a *dabitur in illa hora*, so that *quicquid in buccam*, out comes that which lies uppermost, whether sense or non-sense, all's one, running like an Horse with an empty Cart over Hedge and Ditch, till the Hour-glass stop them; It was the complaint of S. Jerome, of such shallow brains, in his Comment on Ecclesiastes, 9. 11. *Nam videas in Ecclesia imperitissimos quosq; florere &c.* You may see how in the Church, the most ignorant are most esteemed; and because they have profited in boldness of front and volubility of tongue, they are accounted the onely Preachers of the time; and to speak truth, Impudence and Ignorance are the onely qualifications of such Preachers.

Sir Geo. Paul
in vita.

Gerv. Nid.
Serm. 1616.

It is Man, not God that changeth.

472.

The Sun hath but one simple act of shining; yet do we not see that it doth unite clay and straw, dissolve Ice and water? it hardens clay, and melterth wax; it makes the flowers to smell sweetly, and a dead Corps to scent loathsomly; the hot fire to be colder, and the cold water hotter; cures one man with its heat, yet therewith kills another; What's the reason? the cause is in the severall objects, and their divers dispositions, and constitutions, and not in the Suns act of shining, which is one and the same thing; or tell a Looking-glass be set in the Window; Will it not represent to the eye diversity of objects? If thou go to it in decent and seemly apparel, shalt thou not see the like figure? if dejected, and in coorse Rayment, will it not offer to thy view the same equal proportion? Do but stretch thy self, bend thy brow, and run against it, will it not resemble the like person and actions? Where now is the change? shall we conclude in the glass? No; for it is neither altered from the place, nor in the nature: Thus the change of love and affection is not in God, but in respect of the object about which it is exercised; if one day God seem to love us, another day to hate us, there is alteration within us first, not any in the Lord; we shall be sure to find a change, but it must be when we do change our wayes, but God never changeth; such as we are to our selves, such will he be to us; if we run stubbornly against him, he will walk stubbornly against us, vvith the froward he will be froward, but with the meek he will shew himselfe meekly: yet one and the same God still, in vvhom there is not the least shadow of change imaginable.

W. Barlow.
Good mans re-
fuge, a Serm.
at Pauls.

Sic oculos, sic
ille manus &c.
Ving.

Psal. 12. 24.

Ad-

473.

Adversity rather than Prosperity, is the preserver of Piety.

Hieron Drex-
lii. Cancer Lau-
reus.Tempore sic duro
est, inspicien-
da fides. Ovid

Plutarch in his Book of *Coniugal Precepts*, maketh use of that known Parable, how the Sun and the Wind were at variance, whether of them should put a man beside the Cloak which he had upon his back; while the Wind blew, he held it the harder, but the Sun with the strength of his beams, made him throw it away from him. And Ice we know that hangereth down from the eaves of the House in frosty weather, is able to endure the stormy blasts of the sharpest Northern wind; but when the Sun breaks out, it melts and falls away: Thus it is that Adversity and Necessity are rather preservers of Piety, than plenty and prosperity; Prosperity makes many men lay aside that clean vesture of purity and innocency, which they buckled hard to them while they were trained up in the School of Affliction, prosperity melts them down into vanity, whilst adversity lifts them up into glory.

474.

The thought of Gods omnipresence, a great comfort in affliction.

August. de Ci-
vit. Dei. lib. 2.
cap. 29.Totus in Celo
Deus est. totus
in terra &c. ib.Tho. Worrells
Sermon at St.
Fosters, Lond.
1620.

There is mention made of a company of poor Christians, that were banished into some remote parts; and one standing by seeing them passe along, said, That it was a very sad condition those poor people were in, to be thus hurried from the society of men, and to be made companions with the beasts of the field: True, said another, it were a sad condition indeed, if they were carried to a place where they should not find their God; but let them be of good cheer, God goes along with them, and will exhibite the comforts of his presence whithersoever they go, he is an infinite God, and filleth all places: Thus as every attribute of God is a breast of comfort not to be drawn dry, so this of his omnipresence is none of the least, that he is both where we are, and where we are not; he is in the midst of our enemies, we think that they will even swallow us up alive, but God our best friend is with them, to confound all their devices, and insatiate their Counsells; our friends, our relations of Wife and Children, if they be taken hence God is with them; and God is with us too on all occasions, in all conditions, he is ordering all things for his Childrens good.

475.

The downfall of Piety and Learning to be deplored.

Sir Geo. Paul.
In vita White-
gifti Cant.Barbarus barba-
retes. Virg.

Isai. 24. 10.

BOys Sift the French Leiger in England enquiring what Books Dr. Whitgift then Archbishop of Canterbury had published, was answered, that he had onely set forth certain Books in defence of the Ecclesiastical Government, and it was incidently told him beside, That he had founded an Hospital and a School at Croydon in Surry uttered these words; *Profecto Hospitale ad sublevandam paupertatem, & erudiendam iuventutem sunt optimi libri, quos Archiepiscopus scribere potuit*: Truly an Hospital to sustain the poor, and a School to train up youth, are the worthiest Books that an Archbishop could possibly set forth: And certainly such was the piety, such the charity of former times, that in this Kingdom of ours, a man might have run and read in many such Books, the Founders bounty and Munificence, witness those Ramahs, those Schools for the Prophets, those Colledges in both the Universities so well filled, so orderly governed, and so richly endowed; But of late, how faintly did those streams run, which were wont to make glad the City of our God? How were those breasts dried up, that once nursed up so many? Kiriath-Sepher made Kiriath-Havala; a Kingdom of learning fairly onwards on the way to be made a Kingdom of ignorance, and Seminaries of sound learning and saving knowledge, likely to be Seed-plots of barbarous ignorance, and intolerable presumption.

The

The exceeding bounty of God.

476.

WE read of a Duke of Millain, that marrying his daughter to a son of England, he made a dinner of thirty courses, and at every course gave so many gifts to every guest at the Table as there were dishes in the course; This you'll say was rich and Royal entertainment, great bounty; yet God gives much more largely. Earthly Princes are fain to measure out their gifts, why? because their stock is like themselves, finite; but the Treasury of God's bounty is *puteus inexhaustibilis*, never to be drawn dry; It is he that gives the King his Royalty, the Noble man his Honour, the Captain his strength, the Rich man his wealth, &c. And as Nathan said to David, *If all this were too little, he would give yet much more.*

Joh. White
Serm. at St.
Pauls, Lond.
1616.

*Jovis omnia
plena Virgil.
3 Sam. 12. 18.*

To wait with Patience God's leisure.

477.

David being assured that he should see the goodness of the Lord in the land of the living, did not faint, but expect with patience the time appointed, *Psal. 27. 13.* The Husbandman patiently expecteth the time of Harvest; The Mariner waits with content for wind and tide, and the VVatch-man for the dawning of the day; So must the faithful learn patience in all their troubles, not to make haste, or mourn as men without hope, but tarry the Lord's leisure, and he in the fittest season will comfort their drooping souls, *He that shall come, will come, and will not tarry, Heb. 10. 37.*

Will Barlow
Good mans safe-
ty.

*--Dabit Deus
his quoq; finem.
Virgil.*

To be mindful of the day of Death.

478.

IT is written of the Philosophers called *Brachmanni*, that they were so much given to think of their latter end, that they had their graves alwayes open before their gates, that both going out, and coming in, they might be mindful of their death; And it is reported of the women in the Isle of Man, that the first web they make, is their winding-sheet, wherewith at their going abroad, they usually guard themselves, to shew that they are mindful of their Mortality; And thus though we have not our graves digged before our eyes, nor carry about us the ugly, gawdy picture of death, yet let us carry in our hearts, the true picture of our death, a sense of our mortality, a consideration of Eternity, and in all our doings to remember our latter end, and then we shall never do amiss, *Eccles. 7. 36.*

Geo. Strobe
Anatom. of Mor-
tality.

*Vive memor
letbi Petrus. 5.*

The ruine of the Churches enemies to be desired.

479.

The Landgrave of Hesse (a mild and gracious Prince, but whose clemency was much abused) being cast by adventure on a Smiths forge, over-heard what the Smith said all the while he was striking his Iron: *Duresce, inquam duresce, utinam & Landgravius durescat:* And truly the presumption of some amongst us is such in corrupting the truth with their books, and opposing it with their heresies, that all true-hearted Protestants are generally of the Smiths mind, to wish those sons of Belial that flie-blow Religion, and blast the Laws of the Kingdom with their stinking breath, placing their greatest piety in the greatest mischiefes they can bring to Church and Common-wealth, may feel the metal harder, that by a just law is tempered for such kind of spirits as they are of.

Otho Melan-
der Joco-seria.

Joh. White
Serm. at Pauls,
Lond. 1616.

The necessity of Catechising.

480.

Beda maketh mention of one returning out of England to Aidanus a Religious Bishop in Scotland, complaining that the people little profited by his preaching, to whom Aidanus answered, that it was perhaps because he did not after the manner of the Apostles, give them milk first, i.e. principle them well in the foundation of

*Hist. Anglorum
ib. 3. cap. 5.*

Rich. Bernard
Serm. of Cate-
chism.

of Christian Religion: And it is most true, that *superstructures* must needs down where the *ground-fills* are not well laid, that the onely way to *encrease knowledge* is by *knowledge of the Principles of Religion*, being thus grounded there will be an *ability* to judge of truth and false doctrine, so that men will not so easily be *carry-ed about with every wind of doctrine*, as the *prophane and ignorant multitude be*, such as are *tiling the house*, when they should be *laying fast the foundation*, such as think they move in a circle of all *divine knowledg*, when (God knows) they know little or nothing at all.

481.

Ant. Douraltii
Speculum Ex-
emplorum.

Geo. Strode
Anatomy of
Mortality.

Quos gloria
vexat inanis.

Time well spent.

There is a story of a certain *holy Man*, who at first had led a *dissolute life*, and chancing on a time into the company of a *godly honest man*, was so wrought on by his *holy persuasion* (such is the force of *good Society*) that he utterly renoun- ced his former course of life, and gave himself to a more *private, austere, moderate, and secluse* kind of living, the *cause* whereof being demanded by one of his old con- sorts, who would have drawn him (such is the nature of *evil company*) to his usu- all riot and excess, he made this answer; *I am busie, meditating and reading in a little book which hath but three leaves in it, so that I have no leisure so much as to think of any other business*; And being asked a long time after whether he had read o- ver the book, replied, *This small book hath but three leaves, and they are of three se- veral colours, red, white, and black, which contain so many mysteries, that the more I meditate thereon, the more sweetness I find, so that I have devoted myself to read there- on all the days of my life*; In the first leaf, which is red, I meditate on the passion of my Lord and Saviour Christ Jesus, and of his pretious blood shed for a ransom of my sins, and the sins of all his Elect, without which we had been *bonafires of Satan*, and *sewells for hell- fire*; In the white leaf, I cheer up my spirits with the comfortable consideration of the unspeakable joys of the heavenly Kingdom purchased by the blood of Christ my Saviour; In the third leaf, which is black, I think upon the horrible and perpetual torments of Hell, provided and kept in store for the wicked and ungodly. Here's a good man, a good book, and a good example well met together: Would but the men of this world carry this book of three leaves in their hearts, and meditate often thereon, it would restrain their thoughts, bridle their affections, and center all their words and actions within the limits and boundaries of the fear of God; but alas, men like *Nabal*, are so busied about *white Earth, red Earth, and black Earth*, in gather- ing and scraping of *transitory trash*, or have so prostituted their affections unto carnal pleasures and delights, that they spend their time like *Domitian*, in catching of flies, or like little children, in running after *butter-flies*, so that they have little or no leisure to think either of God or any goodness, and so on a sudden the Sun of their pleasure setteth, the day of their life endeth, the night of their death cometh, and like a man walking in the snow, not seeing his way, they chop into their graves be- fore they be aware.

482.

W. Perkins
Governm. of
tongue.

A child of God is best known by his affections to God.

A Father lying on his death-bed, called three children to him which he kept, and told them that one onely of them was his *natural son*, and that the rest were onely brought up by him, therefore unto him onely he gave all his goods, but which of those three was his own son, he would not in any wise declare: VVhen he was dead, every one pleaded his *birth-right*, and the matter brought to tryall, the judge for the making (if possible) a *true discovery*, took his course; He caused the dead corps of the Father to be set up against a Tree, and commanded the three sons to take bows and arrows to shoot against their Father, to see who could come neereft to his heart; The first and second did shoot and hit him, but the third was angry with them both, and through *natural affection* of a child to a Father, threw away his bow and would not shoot at all: This done, the Judge gave sen- tence, that the two first were no sons, but the third onely, and that he should have the

the goods: The like tryall may be made of God's children; Can the drunkard be God's child, that gives him *vineger* and *gall* to drink? No, he is a child of the Devil; Can the blasphemous sweaver that rends God in peices, and shoots him through with his dart, as it is said of the *Egyptian* when he blasphemed, that he smote or pierced through God's name, *Levit. 24. 11.* No, he is a Devil incarnate, whereas a child of God is discovered by his affections to his God, he makes conscience of an Oath, his tongue is the trumpet of God's glory, he possesseth his vessel in holiness, and if at any time he sin against God, as who is it that doth not? If he chance to shoot at God a bitter word, an unclean thought, a sinful act, it is as Jonathan did at David, either short, or over, seldom or never home; In a word, such is his care, his zeal, his love to his God, that if he sin by infirmity, he returns by Repentance immediately.

Fructu dig-
noscitur arbor.

Judges and Magistrates are to be the Patrons of Justice.

483.

IT is reported of a Lord Maior of London, that giving order to an Officer to call in the Company of Brewers before him, instead of them he warned in the Vintners to appear, whom the Lord Maior no sooner espied in the Court, but asked, what they made there. The Officer replied, that upon his Lordships command, he had warned them in; But, saith the Lord Maior, I gave order for the Brewers; True, my Lord (saith the Officer) And these be the greatest Brewers in the Kingdom, or grand Impostors in corrupting the Queen of liquors, as I and my fellows find by woful experience, whereupon the Lord Maior and Aldermen approved the Officers wit, and took the matter into consideration. Thus, the Judges are in a most special manner *Patres legis*, the Patrons of the Law, the great Masters of the Wine-cellar of Justice; but if they once mix wine and water, and turn judgement into Worm-wood, they are then the Brewers, the grand Impostors that poison the State, because they corrupt the Fountain of the peoples birth-right, in making the known Laws of the Kingdom speak according to their pleasure.

Dr. Leighton's
Troubles.

Spreto moda-
ramine juris,
Curritur in fa-
cinus.
Ios. Scaliger
in lib. 3. Epidu-
pidum.

An argument of extream folly not to be mindful of death.

484.

IF a man were tyed fast to a stake, at whom a most cunning Archer did shoot, and wounding many about him, some above, and some below, some beyond, and some short, some on this hand, and some on that, and the poor wretch himself so fast bound to the stake, that it were not any way possible for him to escape; Would it not be deemed madnesse in him, if in the mean time forgetting his misery and danger, he should carelessly fall to bib, and quaff, to laugh, and be merry, as if he could not be touched at all? who would not judge such a man besides himself, that should not provide for his end? yet such *Gotamists*, such *Bedlamites*, such mad men are most amongst us, who knowing and understanding that the most expert Archer that ever was, even God himself hath whet his sword, and bent his bow, and made it ready, and hath also prepared for him the Instruments of death, and ordained his arrows, *Psal. 7. 12, 13.* Yea, that he hath already shot forth his darts, and arrows of death, and hath hit those that are above us, Superiors and Elders; such as be right against us, companions and equals; such as be very neer us, kindred and Allies; on the right hand, our friends; on the left hand our Enemies; yet we think to be shot-free, sit still as men and women unconcerned, not so much as once thinking of our latter end.

Geo. Strode
Anat. of Mortal.

Hec vivunt
homines tan-
quam mors nul-
la sequatur!

485.

John Boys.
Possills.Sand's Relati-
on.-fera regnat E-
rinny.*The sins of Blasphemy and Swearing, the commonness of them.*

IT is no wonder that in *Italy* (vvhich is a parcell of Antichrists Kingdom) *Blasphemies* should be darted out against God, and his *Christ*, openly, being made *phrases of gallantry* to the *Brewer*, and very *interjections of speech* to the *Vulgar*: But in *England* (where the *Scepter of Christs Kingdom* hath a long time flourished) it cannot but wound the heart of such as mourn for the *sins of the Land*, to consider howv *commonly* not onely the *Ruffian in the Tavern*, and the *Rascal on the Stage*, but also the *Labourer at his work*, and the *Gentleman at his recreation*, and the very *Boyes*, yea the *Babes* in the streets curse their *Maker*, and revile their *Redeemer*.

486.

Will. Perkins
of Repent.*The consideration of eternall pain, to deter from the commission of sinne.*

A Grave and chaste *Matron* being moved to commit folly with a lewd *Ruffian*, after long discourse and tedious sollicitations, she called for a pan of hot burning coles, requesting him for her sake, to hold his finger in them but one hour: He answered, that it was an unkind request: To vvhom she replied, That seeing he would not so much as hold his finger in a few coles for one hour, she could not yeeld to do the thing for which she should be tormented body and soul in hell fire for ever: And thus should all men reason with themselves, when they are about to sin; none will be brought to do a thing that may make so much as their finger or tooth to ache; If a man be but to snuffe a candle, he will spit on his finger because he cannot endure a small and tender flame; What care is then requisite to leave sin, whereby we bring endless torments to body and soul in hell fire, to which our fire is but Ice by way of comparison?

487.

Geo. Strode
Anat. of Marial.*Seasonable Repentance, is safe Repentance.*-nulli nostrum
est ultima nota
dies. Billius.

A Good Husband will repair his House while the weather is fair, not put off till winter; a careful Pilot vvvill take advantages of wine and tide, and so put out to Sea, not stay till a storm arise: The Travailer will take his time in his journey, and mend his pace when the night comes on, least darkness overtake him; The Smith vvvill strike while the Iron is hot, least it grow cool and so he lose his labour: So we ought to make every day, the day of our Repentance, to make use of the present time, that vvhhen vve come to dye, we may have nothing to do but to dye, for there vvvill be a time vvhhen there will be no place for Repentance, vvhhen time vvvill be no more, when the Door vvvill be shut, vvhhen there vvvill be no entrance at all:

488.

Will. Perkins
Combat of flesh
and spirit.-Videt meliora
probatq; sed de-
teriora, &c.*The godly mans desires are above his reach.*

A Godly man cannot do that which he would, *Rom. 7. 18.* And wherein he is like a Prisoner that is got out of the Goal, vvho that he might escape the hands of the Keeper, desires and strives vvith all his heart to run an hundred miles in a day, but by reason of the heavy bolts and fetters that hang at his heels, cannot for his life creep past a mile or twain, and that too vvith chasing his flesh, and tormenting himself. And thus it is that the servants of God do heartily desire and endeavour to run in the vvaies of Gods commandements, as it is said of that good King *Josias*, to serve God with all their heart, *2 King. 23. 25.* Yet because they are clogged vvith the bolts of the flesh, they performe obedience very slowly, and weakly with many slips and failings.

489.

John Boys.
Possills.*The good of Government.*

WHen one comforted a poor *Widow* which had lately lost her Husband, for that he vvas an *unbrist*, and *unkind*, she replied; Well, though be were but a bad Husband, yet he was a Husband, and such an one is better then none: So the

the commodities of Government are so great, that a very bad Husband to the Commonwealth is better then none at all: For whereas in a corrupt Monarchy, there may be one Tyrant, in an Oligarchy some few Tyrants, in a Democracy many Tyrants, in an Anarchy they are all Tyrants.

Death, the good Mans gain.

IN the Ceremonial Law, *Levit. 25.* there was an year they accompted the year of Jubilee, and this was with the poor Jews a very acceptable year, because that every man that had lost or sold his Lands upon the blowing of a Trumpet, returned, and had possession of his estate again, and so was recovered out of all the extremities in which he lived before. In this life we are just such as those poor men of Israel, rifled, plundered; spoiled, in a manner and condition every way straitned; now Death is our Jubilee, and when the Trumpet begins to sound, life is then lost; Death is the good mans advantage, then it is that he enjoys a better state than ever he had before: What though Death be to the wicked as the Rod in Moses hand, that was turned into a Serpent, yet to the godly it shall be like that of Eliab, a wand to waite them into a better life: then it is that the funeral of their vices, shall be the resurrection of all their gracious actions.

489.

Geo. Strode
Anat. of Mortal.

Nonne mari sa-
tius &c. Clau-
dian.

The greatest of Men, subjects of Mortality

IT is with Men as with Letters, that have great and glorious superscriptions, Right Honourable, Right Worshipful; &c. but when opened, there is nothing but a little black ink, and dust upon them: So, though men have great places and offices, whether it be in Church or State, and make a great outward show in the world, yet within there is but a little black blood, and dusty flesh to cover it, dust they were, and to dust they must return again.

490.

Anth. Burges
Fast. Sermon.
1646.

Death strips us of all worldly outward things.

IT is with us in this world, as it was in the Jewish fields and vineyards, pluck and eat they might what they would while they were there, but they might not pocket or put up ought to carry with them, *Deut. 23. 24.* Or as with Boyes, that having gotten by stealth into an Orchard, stuffe their sleeves and their Pockets full with Apples and Pears, well hoping to get out with them, but when they come to the Door, they find one that searcheth them, and taketh all their fruit away from them, and so sendeth them away empty, with no more fruit then they brought in: Or as poor men, that being invited to a rich mans board, have the use of his Plate to drink in, and silver spoons to eat with, whilst they are there; but if any of them dares to be so bold as to put up a piece of Plate, or a spoon, there is search made by the Porter ere they are let out for what is missing among them, and so they are turned out as they came in: In like manner it is with us, in regard of these temporall blessings, we have free liberty to use them while we are here, but when we are to go hence, there is one waiting on us that will be sure to strip us, and suffer nothing to pass with us, unless it be some sorry sheet, or a fear ragge to rot with us, such as we shall have no sense of nor be, any whit at all the better for, than if we were wholly without them.

491.

T. Gatakers
true Content.

Gul. Parisien-
sis, summa de
vitiis.

Omnia mors
devorat.

The worth of a true Christian.

WHEN Henry the fourth, that late King of France, was told of the King of Spains ample Dominions; As first, he is King of Castile, and I (quoth Henry) am King of France; he is King of Navarre, and I am King of France; he is King of Naples, and I am King of France; he is King of the Sicilia's, nova Hispania, of the Western India's, and I am King of France; he thought the Kingdom of France equivalent to all those: So let the soul of every good Christian solace it

492.

Tho. Adams,
the Temple, a
Sermon, at Pauls
Lond. 1616.

selfe against all the wants of this mortall Pilgrimage in this, that it is a member of the Church: one hath more learning or wit, yet I am a Christian; another hath more honour or preferment in the world, yet I am a Christian; another hath more silver and gold and riches, yet I am a Christian; another hath larger possessions, yet I have an inheritance in heaven, I am a Christian: Were but this consideration of the true Christians worth laid in the ballance of the Sanctuary it would weigh down all temporary conceits whatsoever.

Magistrates to be advised in point of Justice.

493.

Ant. Burges
Serm. at Court,
Marib. Lond:
1625.

IT is said of Lewis the King of France, that when he had through inadvertency granted an unjust suit, as soon as he had read that verse in the Psalm, *Blessed is he that doth righteously at all times* recalled himselfe, and upon better thoughts gave his judgement quite contrary: Hence it is that an act of justice ought to flow from mature deliberation, and advised attendency, especially there ought to be consideration when it concerns the life or death of a man.

494.

Tho. Gatakers
Serm. of self-
suffering.

In getting the things of this World, Gods way is the best way.

AS the Israelites travailing through the wilderness towards the Land of promise, Numb. 9. 22, 23. (which to have gone the next way, had not been a journey of many dayes, yet were they many years about it) they were to go as God led them, as they saw the cloud go before them, and not to take that way that seemed best, or most compendious in their own eyes: So must we observe Gods wayes in our trade at home, and traffick abroad: in our walking towards wealth we must keep the way that God leads us, go no other way then we can see him going before us, follow the line of his Law, though it seem to lead us in and out, backward and forward, as it were treading in a Maze, and not take those wayes that seem gainer, and nearer in our own eyes, and much more compendious then the other: though we might compass wealth with a word or two, with the bow of a knee onely one way, whereas we must travail, and toyl and moyl much ere we come by it the other way; though we might attain to it in a day or a week the one way, whereas we are like to stay many weeks, many moneths, nay many years, it may be, ere we come at it the other way; yet this way must we keep, and resolve to forsake all the world with our Saviour, Math. 4. 10. If it be offered to entice us out of it; The Israelites when they went out of Gods precincts, they went withall out of Gods protection, and so fell before their foes, Numb. 14. 44. So those that make more haste then good speed to be rich, that balk Gods path, and step out of Gods way to get wealth, shall surely come to evil, Psalm. 28. 20.

Via Dei, via in-
tissima.

How to judge of an Hypocrite.

495.

B. Hall. Occas.
medit.

THERE can be no difference betwixt a gliding star and the rest, the light seems alike, both while it stood and whiles it fell; but being once fallen, it is known to be no other then a base slimy Meteor, gilded with the Sun-beams, and now a man may tread upon that with his foot, which before his eye admired; had it been a Star, it had still and ever shined, now the very fall argues it a false and elementary apparition: Thus our charity doth and must mislead us in our spiritual judgements, if we see men exalted in their Christian profession, fixed in the upper Region of the Church, shining with appearances and outsidings of Grace, we may not think them other then Stars in this lower firmament; but if they fall from their holy station, and embrace this present world, whether in judgement or practice, renouncing the truth and power of godliness, we may then conclude that they never had any true light in them, and were no other then a glittering composition of Pride and Hypocrisie.

A vain rich Man.

AS a Brook with a fall of Rain-waters, swells, and, as it were, proud of his late Encrease, makes a noyse, nay runs here and there to shew it selfe, till by running it hath run out all that ever it had: Even so some rich men, upon some fall of wealth begin to swell, as if they were little Seas; then make a noyse of ostentation; and because they have but one tongue of their own, they get the eccho of some soothing flatterers; they over-flow the lower grounds, the poor, and spread their names in letters of bloud; in the end after some short noyse, as the brook leaves nothing but dirt and mire behind, so do they leave nothing at their death to themselves but confusion before God and men.

496.

Nath. Shute
Fam. Sermon.
1634.

Reason must submit to Faith.

WHen three Ambassadors were sent from Rome, to appease the discord betwix Nicomedes and Prusias; whereof one was troubled with a Megrim in his head, another had the Gout in his Toes, and the third was a Fool; Cato said vvitily, That Ambassage had neither head, nor foot, nor heart: So that man vvhosoever he be, shall never have a head to conceive the truth, nor a foot to vvalk in the vvayes of obedience, nor a heart to receive the comfortable assurance of salvation, that suffers his Reason, will, and Affections to usurp upon his faith; *Qui se sibi constituit, stultum habet magistrum.* He that goes to school to his own reason, hath a fool to his Schoolmaster; and he that suffers his faith to be over-ruled by his Reason, may have a strong Reason, but a weak faith to rely upon.

497.

Sabellicus Ps.
1. ma.

The patience of God provoked, turns to fury.

AS a child in the Mothers wombe, the longer it is in the wombe before it comes forth, the bigger the child will be, and the more pain it will put the Mother unto: Thus it is with God, though he hath leaden feet, yet he hath iron hands; the longer he is before he strikes, the heavier the blow will be when he strikes, the longer he keeps in his wrath, and is patient toward a People or a Nation, the bigger the child of wrath will be when it comes forth, and the greater will be their misery and affliction.

498.

Edm. Calamy
Sermon. at Fast.

Distrustfull cares reprov'd.

Look on the Robin-red-breast, pretty bird, how cheerfully doth he sit and sing in the Chamber window, yet knows not where he is, nor where he shall make the next meal, and at night must throwd himselfe in a bush for his lodging: What a shame is it then for Christians that see before them such liberall provisions of their God, and find themselves set warm under their roofs, yet are ready to droop under a distrustful and unthankful dulness, and are ready to say, Can God make windows in Heaven, 2 King. 7. 2. Can God prepare a Table in the Wilderness? Psal. 78. 19.

499.

B. Hall Occaf.
medit.

No harm in Humility.

A Man goes in at a door and he stoops; the door is high enough, yet he stoops; you will say, he needs not stoop; yea, but saith Bernard, there is no hurt in his stooping, otherwise he may catch a knock, this way he is safe: Thus a man may bear himselfe too high upon the favour of God, having some good measure of sanctification, and of assurance of eternal life, it will be hard not to be proud of it; Pride hath slain thousands, O but spiritual pride hath slain her ten thousands; Humility never yet did harm to any, there is no danger in stooping: It is better to be an humble servant of the Lord, than a great Lord of many servants, the lowest of Gods friends, then the highest amongst his enemies.

500.

T. Westfields
Sermon. 1637.

Lib. Meditat.

501.

*Mortality of the sinners life to be considered and deplored.*Edm. Calamy
Serm. at West.
1644.
Justin.

IT is reported of *Xerxes*, that having prepared 300000. men to fight with the *Græcians*, and having mustered them up into a general *Rendezvous*, and taken notice of their *Strength*, and the *greatness* of their number, he fell a *weeping*, out of the consideration that not *one* of *them* should remain *alive* within the space of an *hundredth* years: Much more ought we to *mourn* then, when we consider the *abundance* of *people* that are in *England*, and the *abundance* of *sin* perpetrated amongst us; and what shall become not onely of our *bodies* within these *few* years, but what shall become of *our* souls to all *Eternity*.

502.

*Satan subdued by Christ's death.*Scaligeri Epi-
dorpides.Tho. Playfere
Serm.

IT is written of the *Camelion*, that when he espies a *Serpent* taking shade under a *Tree*, he climbs up the *Tree*, and lets down a *thread* breathed out of his mouth, as small as a *Spiders thread*, at the end whereof, there is a *little drop* as clear as any *Pearl*, which falling on the *Serpents head*, kills him. *Christ* is this *Camelion*, he climbs up into the *Tree* of his *Cross*, and lets down a *thread* of *blood* issuing out of his side, like *Rahab's red thread*, hanging out at the window, the *least drop* whereof being so *pretious* and so *peerless*, falling upon the *Serpents head*, kills him.

503.

*The experience of God's love, is to be a motive of better obedience.*Appian Poly-
histor.Edm. Calamy
Serm. at West.
1645.

THere is a famous History of one *Androdus* the *Dane*, dwelling in *Rome*, that fled from his *Master* into the *Wilderness*, and took shelter in a *Lions den*, The *Lion* came home with a *thorn* in his *foot*, and seeing the *man* in the *den*, reached out his *foot*, and the *man* pulled out the *thorn*, which the *Lion* took so kindly, that for three years he *fed* the *man* in his *den*; After three years the *man* stole out of the *den*, and returned back to *Rome*, was apprehended by his *Master*, and *condemned* to be devoured by a *Lion*; It so happened, that this very *Lion* was designed to *devour* him: The *Lion* knows his *old friend*, and would not *hurt* him; The people *wondered* at it, the *man* was *saved*, and the *Lion* given to him, which he carryed about with him in the *streets* of *Rome*, from whence grew this saying; *Hic est homo medicus Leonis, hic est Leo hospes hominis*. Well, most true it is, that the great *God* of *Heaven* hath *pluckt* out many & many a *thorn* out of our *feet*, hath *delighted* himself to do us good, let then the *experience* of such *love* *prick* us on to better *obedi-ence*, not to bring forth *thorns* and *briers* to him, not to have our *hearts barren* and *dryed* up as the *thorny ground*, not to *kick* against him with our *feet*, whilst he is *pulling* out the *thorn* that troubles us.

504.

*A good Man is mindful of his latter end.*Playfer's Ser-
mons.

WE read that *Daniel* strewed ashes in the *Temple* to *discover* the footsteps of *Bells Priests* which did eat up the *meal*: And *Abraham* did strew ashes in his *memory*, saying, *I will speak unto my Lord, though I be but dust and ashes*, *Gen. 18. 27*. And thus do all the *faithful*, remembering they shall be *one day* turned to *dust* and *ashes*, that so seeing and marking the footsteps of *death*, how it continually cometh and steals away their *strength* (as *Bells Priests* did the *meal*) how it daily eateth up, and wasteth, and consumeth their *life*, they may be *always* prepared for it.

505.

*Patiently to wait God's leisure.*T. Gataker Joy
of the Just.

VW hen a *Husbandman* hath thrown his *seed* into the *ground*, he doth not look to see it the *same day* again, much less to *reap* it the *same day* (as *one* faith of the *Hyberborean* people far *North*) That they *sow* shortly after the *Sun-rising*,

sing, and reap before the Sun-set, that is, because the whole half year is one continued day with them: No, he expects not the next day, nor the next week neither, to see it above ground, but he is content to wait patiently till the year come about, and is glad when he sees after a months time it may be, that it begins to peepe out of the ground, living in hope still of the further growth of it, and to enjoy at length, after the spire and blade a full ear, and a plentiful Harvest. Thus every child of God must learn to wait God's leisure. What though he hath prayed long, yet not a word of comfort, no return at all appears, yet let him pray still? What though he sees not for a long time after much mortification, but a slender growth of spiritual joy in his heart, nay scarce any glimpse, any sight at all, yet let him not be dismayed, or discouraged therefore, but live in hope as the Husbandman doth, of a further encrease, and a full crop at length, when God shall see it good, and most advantageous for his spiritual state and condition.

Heresbachius
de Re Rustica.

Perfect patientia
palmarum.

A good man will be a good Example to others.

506.

Vhen Diogenes saw a bungling Archer shoot, he went as fast as he could to the mark. The lookers on wondered what he meant to do in so doing; He answered, To make sure that he might not be hit, for this fellow (saies he) never means to come neer the mark: And thus must we do, when we see prophane stragglers starting aside like a broken bow, and roving a great way wide in their lives and conversations, we must presently run to the mark, that not onely we may keep our selves safe from the danger of their ill Example, but also we may give aim as it were to others by our good example, and direct them that they be neither wide nor short of the mark intended.

Laert. Diog.
in vita.

Mortification of sin breedeth sense of sin.

507.

Nemo ægri molitur artus suos, A living member is not burthensom to the body, A mans arms are not any burthen to him, though otherwise massy and weighty; but a withered arm, or a limb mortified, hangeth like a lump of lead on it: Thus so long as sin liveth in the soul, unkilld wholly, and unmortified as yet, so long our corruption is nothing at all cumbersome unto us, but when it is once mortified in a man, it beginneth to grow burthensome unto him, and to hang like a lump of dead flesh on his soul, and then beginneth the poor soul pestered and oppressed with the weight of it to cry out with the Apostle; O wretched man that I am, when shall I be once freed from this body of sin? Rom. 7. 24.

Seneca ep. 121

T. Gataker Joy
of the Just.

How to take our pleasures and serve God too.

508.

IT is reported of one Leonides a Captain, who perceiving his Souldiers left their watch upon the City-walls, and did nothing all the day long, but quaffe and tippie in Ale-houses neer adjoining, commanded that the Ale-houses should be removed from that place where they stood, and set up close by the walls, That seeing the Souldiers would never keep out of them, at the least they might as well watch as drink in them: So because pleasure we must needs have, and we cannot be kept from it, God hath appointed that we should take delight enough, and yet serve him never a whit the less; for it is no part of Gods meaning when we enter into his sweet service, that we should abandon all delight, but that onely we should change the cause of our delight; delight of the service of sin into a delight in the service of God, Isaac must be sacrificed, not the Ram, all Rammish and rank desires of the world, not Isaac, i. e. all spiritual laughter, all ghostly joy, all heavenly delight and pleasure.

Ælian. variar.
hist. 3. cap. 14.

Tho. Playfer
ut amed.

509.

Consideration of Gods Omnipresence, to be the Sinners curb.

Tho. Fullers
Serm. at Clem.
Eastch. Lond.
1650.

CAmbsden in his *Britannia*, maketh mention of a great high Hill in *Staffordshire*, called *Weever*, under which there is a little Village called *Wotton*; Now this Village being seated in so sad a dreary, dolesom place, the *Sun* not shining in to it any further then on the tops of the houses, by reason of the height of the hills over-topping it, the people of the place have been observed to chant out this note;

*Wotton under Weever,
Where God came never.*

-locis presens
stimul est Deus
omnibus unus.
Prosper.
Psalm. 139. 7.

This now were an excellent place for a rapacious rich man to make a purchase of, and then to plant a Colony there, where *God came never*; A good place for Drunkards to swill in, for Epicures to surfeit in, for the voluptuous to take pleasure in, for the Prodigall to riot in &c. But let them all know that *God* is at *Wotton*, and *God* is with them all, in all places, at all times, every where included, no where excluded; *Whither shall I fly* (said *David*) *from thy presence*?

The readiest way to get Riches, is to trust God for them.

510.

Prov. 30.
Rich. Green-
hams Serm.

Solomon desired wisdom of the Lord, but for outward things his prayer was, that he might have a mean Estate; the Lord gave him wisdom which his heart so much desired, and Riches also which he did not once desire: *Abraham* gave unto the Lord *Isaac* his Son, w^{ch} when the Lord did behold, he gave him his Son again: And thus must we do, *The readiest way to obtain life*, is to be heartily well contented either to live or dye, and to commit our selves unto the Lord; and for these outward things, the very ready way to obtain them, is to give them up wholly to his hands, so that when we least desire them, we shall have them; and when we freely give them up to him, we shall sooner have them again.

Time ill spent.

511.

Tho. Fullers
Holy State.

SIR *Francis Drake*, though a curious searcher after the Revolution of time, in three years sayling about the World, through the variations of several Climates, lost one whole day, which was scarce considerable in so long a time: It is to be feared that there are many amongst us that lose a day in every week, one in seven, neglecting the Sabbath, nay every day in the week, nor once thinking on God, or any goodness at all.

The worlds hard censure of the Godly Man.

512.

Rich. Green-
ham, ut antea.

-venat censurā
columbari.

IF some silly *Astrologer*, or *Figure-flinger*, do but hit in one thing of twenty, he is presently cryed up for a *Cunning man*; but let the *Physician* work six hundred cures, yet if through the impatience of his Patient, he fail but in one, that one fail doth more turn to his discredit, then his many eminent cures did formerly get him praise. Thus doth the world deal with men in the matter of censure; If a worldly minded man have but an outward gift of strength, of speech, or of any other naturall endowment, he is accounted *filius gallinae albae*, one of the white boyes of the time, a precious man, a man of excellent parts, &c. though he be at the same time in ordine ad spiritualia, an Idolater, a prophane person &c. But let the child of God be truly zealous for God, honest and holy in life and conversation; yet if there be but one infirmity in him (as who is free) or if he have through weaknesse fallen into some one sin; that one infirmity against which he striveth, or that one sin for which he

he is grieved, shall drown all the graces in him, be they never so eminent, never so great, and the World is ready to give him up for a wicked man, an Hypocrite &c.

The godly and ungodly, their different motions in goodnes.

A Violent motion is quick in the beginning, but slow in the end; a stone cast upward, is then most weak when it is most high; but a natural motion is slow in the beginning, quicker in the end: For if a Man from a high Tower cast a stone down-ward, the nearer to the center, the quicker is the motion: And therefore when a man at his first conversion is exceeding quick, but afterwards waxeth every day slower and slower in the wayes of goodnesse, his motion is not natural and kindly, but forced: otherwise like a constant resolved Christian, the longer he lives, and the nearer he comes to the mark, the more swiftly doth he run, the more vehemently doth he contend for that everlasting Crown, which he shall be sure to attain, at his Races end.

514.

Joh. de Burgo
Pupilla oculi.

Self-conceited Men, blame-worthy Men.

St. Hierome obserueth thus much of Petrus Abaelardus and his followers, that he was used to say in point of Controversie; Omnes sane Patres sic dijudicant at ego non &c. Indeed the stream of all the Fathers run this way, but I am of another judgement. So what S. Augustine affirmeth of some in his time, Nisi quod faciant nihil recte judicant, is too too true in this self-conceited time of ours, Men made so far in a vein of singularity, that they think nothing well done, but what they doe themselves; how do they dote upon the issue of their ovvn empty brains? and, thus admiring themselves, vvhom do they not censure & hating the persons of their superiours, and scorning the opinions of their elders.

515.

B. Smith.
Gloucestr. Serm.

Great Men, to be merciful Men.

As the Snow which falls upon the Mountains, being dissolved into water by the beams of the Sun, & descending into the valley maketh it to give her encrease; but being deprived of the Sun's heat remains congealed, useles, and unprofitable: So they which are in high places, as it were Mountains in Court or Country, upon whom the favour of God and the King shine most, ought not to be frozen in Charity, not to be bound up to themselves, but to be publique spirited men, to have the bowels of Piety and pitty melt within them for the good of their inferiour brethren.

516.

Paul. de Francis.
Orat. Regia
(crede mihi)
res est, succorre
re lapsis. Ovid.

A Rich Man is Gods Steward.

A Begger upon the way asked something of an honourable Lady, she gave him six pence, saying, This is more then ever God gave me; O (sayes the Beggar) Madam, you have abundance, and God hath given you all that you haues say, not so good Madam: well (saies she) I speak the truth, for God hath not given, but lent unto me what I haue, that I may bestow it upon such as thou art: And it is very true indeed, that the poor are Gods Almshouses, and the Rich are but his Stewards, into whose hands God hath put his Monies to distribute to them in the time of necessity.

517.

Ephr. Udall.
Serm at S. Aug.
Lond. 1632.

An Orthodoxal Christian, hath a like esteem of all Gods Ordinances.

When at the taking of new Carthage in Spain, two Souldiers contended about the murall Crown, due to him who first climed up the wall, so that the whole Army was thereupon in danger of division; Scipio the Generall, said, He knew that they both got up the wall together, and so gave the scaling Crown to them both: Thus a good Orthodoxal Christian doth not clash Gods Ordinances together about Precedency, he makes not odious comparifons betwixt Prayer and Preaching, Preaching and

518.

Tho. Fullers
Holy State.

Plutarch in vi-
ta Scipionis.

and Catechizing, Prayer publique and private, premeditate and extemporary, but compounds all controversies about Gods Ordinances, by praising them all, practising them all, and thanking God for them all.

Gods two hands, of Mercy, and Judgement.

519.

Vincentii Speculum morale.

Nath. Hardy
Serm. at Pauls
Lond. 1647.

There is mention made of a Load-stone in *Aethiopia*, which hath two corners, with the one it draweth-to, with the other it puts the Iron from it: So God hath two arms, the one of Mercy, the other of Judgement; two hands, the one of Love, the other of wrath; with the one he draweth, with the other he driveth; the one stroaketh, the other striketh: and as he hath a right hand of favour wherewith to load the Saints, so he wants not a left hand of fury wherewith to dash the wicked in pieces.

520.

A Wife to be subordinate to her Husband.

B. Lakes Serm.
at Wells, 1619

Vxor bona chara supellex.

As Tertullian saith of a King, that he is *solo Deo minor*, hath in his Kingdom none above him but onely God: so is a woman in a Family, *solo marito minor*, she should command all in the house but her Husband, she may be *similis* but not *aqualis honoris*; she may partake in the same kind of honour, but not in the same degree of honour as Man doth: otherwise if it come to a woman to the rule of a woman, *actum est de familia*, farewell all good order. Why? Because women have more of the heart then the head, their affections out-step their discretion, they are commonly more witty then wise, so that wisdom requiring the pondering of circumstances, the forwardnesse of their affections will not suffer them to pause so long; hence it is that their resolutions are rash and wilfull, which cannot prognosticate any good event; Happily some woman may be as wise as *Abigail*, and some man as silly as *Nabal*; yet then neither doth Man lose his Prerogative, nor Woman acquire a title above him, deal with him she may *per viam consilii*, but not *imperii*; counsel him she may, command him she may not.

521.

Wolff. Lazius
de reb. Rom.

The fiery triall on the Church of God.

When the Romans immortalized any of their Emperours, they did it with this Ceremony; They brought one to swear, that they saw him go to Heaven out of the fire; intimating, That the fiery trial had passed on him: ture it is, that the fiery trial is now on the Church and the Lord will discover what is in the heart of his Israel, while they are in the troublesome wilderness, ere they come into Canaan a Land of rest.

522.

Sir Ioh. Hayward in vita.

-rabi do gestans
sub pectore vulpem. Perlsat. 5.

Religion pretended, mischief intended.

It is reported of young King Edw. the sixth, that being about to lay hold on something that was above the reach of his short arm, one that stood by espying a bofs'd Bible lying on the Table, offered to lay that under his feet to heighten him, but the good young King utterly disliked the motion, and instead of treading it under his feet, he laid it to his heart;: But now there are many amongst us, that make Religion but a stalking Horse to their policy, that make use of the Bible to no other end, but to reach at, and to seek out their own wicked designs, *querentes sua non qua Christi*, seekers of their own things, not the things of Jesus Christ, Phil. 2. 21.

The

The Churches enemies, the Churches good.

AS we say of fire and water, and as the Romans said of Caligula, *Nemo melior servus, nemo peior dominus*, we may say of the Churches enemies, they are very bad Masters, executing their own lusts and cruelty against Gods people, yet very good servants, if the divine hand make use of them for the Churches service: just like the good Husbandman, which makes use of briers and thornes, which though they be fruits of the curse, and cumber the ground, yet will he suffer them to grow in hedges, that he make them a fence unto his fruitful ground.

523.

M. Strickland
Serm. at West.

Suetonius,

The Devil's endeavour to darken the understanding.

IT is written of Antiochus, that entering into the Sanctuary, he took away the Golden Altar, and the Candlestick for light; And Nebuchadnezzar when he conquered Zedekiah, put out his eyes, and bound him in chaines, and then carried him to Babel. In like sort the Devil, so soon as he hath entred into mans soul, which is Gods holy Temple, he doth endeavour instantly to put out the light, to darken the understanding, that a man may not be able to discern betwixt good and evil, and so be more easily carried into Babylon, to his soules confusion.

524.

John Boys
Posills,

Mach. 1. 23.
2 King. 25.

The Devil's charge, and the sinners discharge.

THERE is a story, how the Devil appeared to a dying man, and shewed him a Parchment Role which was very long, wherein was written on every side the sins of the poor sick Man, which were many in number: and there were also written the idle words he had spoken, which made up three quarters of the words that he had spoken in his life, together with the false words, the unchast words, and angry words; afterwards came in rank his vain and ungodly words; and lastly his actions, digested according to the Commandements; whereupon Sathan said, See here, behold thy verities, see here what thy examination must be: whereunto the poor sinner answered; It is true, Satan; but thou hast not set down all, for thou shouldst have added, and set down here below, The blood of Jesus Christ cleanseth us from all our sins; And this also should not have been forgotten, That whosoever believeth in him shall not perish, but have everlasting life, whereupon the Devil vanished. Thus, if the Devil should muster up our sins, and set them in order before us, let but Christ be named in a faithfull way, and he will give back, and fly away with all the speed that may be.

525.

P. du Moulin
de l'amour de
Dieu.

1 Ioh. 1. 3.
Ioh. 3. 18.

The dangerous effects of Riches, being not well used.

THERE was in the King of Denmarks Court, one that played on the Harp so exceeding well, that it was said, He could put men into what passion he listed, though it were into fury and madness; One desirous to make the tryal, would needs hear him, but so that divers Gentlemen standing aloof off out of the hearing, should be ready to come in and stay the Musick, if they saw him in any distemper: Things thus ordered, the Musitian began to play, and first he struck so deep and sweet a note, that he put the man into dumps, so that he stood like one forlorne, his Hat in his eyes, his arms across, sighing and lamenting; Then the Musitian began a new Note, and played nothing but mirth, and devices, that the man began to lose his dumps, and fell a dancing: But in the third place, the Harper so varied his Notes, and by degrees so wrought upon the Man according as he saw him incline, that from dancing, he brought him to shouting, untill he grew frantick, and slew four of his friends that came to stay him: And thus it is with Riches, if not used the wiselier, they will play such feats as the Harper did; first in the beginning, when a man is gathering of them together, they fill him with care and restlessness, that nothing is more miserable then a man carking after the world:

526.

John Whites
Serm. at St.
Pauls, 1616.

Divitiarum se-
quela est luxu-
ria, ira intem-
perans, furor in-
justus, &c.

Chrylost.lib. 1.
quod nemo ladi-
tur, &c.

Then in the second place, when he hath tasted the sweetness of them, and is gotten through his travel, when he comes to be *Master*, then he falls a dancing, shews the *vanity* of his mind, speaks high, looks big, and his apparel is *excessive*, and usually in this fit his *wife* fetches a *frisk* or two with him: But when this merry fit is over, the third passion is *phrensie*, killing and slaying all that come in his way, he becomes a *rapacious* gripping *usurer*, grinds the face of the *poor*, breaks the *backs*, and cuts the *throat* of many a Man, and is so *strong* and *boisterous*, that no Man can tell how to get *within* him, and come off with *safety*.

527.

Sin onely is the Godly man's terror.

Jer. Dyke
Worthy Commu.
Exod. 8. 4.
Plal. 25. 11.

OH, saies *Pharaoh*, take away these filthy frogs, this dreadful thunder. But what saies holy *David*? Lord, take away the *iniquity* of thy servant; The one would be freed from *punishment*, the effect of *sin*; the other from *sin*, the cause of *punishment*. And it is most true, that a true *Christian* man is more troubled at *sin*, then at *Frogs* and *Thunder*, he sees more filthiness in *sin*, then in *Frogs* and *Toads*, more horror then in *Thunder* and *Lightning*.

528.

Want of Love to be deplored.

Dan. Featly
Clav. myst.

Acts 4. 32.

--- Kara est con-
cordia fratrum.

Such was the *Love* of the Saints of *God* in old time, that their hearts were knit one unto the other: yea, which is more, All the believers had but one heart. *Cor unum, Via una*; no breach in their affections, no difference in their judgements: Such *Love* is not to be read in our books, nor to be found in our *Conversations*, we are not descended of this peaceable line, but rather from that of *Cælius*, whose Motto was, *Dic aliquid ut duo simus*, who could not be quiet unless he were engaged in one quarrel or other: such as the *Salamander*, that live not but in the fire of contention: All the true family of love may even seem to be extinguished, and the household of faith quite broke up, for the greatest part of Men, as if they had been baptized in the waters of strife, are in continual frettings, vexings, quarrels, schisms, and factions.

529.

Preparation necessary before Prayer.

B. Smith on
Job 9.
Gen. 41.

Mark 10.
Exod. 3.

AS *Joseph* thought not himself fit to be presented to *Pharaoh*, before he was shaved, and had changed his Raiment: As *Bartimeus* threw away his Cloak when he was going towards our Saviour. And as *Moses* was bid to put off his shoes before he approached to the bush where *God* appeared. So it behoveth every *Christian*, when he addresseth himself unto *God* by prayer, that he be prepared, that he cast away every thing that *prevents*, and the sin that doth so easily beset him *Heb. 12.*

530.

The Magistrate is to do Justice and Right.

B. Smith Serm.
ut antea.
Sueton. Imp.
vita.

Iudicis officium
est, ut res, ita
tempora rerum,
Deut. 1.

1 Tim. 5. 21.

IT was a shame for *Cæsar* to confess, *Melior causa Cassii, sed denegare Bruto nihil possum*; And *Henry* the Emperor (the seventh of that name) is much taxed in story, for that being appealed unto by a couple of Lawyers, who contended about the *Soveraignty* of the *Empire*, they first making the agreement betwixt themselves, that he for whom the *Emperor* should give sentence, should win a horse of his fellow Lawyer; Now the *Emperor* fairly pronounced truth to be on his side, that spake most for his power and Authority, whereupon this Proverb was taken up, *Alter respondet equum, sed alter habet equum*, The one hath the right on his side, but the other rides the horse: Thus it is, that partiality perverteth right, and corrupteth judgement, whereas the Law is plain, you shall have no respect of persons in judgement, &c. And the Apostles charge unto *Timothy* is, that he do nothing *utrumque*, i. e. by titing the ballance on one side.

Weak ones, how to be catechised and instructed.

531.

TAKE a bottle, or any other vessel, with a narrow mouth, liquor must be poured into it softly and by degrees, or else more will be spilt on the ground, then filled into the vessel; so it is with weaker Christians, such as have narrow-mouth'd capacities, shallow apprehensions, dull conceptions, the Word of God must be taught unto them by degrees, now a line, and then a line, now a precept, and anon a precept, they are not to be surcharged. It was well considered of Jacob, when he and his brother Esau were to travel together, That the children were tender, and that not the flocks, but the Herds with young were with him also, and that if they should be over-driven but one day, they would perish; he desired his brother therefore that he would pass before him, and that he would come softly after, as the Cattel and the younglings were able to endure. Thus must every Minister do, he must not set out before the weakest of the flock, but stay and take them along with him, he must so drive on with them, that they may hold on with him; so instruct them, that they may profit by him; so principle, so catechise, so feed them with milk as tender Babes, that they may by degrees take in meat like stronger men.

Ioh. Preston
Serm. at Linc.
Inn. 1526.

Gen. 33.
Qui animarum
curam pro Do-
mino suscipit ut
errantes doceat.

The Law, Gods Rhetorick in the delivery of it; Mans duty to attend it.

532.

THE whole nineteenth Chapter of Exodus is but an Exordium to the next, wherein the Law was delivered; and therein is observable, how God plays the skillfull Orator, and performeth all things which the best Rules in Rhetorick require in an Exordium: The Rules require that an Orator should first, *captare benevolentiam*, work himself first into the good liking of his Auditors; And why? because if they like not the Man, they will not much care for the matter; This God doth at the fourth verse, he sets forth his well-deservings of them in overthrowing their enemies, and in setting them free; and what may better give them an earnest for their love, then an experiment that he had given them of his love? The next Rule of Rhetorick is, *Reddere auditores dociles*, to bring them that already affect the Man, to understand the matter; and how is that done? by shewing how much the matter concerneth them, how beneficial it will be to them: For men gladly hear of their own good, and the greater good, the more gladly do they hear of it: Excellently doth God play his part of the Orator, at the fifth and sixth verses, significantly setting forth the benefit which they shall reap by their obedience; shewing them what rate he will set upon them, what an approach they shall make unto him, how sacred, how blessed their estate shall be; and who will not be curiously inquisitive after such a matter, and hear them gladly that bring such tidings? The third point of Rhetorick is, *Auditores attentos reddere*, to rouse his Auditory, to make them attentive, that no part of the speech slip by, or passe unweighed: God omitteth not this part of Rhetorick neither, he sets before the people the danger that might overtake them, the respect that must be used by them: The case now is ours, the same Sermon that was then preached to Israel is now ours; let us therefore be attentive, God hath deserved better of us then ever he did of Israel, we enjoy the truth, whereof they had but the type. Have we not reason then to affect him? yea, and to affect that also which is delivered by him, for it containeth our spiritual good, our blessed Communion with God, and those spurs of attention must work no less upon us, then upon them; For though we be not called to the Parliament, we must be at the Affizes, which will be far more dreadfull at the meeting, then ever the Parliament was.

B. Lake on
Exod. 19.

Aristot. Rhetor.
lib. 3. cap. 1.

A. cipe ergo
animis atq; hæc
mea figite dicta.
Virgil. Æneid.
10.

Not to make use of the present time, dangerous.

533.

IT was day at Jerusalem in Christ's time, at Ephesus, in St. Johns time, at Corinth, Philippi, &c. in St. Paul's time; at Crete, in Titus time, at Alexandria in St. Mark's time, at Smyrna, in Polycarps time, at Pergamus, in Antipas time; at Antioch, in Eudo-

dus

Dan. Fearly
Clavis mystica.
Nemo vestrum
parvi estimet
tempus, &c.
Bern. ad Scho-
lares.

dius and Ignatius time, at Constantinople, in St. Chrysostom's time, at Hippo, in St. Augustine's time, &c. It is now night with most of them, and yet day with us, Jerusalem had a day, and every City, every Nation, every Church, every Congregation, every man hath a day of grace, if he have but grace to take notice of it, hath an accepted time if he do but accept of it, and he may find God if he seek him in time; but if he let the Sun of righteousness go down, and work not out his salvation whilst it is called to day, he must look for nothing but perpetual darkness, when time will be swallowed up into Eternity, when there will be no time at all.

Ministers of all Men to be men of knowledge and understanding.

534.

Geo. Abbot
Cant. Lect. on
Jonah.

De Adventu.
Domini, Ser. 3.

IF one should have a Vial or a glass of that precious blood which distilled from Christ on the Cross, and were forced to remove it, and transport it from place to place, How wise would this party be, that he did handle it warily, least if the glass should break, all should perish? This were no great task for an ignorant or silly fellow to undertake; But the Minister, as St. Bernard hath well observed, hath the charge of those souls in his Congregation, whom Christ loved more than his blood; for he was no unwise Merchant, who gave that to redeem them, and therefore he who should have to do with these, should be no Baby for knowledge and understanding.

The Consideration of death, will cure all distempers.

535.

Jer. Leech
Serm. at St.
Mary le Bow,
Lond. 1619.

Lib. de Natura
& Gratia.

Omnis mors æ-
quat.

THE hand of a dead man (as they say) stroaking the part, cures the Tympany; And certainly the consideration of death is a present means to cure the swelling of Pride in the most high-minded, it will levell the aspiring thoughts of the most ambitious. In this life, many things make a distance between men and women, as the greatness of birth, the freeness of education, the abundance of wealth, alliance, honours, and preferments; But death makes all even, Respite sepulchra, &c. saith St. Augustine. Survey mens graves, and tell me then, who is beautiful, and who deformed; all there have hollow eyes, flat noses, and gasty looks; tell me, who is rich, and who is poor, all there wear the same weeds, their winding-sheets; Tell me who is noble, who is rich, and who is base, the worms claim kindred of all: Tell me who is well housed, and who ill, all there are bestowed in dark and dankish rooms under ground; And if this will not satisfy, take a sieve, and sift their dust, and tell me which is which; It is granted that there is some difference in dust, there is powder of Diamonds, Princely dust; gold-dust, the remains of Noblemen; Pin-dust, the reliques of the Tradesman; Saw-dust, the remains of the labouring man; common dust, the remains of the vulgar which have no quality, or profession to distinguish them, yet all is but dust, one and the same dust; The consideration of this will allay the heat of all distempered spirits.

536.

W. Perkins Ex-
posit. on Creed.

How to use the things of this World.

AS a Traveller with his staffe in his journey, as long as it doth further him, so long he will carry it with him: but when it hinders him, then he casts it away; So must we do with the things of this world, as long as they are helps to further, and fit us for the Kingdom of Heaven, but if they be any hinderance to the regiment of Christ, we must renounce them, and cast them away, be they never so pretious unto us.

537.

E. Calamy
Serm. at St.
Pauls, Lond.

Slandering of our Brother, the danger thereof.

A Mans good name is like a piece of white paper, which if once blotted, will very hardly be got out again, so as to leave no print of it behind; It is like a Merchants estate, long a getting, but lost in a moment, and when it is lost in the bottom of the Sea, how shall it ever be recovered again? What care? how circum-

spect.

spect, then ought men to be in what they say of their brother? not to steal and murder his good name, which is as precious as life it selfe: And to do, is a sin that God will not pardon, unless the Party that is guilty make restitution, which is a work not easie to be done, yet God will accept of endeavours, if faithful and industrious.

Curam habe de bono nomine, Eccl. 41.

An unregenerate Man, a careless Man.

538.

THe Infant, while it lyeth in the dark prison of the Mothers wombe, never quatcheth nor weepe h, but as soon as ever it cometh out of the wombe into the light, it knits the brows, and wrings the eyes, and cryes and takes on: Even so the child of God, whilst it is yet kept in the dark of ignorance, in his unregenerate estate, never cryeth to his Father, nor weepeih for his sin; but as soon as the light of Grace shineth upon him, he bewaileth his grievous misery, and never thinketh that he hath filled his cup with tears full enough.

Dan. Fearley, ut antea

Curiosity in the bearing of Gods word, condemned.

539.

IF a man should come to a Table furnished with variety of Dishes, and he should passe over the most wholesome nourishing meat, and fall a pidling and picking here and there upon Kickshaws and puff-past, that had little or no substance in them, should not we judge such a man to be sick and queazy stomacked? So when God by the mouthes of his Ministers presents us with wholesome doctrine, with meat fit for men, and we should passe it over, and not rest satisfied, but with new coynd phrases, and quaint expressions, would not this favour of great distemper? There were the Israelites, nothing would down with them but Quails, no wholesome dyet, they must have picking meat, birds to feed upon, but they were paid for it, they had their bellies full in the end. Surely then a heavy judgement hangs over this Nation of ours in this very thing, we must have quails too, new lights, new waies, new doctrines, God affords wholesome meat, fit for our appetites, but we must have it fit for our lusts, we do not receive the truth in the love of the truth, we come to Church to please our humours, and tickle our ears, and it is just with God that we should be delivered up to all loose opinions.

D. Some Serm. at Merc. Chap. Lond. 1640.

Quidam veni, ut ut audiant. Eccl. Sen. ep. 20 2 Tim. 4 3.4.

An humble heart, a contented heart.

540.

THe Sheep can live upon the bare commons, where the fat Oxe would be starved; A dinner of green herbs relisbeth well on the poor mans palate, whereas a stalled Ox is but a coorse dish for the rich mans stomach: Thus an humble heart is content with a mean condition, takes up with hard commons which a proud spirit would murmur at, and scorn to be owned by.

Tho. Wood Serm. 1629.

Jobs true Heraldry.

541.

EZekiel in one of his Visions sets out unto us twenty five young men, so befotted and ravished in beholding the Sun, that with their backs towards the Temple of the Lord, and their faces towards the East, they must needs worship the Sun, which by way of exposition signifieth, the adoring of the glory of their birth. Such are many among us, which are much taken with the nobleness of their lineage, and out of a desire they have to make good their descent and beginning: they multiply Coats, hang up Escutheons, blazen forth their Armes, tell the large History of their Pedigrees and Genealogies, and many times most of them meer lies and fables; but Job was a better Herald then any of these that thus gloried in the gold that onely glisters; he makes Corruption his Father, and the wormes his Mother and Sister, Chap. 17. v. 14.

Ezek. 8. 16. Chr. Fonseca. Serm. Quodam 65.

542.

Busie-bodies condemned

B. Lake on
Psalm. 51.

1 Cor. I. 20.

*Limis oculis in
res alienas in-
quiens. Horat.*

AS in an Orchard there is variety of fruit, Apple-trees, Pear-trees, Plum-trees, &c. and every tree endeavours to suck juice answerable to his kind, that it may bear such a fruit ; and an Apple-tree doth not turn a Plum-tree, nor a Plum-tree a Cherry-tree, &c. but every Tree contents its selfe to be of its own kind : So in the Church and Common-wealth there are varieties of callings, Pastors, People, Magistrates, Subjects ; some higher, some lower : And here now every man is to walk as he is called of God, and learn what belongs thereunto, not to encroach or intermeddle with that which belongs to others ; for the saying of that Roman Generall, to the Souldier that kept the Tents, when he should have been fighting in the field, *Non amo nimium diligentem*, will be one day used of God, if he call us to one profession, and we busie our selves about another ; if he set us on foot, and we will be on horse-back ; if he make us subjects, and we must needs be superiours ; God will not be pleased with such busie-bodies.

543.

A Blessed thing to have God for our Lord.

Tho. Gataker
Serm. of true
gain.

IT is an usual saying, *He cannot likely want Money that is Master of the Mint* ; and he can never be poor that hath my Lord Mayor for his Uncle : Much lesse then can that man want ought, that is good, who is possessed of God, who is Lord of lords, and King of kings, the very fountain of all good ; In regard whereof, David having prayed for many temporall blessings in the behalfe of his people, that their Sons might be tall and hardy, like goodly young Cedars, &c. Psalm 144. At last he winds up all with this Epiphonema or conclusion, *Blessed be the people that are in such a case*, v. 15. but on the neck of it, he cometh as with an Epanorthoma, or a Correction of his former speech, *yea rather blessed are the people that have Jehovah for their God, that have the Lord for their portion.*

544.

A good Christian to be Heavenly minded.

Geo. Abbot
Cant. lect. on
Iona.*Os iuber et
mentem tollere
ad astra piam.
Ovid.*

IT is noted that the Creatures which are nearest the Earth, take most care to get store of provision, those which are more remote are less busied ; but those who live next the Heavens have their hearts least upon it ; What hoardeth like the Emmet or Pismire, which is an earthly thing, and hath its dwelling thereupon, Prov. 6. 8. ? But the Birds of the air which fly next to heaven, as Christ himselfe doth teach, *do neither sow, nor reap, nor carry into barnes*. Math. 6. 26. Then let the meditations of every good Christian mount higher then their wings can reach, that though they live with men, yet their love may be with God ; *Sursum corda*, was the language of the ancient Liturgies, and it is well back'd by the Apostle, *Let your conversation be in Heaven, from whence ye expect a Saviour which is Christ the Lord*, Phil. 3. 20.

545.

The reward of Heaven will make amends for all

B. Hall's Oeconomy
Medita.*Omne opus lece
feri solet &c.*

AMan in his journey sees afar off some great mountain, so that his very eye is weary with the foresight of so great a distance, yet his comfort is, that time and patience will overcome it, and that every step he takes, sets him nearer to his journeyes end, and being once there, he shall both forget how long it then seemed, and please himselfe in looking back upon the way that he hath measured : It is just thus in our passage to Heaven, our weak nature is ready to faint under the very conceit and length of the journey, our eyes do not more guide than discourage us ; Many must be the steps of grace and true obedience, that must insensibly bring us thither, onely let us move and hope, and Gods good grace will perfect our salvation : And when we are once come to the top of that holy Mount, *meminisse juvabit*, all the weary steps, and deep sloughs that we have past through, all the pangs that we have felt,

felt, all the sorrowes that we have undergone, all the difficulties that we have met with in the way, shall either be forgotten, or contribute to our happinesse in the remembrance of them.

Extream folly, not to be mindful of Death.

546.

Will. Perkins
Expos. on Creed

IF a Travailer comming into an *Inne* having but a penny in his purse, should sit down, and call for all sorts of provision and dainties, till such time as the reckoning were inflamed to such a height, as his slender stock could no wayes compass; what would be thought of such a man? Surely in the judgement of all men, he would be esteemed a fool or a mad-man; and such are most of us whilst we are in this world; How foolish and mad is the practice of every man that liveth in his sins, bathing himself in the pleasures of this world, never thinking how he shall meet God at the last day of judgement, and there come to an account of all his doings? That which sounded alwaies in S. Hieroms ears, ought to ring in the ear of every good Christian, *Surcite mortui, venite ad judicium.* In all thy doings remember thy end, and so thou shalt never do amiss.

Sera nimis vita est crastina, vive hodie.
Mart. l. 11.

A good name once lost, very hardly recovered again.

547.

Maph. Vegius
de liberor. educat.

THere is a fable, how that Reputation, Love and Death, made a covenant to travail all the world over, but each was to take a severall way; when they were ready to depart, a mutual enquiry was made how they might find each other again; Death said, they should be sure to hear of him in Bartels, Hospitals, and in all parts where either famine or diseases were rife; Love bad them hearken after him amongst the children of poor people, whose Parents had left them nothing; at Marriages, at Feasts, and amongst the professed servants of vertue, the onely places for him to be in: They long expected a direction from Reputation, who stood silent; but being urged to assign them places where they might find him, He suddenly answered, His nature was such, that if once he departed from any Man, he never came to him more: And it is most true, that honour or credit, or a good name, being once lost, seldom or never returns again; a crack'd credit will hardly be sodred anew, and Credit is said to be a good fore-game, but a bad after one, very hardly and with much difficulty to be recovered.

Famam bonam tueri facile est, extinguiam eam.
Senec.

The best Christian, is the best Artist.

548.

Wil. Atterfol.
Com. on Numb.

MAny there are that are accompted deep Schollars, great Linguists, profound Philosophers, good Grammarians, excellent Mathematicians, sharp Logicians, cunning Politicians, fine Rhetoricians, sweet Musicians, &c. these for the most part spend all their time to delight themselves and please others, catch usually at the shadow and lose the substance; they study the circumstance of these Arts, but omit the pith and marrow of them; whereas he is the best Grammarian that hath learnt to speak the truth from his heart; the best Astronomer, that hath his conversation in heaven; the best Musician that hath learnt to sing the praises of his God; the best Arithmetician, that numbrest his dayes: He that amendeth his life and groweth every day better and better, is cunning in the Ethicks; He that traineth up his Family in the fear of God, is best seen in the Oeconomicks; who so is wise to salvation, prudent in giving and taking good counsell is the best Politician, and he is a good Linguist that speaks the Language of Canaan; Thus the best Christian is the best Artist.

*Plalm. 115. 2.
Phil. 3.
Heb. 2. 12.
Plalm. 90. 12.*

549.

*Magistrates, Ministers, and People, to be peaceably minded.*Panormitan, in
vita.Anth. Burges
Serm. at Court
Marsh, Lond.
1646.

IT was a good speech of *Alphonfus*, King of *Arragon*, That if he had lived in those times, when the *Roman Common-wealth* was almost consumed with mutuall and civill jars, he would have built a *Temple*, *Jovi positorio*, wherein men should have deposited and layen down all heart-burnings, all quarrells, before they entred the *Senate*: How necessary were such a place for the *Magistrates*, *Ministers*, and *People* of these times? For *Magistrates* before they come into any places of publique judicature, where they may meet and lay down all private thoughts, all prejudicate opinions, that so Justice and Judgement; may be duly and conscionably administred, For *Ministers*; before they preach in publique, where they may teach themselves the lessons of self-denial, and self-seeking, that so the Kingdom of *Jesus Christ* may be advanced: For *People*; before they touch the *Mount*, before they come to hear the word preached, or to partake of the blessed Sacrament, where they may lay aside all carnall and worldly thoughts, all prejudices of the *Ministers* and *Ordinances*, that so the word of *God*, and the professors thereof be not evil spoken of: That *Magistrates*, *Ministers*, and *People*, may be so peaceably minded, that the *God of peace* may delight to dwell amongst them.

550.

*How it is that we may hate our Enemies.*Rob Harris
Drunk. Cup.

IT was a true *Norman* distinction, that *William* the first made, when he censured one that was both Bishop of *Bayens* and Earl of *Kent*; And his Apology to the *Plaintiffe Pope-ling* was this, That he did not medle with the Bishop, but with the Earl: Thus in the matter of hatred and envy, We must hate our enemies, as *David* did his; How is that? *Odio perfectio*, with a perfect hatred; love their persons, but hate their vices; medle not with them as they are friends or acquaintance, but abhonnate their uncleannesse &c.

551.

*Riches ill gotten, never prosper.*Des. Erasmi.
Adagia.Sueton. in
vita.

Salis onus unde venerat: illuc abiit, saith the *Latin Proverb*, The burthen of *Salt* is returned thither from whence it came. The occasion was this; A *Ship* laden with *Salt* being torn by wrack, let the *Salt* fall into the *Sea* from whence it was first taken: So for the most part, Goods gotten by spoil, or plunder, are usually lost in the same way; *Vespasian's* Officers, that by rapine and exaction, filled themselves like sponges, after they were full, were squeezed by the *Emperour*: And it is dayly seen, that the spoiler is himselfe spoiled, and that which was gathered by the hire of a whore, returneth to the wages of an Harlot, Mich. 1. 7.

552.

*The excellent connexion of the Scriptures of God.*Ioh. Weemse
Exercitat.

THe *Heathen* said, That there were three things impossible to be done, *Eripere Jovi fulmen*; *Herculi clavum*; & *Homero versum*; to pull *Jupiters* Thunder-bolt out of his hand, *Hercules* Club out his hand, and a *Verse* from *Homer*; for they thought there was such a connexion between *Homers* Verses, that not one *Verse* could be taken away, without a great breach in the whole Work: But this may much more be said of the *Scriptures of God*, there is such a coherence, such a connexion, such a dependance, that if you take away but one *Verse*, the whole will be marred; all the Books of *Scripture* being like a chain linked together, except the Book of *Solomons Proverbs*, which is like a bag full of gold Rings, every verse being one entire and distinct sentence.

God

God the onely delight of his children.

553.

Let Jacob but hear that Joseph his son is yet alive, he hath enough. If the King come home with freedom, honour and safety, Ziba may keep the Land, let him take all, Mephibosheth is satisfied. Could but the son of Hamor match with Dina, his Circumcision shall be endured, and though the daughters of the Country be denyed him, yet shall he be well contented. Give but Rabeel children, and she will not dye; And let Simeon see his Saviour, and he will dye. Thus let God's children enjoy but him, the subject of their affections, tide life, tide death, come what can come, whatsoever befalls them they are contented, he is the onely object of their love, and he it is in whom their soul principally delighteth, wherefore in the enjoyment of him, they have all they would have.

Gen. 45.
2 Sam. 19. 30.
Barlow Serm.
at St. Pauls.
1616.
Gen. 34.
Luk. 1. 29.

A faint-hearted Christian described.

554.

Some freshwater Souldier standing upon the shore in a fair day, and beholding the Ships top and top-gallant in all their bravery, riding safely at Anchor, thinks it a brave thing to go to Sea, and will by all means aboard; but being out a league or two from the Harbour, and feeling by the rocking of the Ship his stomach begin to work, and grow sick, and his soul even to abhor all manner of meat; or otherwise a storm to arise, the wind and the Sea, as it were, conspiring the sinking of the Vessel, forthwith repents his folly, and makes vows, that if he but once be set ashore again, he will bid an eternal farewell to all such Voyages. And thus there be many faint-hearted Christians to be found amongst us, who in calm dayes of Peace, when Religion is not over-clouded by the times, will needs join themselves to the number of the people of God, they will be as earnest and as forward as the best, and who but they? yet let but a Tempest begin to appear, and the Sea to grow rougher than at the first entry, the times alter, troubles raised, many cross minds of opposition and gain-saying begin to blow, they are weary of their course, and will to shore again, resolving never to thrust themselves into any more adventures, they would have Christum, but not Christum crucifixum, Christ they would have by all means, but Christ crucified by no means; if the way to Heaven be by the gates of Hell, let who will, they will not go that way, but rather sit down and be quiet.

Sam. Hiecon.
Serm. of Fish-
ing.

-- Sed contra
audientior 110.

Diligence in our callings, commendable.

555.

Pliny relateth of one Cressianus, who from a very little piece of ground gathering much wealth, and much more then his neighbours could from a greater quantity of land, was thereupon accused of Witch-craft: But to defend himself, he brought into the Court his servants, and their instruments of labour, and said, Veneficia mea, Quirites, hæc sunt; My witch-crafts (O ye Romans) are these, these servants, and these working tools are all the witch-craft that I know of; I say not to my servants, go and do this or that, but come let us go do it, and so the work goes on: Well, it is the diligent hand that maketh rich, It is diligence and industry that makes any man excellent, and glorious, and chief in any condition, calling, or profession; Seest thou a man diligent in his way, he shall stand before Princes.

Lib. 18. cap. 6.

Dr. Worral
Serm. at St.
Pauls, Lond.
1624.
Prov. 23.

Different measures of Grace in different persons.

556.

As Abimelech's Souldiers, some cut down greater branches, some lesser, according to the proportion of their strength. And as St. Paul's Mariners, some were saved on boards, some on broken pieces of the Ship. Even so amongst Christians, some in their approaches unto God carry a greater, some a lesser confidence; and some arrive at the Port of Heaven with one measure of trust, some with another; For

Judg. 9.

Act. 27.

Nath. Shute
Fnn. Ser. 1516.

as the members of the body, are knit unto the head, but some neerer, some further off: So in Christ's body, all draw grace from him, yet in difference of grace, in difference of hope, yet all have anchor-hold enough to stay by, for their better support.

558.

Drunkenness condemned.

Joh. White
Serm. at St.
Pauls, 1618.

Stultorum ino-
ebrium plena
sunt omnia.
Aventin. Annal.

THe use of drinking is now so taken up in England, that the Germans ('tis probable) are like to lose their Charter: There was a street in Rome, called, *Vincas sobrius*, the sober street, because there was never an Ale-house in it, which is hard to be said of any street in England; The Emperor Aurelian, was ill troubled to find out one *Bonofus* to quaffe with the German Ambassador, who yet was derided for his labour, and commonly called, *Non homo sed dolium*, not a man, but a Tub of swill; yet our time affords store of these, like the German, mentioned by Pontanus, who hearing a solemn Tilting at the Court, applauded by the loud echoes of the people, cryed out, *O valeant ludī quibus nemo bibis*, farewell the game where there is no drinking; but let all men remember this before they pour in their mornings draught; Wo be to them that are strong to drink, and to such as give their companions drink that they may see their nakedness.

Esay 5. 12.
Hab. 2. 15.

God's time, the best time.

559.

Augustin. de
moribus Catho-
lice Ecclesie.
lib. 1. 18.

Confess. lib. 5. 2.

Dr. Tho. West-
field Serm. at
St. Pauls, 1619

THe case of *Monica*, the Mother of St. *Augustine*, is famous; she grieved that her son was spotted with the heresie of the Manichees, and she prayed that the Lord would bring him to the knowledge of his truth, she prayed and prayed still, yet he, as himself confesseth, continued for nine years together so infested: It fell out afterwards, that he would needs go and travell out of Africa into Italy; his Mother being loath to part with him, being the staffe of her age, earnestly prayed that God would hinder him of that purpose, yet *Augustine* went, and coming to have his ears tickled, had his heart touched; and got Religion in to boot, with the eloquence of St. *Ambrose* at Millane; whereupon, not long after, he broke out into this Confession, *Bone Deus, &c.* Thou O good God, deep in Counsel, and hearing the substance of my Mothers desires, dost not regard what she then asked, that in me thou mightst do that which she ever asked: Thus the Almighty God dealeth with other of his servants, working all things to the best, but it is at such times as he himself thinketh best; for our friends and children, the Lord knoweth better what is good then we our selves can desire, yet we must pray and beg with this condition, *Thy will be done*; That which we think is most dangerous, turneth oft-times to our good, and thence whence we expect our undoing, God raiseth our greatest comfort; and when it is our greatest extremity, then it is his best opportunity; If it be in him to blesse and protect us, it is in him to do it when it seemeth good to himself.

560.

Truth seeks no corners.

Plutarch. in
Lucull.

Jer. Leech
Serm. at Pauls,
Lond. 1626.

Lucullus a Noble Roman, being told by one, that he would build an house for him, in such a manner, that none should see what he did, and yet he should have a good prospect out of it, and see all men; the answer which Lucullus made was this, That he had rather he could make him such a house, wherein all might see what he did, and so know what he was: and most certain it is, that Truth, though naked, seeks no corners wherein to hide it self, and they onely dwell in such houses mentioned by Lucullus, all whose actions being done in truth and sincerity of heart, are as it were, so many windows, which openly shew, and make known to all the world what they are indeed.

To beware of the lusts of the flesh.

561.

When the Oyster openeth himself to the Sun (being tickled with the warmth thereof) then his enemy the Crab-fish stealeth behind him, and thrusteth in his claw, and will not suffer him to shut again, and so devoureth him; The like is written of the Crocodile, that being so strong a Serpent, as he is, and impregnable, yet when he is gaping to have his teeth picked by the little bird, called, Truchil, his enemy the Ichneumon creepeth into his body, and ceaseth not to gnaw upon his entrails, till he hath destroyed him. Think upon the Urchin and the Snail, whilst the Urchin keeps himself close in the bottom of an hedge, he is either not espied or contemned; but when he creeps forth to suck the Cow, he is dogged and chopped in. So the Snail, when he lies close, with his house on his head, is esteemed for a dead thing, and not looked after, but when in liquorishness to feed upon the dew that lyes upon the grass, or upon the sweetness of the Rose-bush, he will be peaking abroad, then the Gardiner findeth and passeth him: The lesson is, we must not yeeld to the sweet baits of the flesh, but we must rather mortifie our members upon the earth, and ever beware that we seek not our death in the error of our life; otherwise if we wilfully offer our selves to be led as an Ox to the slaughter, and as a sheep to the Shambles, What marvel if we have our throats cut, or be led away captive by Satan at his will?

Ambrrosii Mist.
c. 9.
B. Smith Serm.
on Heb. x.
Ulyss. Ald o-
vandi Ornitho-
logia.

Vis adversus
hoc corpus liber
esse, &c.
Boethius.

Ministers to cry down the sins of the time.

562.

It is observable, that our Saviour never inveighed against Idolatry, Usury, Sabbath-breaking amongst the Jews; not that these were not sins, but they were not practised so much in that age, wherein wickedness was spun with a finer thread: and therefore Christ principally bent the drift of his preaching against spiritual pride, hypocrisie, and traditions, then predominant amongst the people. Thus it ought to be with the Ministers of the Gospel, in this thing they are to trace their Masters steps, they are chiefly to reprove the raging sins of the time, and place they live in, yet with this caution, that in publique reproving of sin, they ever whip the vice, and let the person go free.

T. Fuller Ser.
at St. Clem.
Lond. 1649.

No Appeal from God's tribunal.

563.

Amongst the Judges of the earth, upon motion made by Councell, a man may have Order for a hearing, and re-hearing of his Cause, hearing upon hearing, a first and a second hearing. But with God it is not so, there's no such Rule in the Court of Heaven, The Motto that is written over that Tribunal is, Amplius non ero, I shall be no more; For we may not dye twice, to amend in our second death, the errors of our first life; There is no reversing of Judgement, no Appeal from this Judge to that, or from one Court to another: How doth it then concern us to condemn our selves, before God condemn us, and that we kill sin in our selves, before God kill us in our sins.

Christ. Ponso-
ca Serm. Qua-
drag.

Corrections, Instructions.

564.

I Had never known (said Martin Luther's wife) what such and such things meant, in such and such Psalms, such complaints and workings of spirit, I had never understood the practice of Christian duties, had not God brought me under some affliction: And it is very true, that God's rod is as the fescue is to the child, pointing out the letter, that he may the better take notice of it; and to point out to us many good lessons, which we should never otherwise have learned.

Funeral Serm.
Nomenclatura
documenta.

565.

Jerem. Dyke
Worthy Commu-
nicant.
Gen. 22. 5.

Unworthy Communicants, condemned.

A *Braham* when he went with his servants to sacrifice *Isaac*, said unto them, *Abide you here with the Asss, and I and the lad will go yonder and worship, and come again to you.* Thus too many do with their sins, when they come to the Sacrament, they do in effect say to their sins and lusts, *Stand you a while aside, I must go to the Sacrament, and receive the Communion; do but stand by a while, and when the Sacrament is over, or at farthest, as soon as the Sacrament-day is over, I will come again to you;* thus the duty once over, and the Sacrament a little forgotten, they and their sins are *hail fellow well met*, upon all occasions.

566.

Joh. Weems
Exercitat.

Religion, not Reason, is the square of good actions.

A *Carpenter* when he is working, doth see by his eye, when he applyeth the square to the wood, whether it be straight or not; but yet his eye (without the which he cannot see) is not the Judge to try whether the tree be straight or not, but onely the square is the Judge: So Reason in man (without the which he could not judge) is not the square to try what is right or wrong in ordine ad Deum, in order to salvation, but Religion, the word of God it self, is the onely Rule and square; For instance, Reason cannot consider how faith justifieth a man, or whether works be an effect of faith or not, but Reason can conclude, *ex concessis*, of things granted; If faith be the cause, and works the effect, then they must necessarily go together, and Reason can go no higher.

567.

2 Sam. 14. 30.
Will Barlow
Serm. at St.
Pauls, 1619.

God chastiseth his childrens security.

A *Isolon* sends once or twice to *Joab* to come and speak with him, but when he saw that *Joab* would not come, he commands his Corn-field to be set on fire, and so he fetched him with a witness. So the children of God, when they stand off upon *tearms*, and will not see his face, the fire of affliction will make them seek him early and diligently; It is the custom of our Gallants, when their horses be slow and dull, to spur them up; If Iron grow rusty, we put it into the fire to purifie it: And so doth God in our backwardness to duties, he pricks us on; or being in our filthiness, purifies us by casting us into the hot coals of tribulation.

568.

Joh. Mabb
Afflict. mans
view.

Christ in all his Excellencies, to be the Christian's Object.

A woman in travel, being delivered, if she should desire but to see the feet onely of the Babe, and not the head, face and body, would she not be accounted a strange, foolish, and wicked woman? So man being in travel and sorrow under sin, but salvation having appeared by the Coming of Christ into the World, Is it sufficient for him to look onely upon the death of Christ, it being the last extrem, or soot as it were of his sufferings and passion? No, it is not; he will behold the dignity of his Nature, he being God; the preheminance of his government, he being the head of his Church; the beauty of his goodness, he having love and mercy shining in his face; the painfulness of his labour, he sustaining and bearing all in his body.

569.

T. Fuller Holy
State.

The convenience of Virginitie.

T Here are none but Beggars that desire the Church-porch to lodge in, which others use onely as a passage into the Church: So Virginitie is none of those things to be desired in and for it self, but because it leads a more convenient way to the worship of God, especially in time of persecution and trouble: For then if Christians be forced to run races for their lives, the unmarried have the advantage, lighter by many ounces, and freed from much incumbrance which the married are sub-

subject to ; who though *private persons*, yet herein are like *Princes*, they must have their *Train follow them*.

The certain prevalency of Prayer.

570.

IT is reported of a *Nobleman* in this Kingdom, that had a *Ring* given him by the *Queen*, with this promise, *That if he sent that Ring to her at any time when he was in danger, she would remember him and relieve him*. This was a great *priviledge* from a *Prince*, yet it is known to many, what *that* was subject unto ; he might be in such distrels as the *Queen* could not be able to help him, or though she were able (as she was in that case) yet the *Ring* might be sent and not delivered: Now then consider what the *Lord* doth to us ; He hath given us *this priviledge*, he hath given us *Prayer*, as it were *this Ring*, he hath given us *that* to use, and tells us whatsoever our case is, whatsoever we are, whatsoever we stand in need of, whatsoever distrels we are in, do but send *this* up to me (saith he) do but deliver up this message to me of *Prayer*, and I will be sure to relieve thee: And most certain it is, whatsoever case we are in, when we send up our prayers to God, they are sure to be conveyed, for we send them to one that is able and ready to help us, which a *Prince* many times is not willing, or not able to perform.

Rob. E. of Essex.
Joh. Preston
Gods all sufficiency.

Precis justæ ex-
auditor Deus.
Anselm.

Infirmities to be in the best of God's children, and why so.

571.

THE Merchants of *London* petitioned *Qu. Elizabeth*, that they might but have liberty to levell the *Town of Dunkerk* (a place at that time very obnoxious to the safety of the Merchants trade) and they would do it at their own charges ; The *Queen* by the advice of her Councel, returns them an answer in the *Negative*, She could not do it. What not suffer them to beat hers, and their enemies ? not to fire such a nest of Hornets ? not to demolish such a *Pyrraticall Town* as that was ? No, it must not be, And why ? She knew well that it would not do amiss, that they should be *alwayes sensible* of so neer and so offensive an *Enemy*, and so be *alwayes preparing* and prepared to defend themselves and the State of the whole Kingdom, which took a right effect ; for hereupon all turn men of War, hardly a Boat but is man'd out for service, which otherwise might have either rotted in the Harbour, or ridden securely at Anchor : Thus God, when his dear children cry out unto him to be delivered from the body of sin, that sin may not reign in their mortal bodies, he so far granteth their requests, that by the special dispensations of his holy spirit, sin shall not prevail over them ; not but that sins of infirmity shall still cleave to the best of his children here in this world ; Why ? because they shall be still upon the guard, in a posture of defence, resisting the Devil, quitting themselves like men, who otherwise might live in all security.

T. Fuller Ser.
at St. Clem.
Lond. 1649.

Rom. 7. 24.

Rom. 1. 26.

Man to be peacable, and why so.

572.

MAN by nature seems to be *ἡσυχώμενος*, a peacable Creature, fitter to handle the Plow-share, than the sword ; fitter to deal with the pruning hook, than the Spear ; All other Creatures are naturally armed with some kind of weapon, where-with (being offended) they are able to right and revenge themselves ; The *Lion* hath his paws, the *Bull* his horns, The *Boar* his Tusks, The *Dog* his Fangs, The *Cock* his Spurs, The *little Bee* his Sting, habet & *Musca splenem* ; There is no Creature so small, so contemptible, which hath not some weapon to fight withall, onely *Man*, he hath none of these, he comes naked, unarmed into the world, whereby (saith the Poet) even nature it self teacheth us this lesson ; that it is for brute beasts that have no understanding, to bite, and tear, and gore one another ; As for men, they should be meek, gentle, helping, defending, comforting one another ; God hath given them reason and speech, that they might delight to live, and converse together in Cities and Families, not to hunt, and to worry, and to kill one another.

Joh. Pigor Ab-
ners ples, a
Serm. at St.
Mary Woln.
Lomb str.
Lond. 1643.

Candida pan-
homines, tract
quet ira ferat.

573.

Sanctification not wrought all at once, and why.

B. Smith Serm.
on Psal. 51.

HE that will dye a *Purple in grain*, doth give his cloth *inferior colours first*, and after *many dippings* in many preparative *liquors*, he doth at length *perfect the colour*, and gives it its *full lustre*: Even so the *splendor of Sanctity* is not attained in the first moment of our *Conversion*, many a line must be drawn in our souls by the *spirit of God*, before we can fully *recover his Image*: Not that there is any inability in *God*, so that he cannot in a *moment* as in the *Creation* make us both *innocent & holy*, but he is pleased by the difficulty on our part, to make us *mindful of our former unthriftiness*, and careful to husband *Grace better*, when he is pleased to give it.

574.

God, onely wise.

Rerum Angli-
car. Script.

In vita Thaletis.

Suidas.

B. Smith Serm.
on Jer. 9.

CANUTUS, a King of this Land, contended that the *name of King*, was onely due to the *King crucified, Jesus Christ*; so surely the *name of Wisdom* is due, and to be ascribed to *God onely*, as being *onely wise*; It is *St. Pauls* acknowledgement, *1 Tim. 1. 17*. Nay, the very *Heathens*, as arrogant as they were, have acknowledged no less; *Laertius* writes, that certain young men of *Ionia*, standing upon the *Sea-shore*, and beholding *Fisher-men* making of a draught, agreed with them a great for their *draught*, that what they should hale up to land in their *net* should be their own; Now it was so by the providence of *God*, that together with certain *fish*, they enclosed a certain piece of *Plate* (which no Man knew when it was sunk there) and dragged the same to land in their *net*. The same being claimed and seized on by the *young men*, by vertue of their bargain, they cast between them how to dispose of it: But when they could not agree about the sharing of it, they sent to the *Oracle* for Resolution, they were returned answer, to send it to the *Wise*; They send it therefore to *Thales* their Country-man, a man of great note in those dayes for *wisdom*; but when it was brought to him, he disabled himself, and disdained the name of, *Wise*, and sent it to such a one, as being *more wise* then he was; The second also, he would none of it, but sent it to a *third*, and the *third* to a *fourth*, &c. And so they passed it from one to another, till *seven* had it; The *seventh* and last, *Solon* by name, he made no more ado, but sent it to the *Temple at Delphi*, for a present to *God*, acknowledging him to be, *onely Wise*; A marvellous confession for *Heathens* to make, touching the *alone wisdom of God*.

575.

Magistrates to look to their Attendants.

Geo. Abbot
Cant. in Jonah

AS it is the eye of the Master which feeds the *horse*, so it is that also which keeps good order; If *Mephibosheth* cannot stir, because he is lame in his feet, and *David* have other business then to examine things to the full, *Ziba* will play his part, he will abuse his Prince; he will defraud his Master: It is a remembrance to *Magistrates*, and men in place, that they look on such as attend them, and suffer not their approaches to be ill spoken of, for the behaviour of those that are about them; The blind swalloweth many a *Fly*, and he that knows his charge but by *Relation*, doth swallow many a gogon.

576.

God's Mercy above his Justice.

Nath. Shute
A Funer. Serm.
1626.

A Merchant that keeps a book of *Debitor* and *Creditor*, writes both what is owing him, and what he oweth himself, and then casteth up the whole; But *God* doth not so, his *Mercy* is triumphant over his *Justice*, and therefore he wipes out what we owe him, and writes down that onely which he owes us, by promise; much like the *Clouds* that receive ill vapours from us, yet return them to us again in sweet refreshing showers; The very consideration of this, may be as a full gale of wind

mind in our sails, to put us on to load Gods chronicle with thankfulness, writing upon our selves, by a real Profession of his service, as Aaron did, *Holiness to the Lord.* Surely our Judgement is with the Lord, and our work with our God, Acts 10.3.

Exod. 28.36.

Remedy for a hard heart to cure it.

577.

THere is a story of an Earl, called *Elxarus*, that was much given to immoderate anger; and the means he used to cure this disordered affection, was by studying of Christ, and of his patience in suffering the injuries, and affronts that were offered unto him; And he never suffered this meditation to pass from him, before he found his heart transformed to the similitude of Christ Jesus. Now we are all of us sick of a hard and stony heart, and if we ever desire to be healed of this soul-damning disease, let us have recourse to the Lord Jesus Christ, and never leave meditating of his breakings, and woundings for us, till we find virtue coming out of him, that the great heart-maker may become a great heart-breaker unto us.

Laurent. Surius in vita.

Ed. Calamy A Fast. Ser. at Westminster.

Grace sometimes seemingly lost to a child of God.

578.

Men seek for keys sometimes, when they are in their pocket; And they think they have lost some Jewel, when it is safe locked in their desk; yea, or as the Butcher looketh about for the Candle, that sticketh in his hat, and he carryeth it about with him on his head, and seeketh it by the light of that which he seeketh, as if he had it not about him, not remembering suddenly where he stuck it: So the godly are oft in their own conceit at a loss, when yet that, they deem lost, is sure and safe; they miss many time Gods grace in them, and seek for this grace by the light of the same grace; which yet they see not in themselves, thinking that they are out of Gods way, when indeed they are in it, and out of favour with God, when they are in as much favour with him as any.

Tho. Gataker Joy of the Just.

The Scripture not to be jested withal.

579.

If in the troublesome dayes of King Edward the fourth, a Citizen in Cheapside was executed as a Traitor, for saying, he would make his son Heir to the Crown, although he meant only his own house, having a Crown for the sign: How much more dangerous is it to jest with the two edged sword of Gods word, to wit-wanton it with the Majesty of God? Wherefore if without thine intention, and against thy will, by chance-medley thou hittest Scripture in ordinary discourse, yet flee to the City of Refuge, and pray to God to forgive thee.

Ioh. Speed Chron. T. Fuller Holy State. Non est bonum ludere cum sanctis.

The New Testament an exposition of the Old.

580.

As Numerius said, that Plato was nothing else but Moses translated out of Hebrew into Greek; And Ascham, that Virgil is nothing but Homer turned out of Greek into Latine; And as Divines have censured Cyprian to be nothing else but Tertullian, in a more familiar and elegant style: So the New Testament is nothing else but an exposition of the Old; That difference which Zeno put betwixt Logic and Rhetorick, Divines usually make between the Law and the Gospel; The Law like the fist shut, The Gospel like the hand open; the Gospel a revealed Law, the Law a hidden Gospel.

Theodoret de curat. Gra. affect lib. 2. Tullius ad Brutum. Evangelium, revelata lex; Lex, occultum Evangelium. Augustin. quæst super Levit.

Interest in Christ, best of all.

581.

It is the fashion of many men, at Christ-mass, especially to boast of their rich attire, great attendance, good fire, large cheer: yet (seeing Christ is heir of all things in the world) they cannot, in their own right, they cannot so much as

Joh. Boys Ser.

1 Cor. 3. 22.

enjoy a *Christ-mass* log, or a *Christ-mass* pye, till they be first *ingrafted* in him: Here, upon the *Earth*, a man may have *Evidences* to shew that his *Land* is his own, his *house*, his *horse*, all is his own; and that he is a *very thief* that takes any of these from him. But all the Men in the world cannot give the *least claim*, title, or interest to *Heaven*, cannot *endow* him with these *temporal things* before the living God, but his son *Christ onely*, who is heir of all; And therefore that our *Land* may be our own, our *meat*; our *men*, our *money* our own, let us be *Christ*, that in him we may have the *good assurance* of them all; so that in the end of all, that may be pronounced to us, which the Apostle did to the *Corinthians*, *All are yours, ye Christ's, and Christ God's*.

582.

God, slow to anger, and of great patience.

Ludov. Fene-
stella de Ma-
gistr. Rom.T. Fuller Ser.
at St. Dunst.
East, Lond.
1647.

Ezek. 33. 11.

IT is observable, that the *Romane Magistrates*, when they gave sentence upon any one to be scourged; a bundle of *Rods* tyed hard with *many knots*, was laid before them; The reason was this, That whilst the *Beadle*, or *Flagellifer* was untying the *knots*, which he was to do by order, and not in any other hasty or sudden way, the Magistrate might see the *deportment* and *carriage* of the delinquent, whether he were sorry for his fault, and shewed any hope of amendment, that then he might recall his sentence, or mitigate the punishment, otherwise to be corrected so much the more severely: Thus God in the punishing of sinners, how patient is he? how loath to strike? how slow to anger, if there were but any hopes of recovery? how many knots doth he untye? how many rubs doth he make in his way to Justice? he doth not try us by *Marshall law*, but pleads the case with us, *Why will ye dye, O ye house of Israel?* and all this to see whether the poor sinner will throw himself down at his feet, whether he will come in and make his composition, and be saved.

583.

The fruits of Repentance, are to be as well outward as inward.

Jac. Marchan-
cii Hortus
Palæstræ.In lib. de com-
munibus notio-
nibus.

St. Aug.

There is a *work-house* in the inward Closet of our hearts, where we must *fructifie*, and lay the Foundation of those things which we do in the outward man, all our outward deeds should be but deeds of deeds; yet we must not content our selves onely with the inward, we must bring forth the outward also; He that hath an inside for God, and an outside for the devil, may with his pardon be cast into hell for ever. We must therefore shew some outward evidence of the efficacy of Grace: *Gregory Nyssen* sets it forth excellently; Come on you (saith he) which glory in your Baptism, How shall it appear that the mysticall grace hath altered you? In your countenance there appeareth no change, nor in your outward lineaments; how then shall your friends perceive you are not the same? I suppose no otherwise but by your outward manners and deportment; they must shew that you are not what you were, when you are tempted with the same sins, whereunto you before were subject, and yet forbear them. It is reported of one of the worthiest of the *Antients*, who before his conversion had kept company with a Strumpet, when after his conversion she came towards him, he fled; she calleth after him, *Quo fugis? Ego sum*. Whither flyest thou? It is I. His answer was, *At ego, non sum ego*. But I, am not I. This should be the true frame of every Repentant spirit, to shew by outward demonstration, the lively fruits of inward conversion.

584.

Government of the Tongue, commendable.

Gazens Com.
in Cassian.

IT is related of *Thomas Aquinas*, that being a young man, he was so careful over his words, and watchful over his tongue, that he was called by his fellow Scholars, *Bos mutus*, a dumb Ox; But *Albertus Magnus* perceiving by his disputations, the greatness of his wit, and thereupon judging to what his silence tended, gave this sentence of him, *Bos iste talem aliquando edet mugitum, ut sonum ejus totus Orbis exaudiat*. This Ox will at length make such a lowing, that all the world shall hear

hear the sound of it, which afterwards proved true in his writings: Thus where the Tongue is kept at a bay, and shut up within the compass of a careful government, the soul is kept from many troubles, and the mind freed from many distractions, which do usually attend upon intemperate talkings.

Mich. Jermin
Comm. on Prov.

Ministers to stand up for the Truth.

585.

Theodore in his Ecclesiastical story reporteth, that when Valens the Emperor, with his Arrian opinions had bepestered much of the world, and by that means the flock of Christ stood in great danger, Aphrates a Monk, a holy man of that time, contrary to his Order, and holy profession, came forth out of his Monastery, to help to keep up the Truth; And being asked by the Emperor, who was offended at him, what he did out of his Cell & I would (saith he) have kept it, and did keep it so long as Christ's sheep were in quiet; but now that Tempests do come on, and storms bring them in danger, every stone is to be turned, all means are to be sought for their safety; He goeth on, If I were daughter to any man whatsoever, and according to my Sex, as decency should require, were kept up in a Closter, or in some secret Chamber, or in some inner part of the house; yet if my fathers dwelling-house were on fire, should I not be very careless, if I should not come forth to help to quench the fire, or give directions for it? So if now I should not help to teach true faith by Christ, by coming out of my Monastery, I should do much amiss: Thus Ministers, if Ignorance or Idolatry, if Heretical doctrines, damnable and pernicious Errors, did not like the wild Boar of the Forrest, go about to root up the Vine of our Church, or the little Foxes of Schism and Separation pluck off her grapes, they might then cloyster up their Tongues, and lay aside their pens; but if all these and many more do fret and daily consume like a Canker, it is high time to look about them, to stand up for the Truth, to cry down the Diana of all such mad Ephesians, and in so doing, they shall discharge their Consciences, and disburthen their souls, and God himself will reward it.

Lib. 4. cap. 24.

Geo. Abbot
Cant. Lect. on
Jonah.

Sin overthrows all.

586.

Aulus Gellius, doth tell of a goodly horse which belonged to one Seius, and thereof had his name to be called Equus Seianus: This horse was never possessed by any, but both himself and his family did come to nought: So Seius, his first Master, sped, and then Dolabella, who bought the horse at a great rate, purchased his own destruction into the bargain; Then Cassius was his owner, and after him Antonius, and the end of both these was Ruine: So it is with Sin and Wickedness, they fret the goods of the owner, like Eagles feathers, they consume all, little or nothing prospers that they have a hand in; though sin therefore be as pleasant to the flesh, and to thy fancy, as the horse of Seianus was comely to the eye, yet better it is to leave it, then to hate it, he is the best man, and the blest man, that is furthest from it.

Noth. Attica
lib. 3.
Abbot. Cant.
as anted.

Busie-bodies condemned.

587.

Aldus Manutius, a publique spirited man, one that was bent to enlarge the bounds of learning, was so haunted with busie-body guests, (whose business at the best, for the most part, was negotii inopia, want of employment, so that if the least wind of seeming trouble did but wring them, their saying was, Eamus ad Aldum, Come let us go to Aldus) that he was fain at length to prevent them, by setting an unmannerly watchman at the door, one that could not blush, but being as impudent as they were impertinent, thus bespake them; Quisquis es rogat te Aldus, &c. Whosoever thou art, Aldus doth beseech thee, if thou have any business with him, briefly to dispatch it, and presently to be gone, &c. For neither thou, nor any other that come hither to him, could want work of your own at home, if you did but mind it: And it is very true, that the men and women of these times are very idle-headed,

B. King Lect.
on Ionah.

*Aliena curant
ex nihil que ad
illos attinent.
Terent.*

ded, meddling with other mens matters, neglecting *their own's Physicians* to other men, rather then themselves; meddlers in any Calling, rather then that which God hath enjoyned them: they will deal with the *Scepters of Princes*, and tell them *how to rule*, put on *Aarons Robes*, and teach them how to preach, just like the *Emperor's Steward*, *cujus erat pulmenta Cæsari præparare, non Evangelium exponere*, fit for a Market-man, and to prepare broth for the *emperors breakfast*, yet he would be perverting the *Scripture* to maintain the *Arrian heresie*.

588.

Great Promises in Adversities, without performance in
Prosperity, condemned.

*Colloquium in
Naufragio.*

ERasmus wittily lashing at *Romes follies*, describeth unto us this custom of *their Marriners* in a fear of Ship-wrack: An *English-man* (saith he) being there, promiseth no less then golden Mountains to the *Lady of Walsingham*, if he came safe to Land; Another voweth to go on Pilgrimage to *St. James of Compostella*, bare-foot and bare-headed in a shirt of Male next his skin, and begging all the way; A third promiseth unto *St. Christopher*, whose vast *Statua* (*Mons verius quam Statua*) a Mountain rather then a *Statua* is to be seen in the great Church of *Paris*, that he will give him a *VVax candle* as big as himself, whom one of his fellows presently checked, saying, *Though thou shouldst sell all that thou hast, thou couldst not perform thy word*: But he replied softly, (lest *St. Christopher* should hear him) *Hold thy peace fool, dost thou think that I ever meant to do it, If ever I recover shore, he gets not so much as a Tallow candle of me*: And thus many men deal with God in times of sickness, or of any trouble, promising Mountains, but performing Mole-hills; some to refrain one sin, some another, some every sin; and when his hand is once off, they commit sin with greater greediness than before, and then some worse thing justly happeneth unto them.

*And. Willet
Hexaplain
Levit.*

John 5.

589.

Resurrection of the body proved by a natural demonstration.

*T. Fuller Ser.
at St. Clem.
Lond. 1648.*

I Have stood in a *Smiths forge*, and seen him put a rusty, cold, dull piece of *Iron* into the fire, and after a while he hath taken the same piece, the very same, numerical, individual piece of *Iron* out of the fire, hot, bright, sparkling: And thus it is with our bodies, they are laid down in the grave, dead, heavy, earthly; but at the Resurrection this mortal shall put on immortality; at that general conflagration this dead, heavy, earthly body, shall arise, living, lightsome, glorious; which made *Job* so confident, *I know that my Redeemer liveth, and that with these eyes I shall see him*, &c. Chap. 19.25.

590.

Upon any great undertaking, God is first to be consulted withal.

*Tullius de
Arusp. Repub.
Dan. Reat.
Serm.*

THe *Israelites* usually asked counsel of God by the *Ephod*, the *Grecians* by their *Oracles*, the *Persians* by their *Magi*, the *Egyptians* by their *Hierophants*, the *Indians* by their *Gymnosophists*; the ancient *Gauls* and *Brittains* by their *Druides*, the *Romans* by their *Augures*, or *Sooth-sayers*; It was not lawful to propose any matter of moment in the *Senate*, priusquam de Cælo observatum erat, before their *Wizards* had made observations from the *Heaven*, or *Skie*. That which they did impiously and superstitiously, we may, nay we ought to do in another sense, piously, religiously, conscionably, i.e. not to embarque our selves into any action of great importance and consequence, priusquam de Cælo observatum est, before we have observed from *Heaven*, not the flight of birds, not the houses of Planets, or their aspects or conjunctions, but the countenance of God, whether it shineth upon our enterprises or not, whether he approve of our projects and designs or not.

Memory ought to be the Treasury of all goodnes.

591.

Alexander the great, when he had overthrown Darius, King of Persia, he took amongst the spoiles, a most rich Cabinet, full of the choicest Jewels that the World had then seen, and there was a dispute before him to what use he would put the Cabinet, and every one having spent his judgement according as their fancies lead them, the King himself concluded, That he would keep that Cabinet, to be a Treasury to lay the books of Homer in, which were his joy; But surely the richest Cabinet that is, is in the soul of man, and that's the memory, the Ark of Heavenly knowledge, where like Mary we should lay up all that we know and hear of God; It is a rich Cabinet indeed, and therefore the fitter for the richest Jewel, the word of God to be treasured up in.

Sabel. hist. lib.
7. cap. 5.

Fun. Sermon.

The retaining of one sin, spoiles a great deal of good in the soul.

592.

As the Philosopher saith, A cup, or some such thing that hath a hole in it, is no cup, it will hold nothing, and therefore cannot perform the use of a cup, though it have but one hole in it; So if the heart have but one hole in it, if it retain the Devil but in one thing; if it make choice but of any one sin to lye and wallow, and tumble in, it doth evacuate all the other good, by the entertainment of that one evil, the whole box of ointment will be spoiled by the dropping of that one flie into it: By the Laws of our Kingdom, a man can never have true possession, till he have voided all; and in the State of Grace, no man can have a full interest in Christ, till all sin, i. e. all reigning, domineering sin, be rooted out.

Funeral Sermon.

Weak beginnings of Grace, not to be despised.

593.

Though a man have a Palsey-shaking hand, yet it is a hand; A sick weak man, that lies crying, oh, oh, that can scarce turn himself on his bed, is a man, a living man; a poor child that is newly born, and hath nothing that discovereth Reason almost, but the shape of a man, that poor child is a reasonable Creature: So that faith, that beginneth with weak apprehensions, and faint leanings on Christ, is notwithstanding a true faith, and therefore to be cherished: Deep godly sorrow, and other parts of Repentance do begin many times to run in a slender channel, yet they must not be straightned; amendment of life begins sometimes at a low foundation, at small sins, yet there may be encrease of such small graces, and a man may be blessed for all the weaknesse of them; It behoves every man therefore to take comfort in a little, and be thankfull for it, and that is the onely way to get more.

Gasp. Strezo
Analys. in Rom

How to receive benefit from the Word and Sacraments.

594.

A Child may handle the Mothers breasts, may play with them, may kiss them, but all this while the child is never the fuller; Therefore the child when it would be satisfied, layes its mouth to the breast, gets the nipple fast, and then sucks and draws with its strength and might, and so fetches forth the milk out of the Mothers breast. Thus the Word and Sacraments are the breasts of Consolation, and they be full of very sweet milk indeed, but there can be no satisfaction till there be sucking; Men may come to the Sacrament and gaze upoirt the Elements, and eat and drink them, and yet not receive the sweet of the Ordinance; but if they would have the milk out of his breast, they must fall to sucking and drawing, with all their power and strength: Now it is faith actuated that sucks vertue out of the Sacrament, that sucks from Christ in the Sacrament, mortifying vertue to kill lusts, healing vertue to cure the pollutions of the heart, and quickning vertue to enable to duties, and actions of spiritual life.

Dan. Dyke
Worthy Communicant.

Faith

595.

Faith in the time of trial, needful.

Geo. Abbot
Cant. Lect. on
Jonah.
Solimus cap. 15.

AS a Ship without his ballast is toss'd and rock'd at Sea, and cannot endure the waves, so is that soul right unstable, and every hour apt to perish, which hath not faith in Temptation: It is written of the Cranes, that when they do intend in stormy and troublesome weather, to flie over the Sea, fearing lest that by the blasts of the wind, their bodies which be but light, should be beaten into the Sea, or be kept from the place whither they intend, they swallow some sand, and little stones into their bellies, whereby they are so moderately piezed, that they are able to resist the raging of the wind. So it must be with every Christian, whilst they do cross this troublesome world of sin and great temptation; It is faith that must be their ballast, it is faith that must keep them upright, or recover them when they are a going.

596.

Good Laws, and good men, are the Pillars of State.

B. Lake Serm.
on Palm. 51.

Salus civitatis
in legibus est.
Aristot.

THe Pillars of State are good Laws, and good Men; good Laws are the Pillars that bear up men, and men being so born up by good Laws, do bear up the whole State of a Land; Licinius therefore the Emperor spake barbarously, when (as Eusebius reports) he said, That *Juris cognitio*, was *Virus & pestis Reipublicæ*; And the Jews, who (as Ambrose observes) said, That *Leges* were *Crimina*, spake but as Jews, that is, as a *Rebellious people*; And the Anabaptists, that hold Laws to be contrary to *Christian liberty*, do but by their doctrine give us to understand the qualities of their lives, which is *Epicurial licentiousness*; but Christians must give Laws their right, and repute them as they are, *The Pillars of the State*.

597.

Man's corrupt Judgement upon the bare appearance of things, condemned.

B. Lake Serm.
on Hag. ch. 2.

GOD is the Lord of Hosts, he is the great Commander of Heaven and Earth, he it is that directs the conflicts, neither are any put to try mastery, no field pitched, no battel fought, but by his special Order and Commission, and all for the accomplishment of his glory: But it befalleth us, as it doth with them, which stand in the same level, wherein two huge Armies are ready to engage, they conceive them to be a *disordered multitude*; whom notwithstanding, if they behold from a high hill, they will discern that they are *artificially ranged*, they will see how every one serveth under his own colours; even so men which behold the state of the world, with the eyes of flesh and blood, dim by reason of the weakness of their Judgements, and wickedness of their affections, thinks all thing are out of order, that there is nothing but confusion, and disorder, to see men reeling in judgement one against the other, servants riding on horses, Princes going on foot; *bonis malis, malis bene*, That the worse men are, the better they fare; and they fare the worse, the better they are; But if they did but once ascend into the Sanctuary of God, and judge of occurrents by Heavenly Principles, then they would confess, that no Army on Earth can be better marshalled, then the great Army of all the Creatures of Heaven and Earth, yea and of Hell too; and that notwithstanding all appearances to the contrary, all is well, and will end well, that God, who is the God of Order, will bring light out of darkness, and Order out of the greatest confusion, could they but have patience, and let him alone with his own work.

598.

Beginnings of Goodness to be encouraged, and why?

Cicero de Oratore.
Dimidium facti
qui bene, &c.
Ex parvis principii, &c.

Cicero maketh mention of Marcus Crassus, who walking one day by the Sea-shore, saw a Boy, who had found a Boat there, but having no helps to further him to sail, first he got Oars, then a Mast, Sails and Ropes, and then he set to Sea. Thus from a little beginning, if a man be industrious, he may attain unto great things,

things, to the enlargement of a great temporal estate, to a great measure of spiritual Grace, to a great height of knowledge, especially in a knowing age, wherein the gleanings of Ephraim are better then the Vintage of Abiezar, having such helps as Antiquity never knew of, and sitting under the droppings of such spiritual means as no age can parallel.

Judg. 8. 1.

Unworthy Communicants reproved.

599.

THe *Habassines*, a Christian people in *Prefter John's* Country, after the receiving of the Sacrament, think it not lawfull for them to spit that day, till the setting of the Sun: It is no better then Superstition in them, but yet their Superstition will rise up against the monstrous profaneness of many amongst us. They hold it unlawfull to spit that day, And shall some out of drunkenness spue that day, drown him in the Tavern, whom they received in the Temple? They will not spit that day; And shall some endure the Devils drivell to fall from their mouths that day, in ungodly oaths, and unfavory rotten Communion? They will not spit that day, And shall some in that day spit in Gods face, as common prophane swearers do, &c?

Brerewood's Enquiries. c. 23.

Jer. Dyke Wor- thy Communion.

Self-conceitedness condemned as dangerous.

600.

IT is a natural disease of all the Sons of Adam, that if they have but motes of goodness, they think they are Mountains, and presume that their actions go hand in hand with their speculations: Little children, when they begin first to find their feet, think they can go as well, and as far, as those that are of riper age, and this conceit makes them catch many a fall. The case is ours; most of us are but Babes in Christ, and our Judgement erreth in nothing more, then in taking an estimate of our own ability, wherein we come so short of performing what we promise to our selves, that we may very well blush, and make this conclusion, *Man, even the best of men, is altogether vanity.*

B. Lake Sermon on Mat. ch. 6.

Plal. 39.

The Romanists error in the point of the Antiquity of Ceremonies

601.

A Nobleman, who had heard of the exiream age of one dwelling not far off, made a journey to visit him, and finding an aged person sitting in the chimney corner, addressed himself unto him, with admiration of his age, till his mistake was rectified: For, *Oh Sir* (said the young old man) *I am not he whom you seek for, but his son; My Father is further off in the field.* The same error is daily committed by the *Romane Church*, adoring the reverend brow and gray hairs of some ancient Ceremonies, perchance but of some seven or eight hundred years standing in the Church, and mistake these for their Fathers, of far greater age in the Primitive times.

T. Fuller Holy State.

The Terrors of a guilty Conscience.

602.

THe blind man in the Gospel, newly recovering his sight, imagined trees to be men; and the *Burgundians*, as *Comines* reports, expecting a battel, supposed long Thistles to be Lances. Thus the wicked man fears where no fear is, *sonus excitat omnis Suspensum*, the guilty conscience conceits every thistle to be a Tree, every Tree a Man, every Man a Devil, afraid of every man that it sees, nay, many times of those that it sees not. Not much unlike to one that was very deep in debt, and had many Creditors, who as he walked London streets in the evening, a Tenterhook caught his Cloak; At whose suit, said he, conceiving some Sergeant had arrested him; Thus the ill conscientious man counts every Creature he meets with, a Bayliffe sent from God to punish him.

Mark 8. Lib. 1. cap. 11. John Boys Possiblr.

— Sonus excitat vinnis Suspensum, Virgil.

Atheism

603.

Atheism advanced by the distractions of the Church.

Instit. lib. 3.
cap. 4.

Ioh. Boys Ser.

Lactantius reports of *Arcefilas*, that having throughly considered the contradictions, and oppositions of *Philosophers* one against another, in fine, contemned them all: *Et novam Philosophandi philosophiam constituit*, and set up a new way of *Philosophy*. Thus *worldlings* and *Atheistically spirited men*, expending their differences of *Christians* in matters of Religion, have resolved to be of *no Religion*; and understanding the *violent contentions* about *forms of prayer*, and *interpretation of Scripture*, use no *Prayer*, nor *Bible*, but make *Lucian* their *Old Testament*, and *Machiavel* their *New*.

How to benefit by the Sacrament.

604.

Luke 6. 1.
Ier. Dyke ut
anted.

The Disciples of *Christ*, as they passed through the *Corn-fields*, plucked the ears of the *Corn*, and did eat, rubbing them in their hands. They did not pluck off the ears, and eat them whole, that would have been dangerous, but they first rubbed the ears with their hands, to fetch out the *Corn*, and then did eat. Thus, at the *Sacrament*, we must not devour those holy things all at once, hand over head, that will be dangerous, but we must set faith on work to rub the ears, and fetch out the *Corn* that is in them for food, and then there will be comfortable refreshing for the soul.

605.

To submit to Gods will in all things.

Tho. de Tru-
gillo Thef.
Concionat.

It is for profit that *Men* rise up early, and go to bed late, and eat the bread of carefulness. The *Husbandman* takes much pains, plows his ground, endures many sharp storms, and piercing winters; *Currit Mercator ad Indos*, The *Merchant* runs divers hazards abroad, difficulties at home, and all for profit: So should we be willing patiently and quietly, to submit our selves to *God's* dealing with us in all conditions, humbly to apply our selves to his wise and fatherly administrations, and take heed of murmuring; for he intendeth nothing but our good, even the salvation of our souls, which is the chiefest good of all.

606.

Maruli Hist.
lib. 2. cap. 9.

The powerful effect of the Word of God preached.

Philetus, a Disciple of *Hermogenes* that Conjuror, coming to dispute, and maintain an Argument with *St. James* the elder, relied much upon his *Sophistry*, but the *Apostle* preached *Christ* unto him with that powerfulness, that *Philetus* returning back to his Master, told him, *Magus abieram, Christianus redeo*, I went forth a Conjuror, but am returned a Christian. O the power of divine Truth! If *Peter* do but preach, the *Jews* will cry out, *Men and Brethren, what shall we do to be saved?* Where the word goes along with the operation of the blessed spirit, crooked things will be made straight, Mountains will be levelled with the Valleys, sinners will become Saints, and there will be a daily addition to the Church, of such as shall be saved.

607.

Plutarch. de
Amore frat.
Dan. Fearly
Clavis mystica.

Great engagements to love one another.

Euclide shewed in himself the true symptoms of brotherly affection, who when his Brother in his rage made a rash vow, saying, Let me not live, if I be not reconciled on my Brother; Euclide turns the speech contrary way, Nay, let me not live, if I be not reconciled to my Brother, Let me not live, if we be not as good friends as ever we were before. Shall an *Heathen* thus outstrip us *Christians*? Nature be stronger then Grace? the bonds of *Flesh* tye faster, and surer then the bonds of *Grace*? We call on *God* our Father, we acknowledge or should do, one Church our Mother, we suck the same breasts of the *Old and New Testament*, we are bred up in the same School,

School of the Cross, fed at the same Table of the Lord, incorporated into the same Communion of Saints, If these and the like considerations cannot knit our hearts in love one to another, the very Heathens will rise up in Judgement against us, and condemn us.

The winning of a Soul unto God, very acceptable with God.

608.

Memorable is the story of Pyrrhias, a Merchant of Ithaca, who on a time seeing an aged man captive in a Pyrats Ship, took compassion on him, and redeemed him, and with him bought likewise his Commodity, which the Pyrat had taken from him, being certain barrells of pitch: The old man perceiving, that not for any service that he could do him, nor for the gain of his commodity, but merely out of charity, Pyrrhias had done this, presently discovered unto him, a great mass of Treasure hid in the pitch, whereby he grew exceeding wealthy, having, not without divine providence obtained an answerable blessing for so good an act of Piety. Now if God so bountifully requite the Redemption of a poor old man, de servitute corporea, from a corporal servitude, how much rather should every man contend to the utmost of his power, Ministers in the Pulpit, Magistrates on their benches, Masters in their families, every one by a good example to win a soul unto God, to redeem his Brother from the thralldom of the Devil, which is to save a soul from death. And for which they shall be honoured with the name of Saviours, and their rewards shall be that they shall shine like stars, for ever and ever.

Plutarch. quest. Gra. 34.

Andr. Willer Hexapla on Lev.

Jam. 5. 20. Obad. 17. Dan. 12. 3.

The great difficulty of forgiving one another.

609.

It is worthy observation, and such as are conversant amongst little children, know it to be true, That when they are taught to say the Lords Prayer, they are usually out at that Petition, Forgive us our trespasses, as we forgive them that trespass against us, The reason is, because of the harshness of the sound, the reiteration of one and the same words, the multiplicity of the Consonants, and the like. It were to be wished, that that which they are so often out at, we could be more frequently in at, that what is not easie for their shallow heads to conceive, may not be too hard for our more experimental hearts to practise; But it is hard indeed, why else did Christ make a Comment on that Petition, passing by the other five, when he taught his Disciples to pray? And hence it is that injuries are registred in sheets of Marble to all Posterity, whilst benefits are written in the sand, ready to be dashed out by the foot of the next that passeth by.

T. Fuller Ser. at St. Clem. Lond. 1648.

Mar. 6. 14.

Death is the true Christians advantage.

610.

As that Ass, called Cumanus Ass, jetting up and down in a Lions skin, did for a time much terrifie his Master, but afterwards being descryed, did benefit him very much: Thus Death, by the death of Christ, stands like a silly Ass, having his Lions skin pulled over his ears, and is so far from terrifying any, that it benefits all true Christians, because by it they rest from their labours, and if they be oppressed with cares, and troubles of the world, perplexed, distracted in the midst of a crooked and froward generation, let but death come, they have their Quietus est, and are discharged.

Lucian in Piscatore.

Tho. Playfers Sermon.

The great danger of not listning to the Word preached.

611.

The Romane Senators conspired against Julius Caesar to kill him; That very next morning Artemidorus, Caesars friend, delivered him a paper (desiring him to peruse it) wherein the whole plot was discovered; But Caesar complemented away his life, being so taken up to return the salutations of such people as met him in the way, that he pocketed the paper among other Petitions, as unconcerned therein, and so going to the Senate house, was there slain. Thus the World, the

Volaterran. lib. 19.

T. Fuller Observat.

Propter malos
auditors sermo
subtrahitur.
Greg. in Ezek.

Flesh, and *Devil* have a design for the destruction of *Men*; *Ministers*, such as *watch* for their good, bring a *Letter of advice*, *God's word*, wherein all the *conspiracie* is revealed; but who doth *believe* their report? Most men are so *busie*, and *taken up with worldly delights*, that they are not at *leisure* to listen to them, or read the *letter*, but thus alas, run *headlong to their own destruction*.

612.

Universal Repentance.

Dr. Web Serm.
at Court, 1619.

WE commend *Prisoners* for their *wisdom*, who knowing they are guilty more wayes then one, desire that all the *Indictments* may be brought in against them before the *Verdict* pass upon them, that so they might be thoroughly discharged! So he that *arraigneth* himself before the *Bar of God's Justice*, should not leave any thing *unrepented of*, whereof he knoweth himself guilty, nor conceal any part of his *misery* that needeth the help of *God's mercy*.

613.

Prudence and worldly Policy, uncertain.

B. Smith Serm.
on Jer. 9.

THe *Chirurgion* that dealeth with an *outward wound*, seeth what he doth, and can tell whether he can *heal* it or no, and in what time; but he that is to make an *incision* within the body, be it for the *Stone*, or the like *disease*, he doth but as it were, *grope in the dark*, and may as well take hold of that he should not, as of that which he would; And the *Artizan* that worketh in his shop, and hath his tools about him, can promise to make up his dayes work to his *best advantage*; But the *Merchant Adventurer* that is to cut the *Seas*, and hath need of one wind to bring him out of the *Haven*, another to bring him out to the *Lands end*, another perhaps to bring him to the *place of Traffick*, where he would be, he can *promise* nothing, neither touching his *return*, neither touching the making of his *Commodity*, but as the *wind* and the *weather*, and the *men of War* by the way, and as the *honesty* and *skill* of them whom he tradeth with, shall give him leave. Just so it fareth in matters of *prudence* and *worldly Policy*, they are *conjectural*, they are not *demonstrative*, and therefore there is no *Science* of them; they have need of *concurrency* of many causes that are *casual*, of many mens *minds* that are *mutable*, therefore *uncertain*, not to be built upon.

614.

Matter enough within us, to condemn us.

Seneca de Ira
Geo. Abbot
Cant. Lect. on
Jonah.

Piso, one of the *Roman Generalls*, to shew the *bloody humour* that was in him, commanded that a *Souldier* should be put to death, for returning without his *fellow*, with whom he went from the *Camp*, saying, *that he had killed him*. The *Captain*, who had the charge to *execute* this *poor Souldier*, when he saw his *fellow* coming, which had been *missed before*, did spare the *first mans life*; upon this, *Piso* finds matter to take away the *lives* of all three: Hear his worthy reason for it; *You are a man condemned*, saith he unto the first, *my sentence was passed on you, and therefore you shall dye*; then turning him to the second, *you were the cause, quoth he, wherefore your fellow was condemned to death, and therefore you must dye*; and to the third, *You, Centurion, because you have not learned to obey the voice of your General, shall dye also for company*; *Excogita vera: quomodo tria crimina faceret, &c.* He devised how he might make *three faults*, because he found *not one*. But the *just Judge* of all the *world* needs not do so with us, no beating of his brains to *invent* an accusation against us, he needs not *draw* three faults into one, or find one where there is none, there's *matter enough within us*, to condemn us; our *thoughts*, our *words*, our *deeds*, do yield him *cause enough* to pronounce the *sentence of death* upon us.

615.

The giving up of our selves, an acceptable Sacrifice to God.

Seneca de beneficiis, lib. 1.

IT is reported of *Aeschines*, when he saw his fellow *Scholars* give *great gifts* to his Master *Socrates*, he being *poor*, and having nothing else to bestow, did give himself

himself to *Socrates*, as confessing to be *his in heart*, and *good will*, and *wholly at his devotion*. And the *Philosopher* took this most kindly, esteeming it above all other presents, and returned him *love* accordingly; Even so the *gracious disposition* of our *heavenly Father* taketh in far better part, then any man can take it, the *laying down* of our *souls*, the *submitting* of our *selves* unto his *direction*, the *melting* of our *wills* down into his *Will*; The *Widows two mites* were welcome into his *Treasury*, because her *heart* was full, though her *purse* were empty; He *accounteth* that the *best sacrifice* which is of the *heart*. *External things* do well, but *Internal things* do far better.

Dr. Donne
Serm. at St.
Pauls, Lond.
1629.

Nun vix sed
vixit---

Heaven worth contending for.

616.

IF a man were assured, that there were made for him a great purchase in *Spain*, *Turkey*, or some other parts more remote, would he not adventure the dangers of the *Seas*, and of his *Enemies* also, if need were, that he might come to the enjoyment of his own? Well, behold *Jesus Christ* hath made a purchase for us in *Heaven*, and there is nothing required on our parts, but that we *will come* and enjoy it; Why then should we *refuse* any pains? or *fear* any thing in the way? nay, we must *strive* to get in; It may be that we shall be *pinched* in the entrance, for the *gate is strait and low*, not like the *Gates* of *Princes*, *lofty*, *roof'd*, and *arched*, so that we must be fain to *leave* our *wealth* behind us, and the *pleasures* of this life behind us; yet enter we must, though we leave our *skins*, nay our very *lives* behind us; for the *purchase* that is made, is worth *ten thousand Worlds*; not all the *silks* of *Persia*, nor all the *spices* of *Egypt*; not all the *gold* of *Ophir*, nor all the *Treasures* of both *Indies* are to be compared to it: Who therefore would not *contend* for such a bargain though he *sold* all to have it?

Will Perkins
Exposit. on
Creed.

Luk. 13. 24.

Non est ad astra
mollis e terra
via. Sen. Herc.
furens.

Adoption of God's children, known by their Sanctification.

617.

Fire is known to be no painted, or imaginary fire by two notes, by *heat*, and by the *flame*; Now if the case so fall out, that the *fire* want a *flame*, it is still known by the *heat*; In like manner there be two witnesses of our *adoption*, or *sanctification*; *Gods spirit* and our *spirit*; Now if it so fall out, that a *man* feel not the *Principal*, which is the *spirit of adoption*, he must then have recourse to the *second Witness*, and search out in himself the *signs* and *tokens* of the *sanctification* of his own *spirit*, by which he may certainly *assure* himself of his *adoption*, as *fire* may be known to be *fire*, by the *heat*, though it want a *flame*.

Will Perkins
ut antea.

The danger of Worldly mindedness.

618.

IT is seen by experience, that a man swimming in a *River*, as long as he is able to *hold up his head*, and keep it above water, he is in no danger, but safely swimeth and cometh to the shore with good contentment; but if once his head, for want of strength begin to *dive*, then shaketh he the hearts of all that do behold him, and himself may know, that he is not far from death: So is it in this wretched world, and swimmers of all sorts, if the *Lord* give us strength to keep up our *heads*, i.e. to love *God* and *Religion* above the world, and before it, and all the pleasures of it, there is then no danger, but after a time of swimming in it up and down, we shall arrive in a firm place with happiness and safety; but if once we *dive*, and the head go under water, if once the world get the victory, and our hearts are set upon it, and go under it, in a sinful love and liking of it, O then take heed of *drowning*.

B. Babington
Fun. Serm.

Gods delight in a relapsed Sinners repentance.

619.

AS a *Husbandman* delights much in that *ground*, that after long *barrenness* becomes fruitful; As a *Captain* loves that *Souldier*, that once fled away cowardly,

E. Calamy, A
Serm. at West.

ly, and afterwards returns valiantly. Even so God is wonderfully enamoured with a sinner, that having once made shipwreck of a good Conscience, yet at last returns, and swims to Heaven upon the plank of Faith and Repentance.

Unworthy Communicants, condemned.

620.

T. Fuller Ob-
servations.O curus in ter-
ris anima &
caelestium ina-
nes. Per. 2.

Children when they first put on new shoes, are very curious to keep them clean, scarce will they let their foot on the ground, for fear to dirty the soles of their shoes, yea rather they will wipe them clean with their Coats; and yet perchance the next day, they will trample with the same shoes up to the ancles. Alas, childrens play is our earnest; On that day we receive the Sacrament, we are often over-precise, scrupling to say or do those things which lawfully we may: But we who are more then curious that day, are not so much as careful the next day; and too often (what shall I say) go on in sin up to the ancles, yea our sins go over our heads, Psal. 28. 5.

621.

Pars sanitatis
velle sanari.

Prov. 29. 4.

August. in 1.

Joh. 6.

Tho. Gataker
Joy of the Just.

A sense of the want of Grace, a true sign of Grace.

It is the first step unto Grace, for a man to see no Grace, and it is the first degree of Grace, for a man to desire Grace; as no man can sincerely seek God in vain, so no man can sincerely desire grace in vain: A man may love gold, yet not have it, but no man loveth God but is sure to have him; Wealth a man may desire, yet be never the nearer for it, but grace no man ever sincerely desired, and missed it; and why? It is God that hath wrought this desire in the heart, and he will never frustrate the desire that himself there hath wrought: Let no man say, I have no Faith, no Repentance, no Love, no fear of God, no sanctifying, no saving grace in me; Doth he see a want of these things in himself? yes, that is it which so grieves him, that he cannot love God, stand in awe of him, trust in his mercy, repent of sin as he should; yea, but doth he seriously and unfeignedly desire to do thus? yes, he desires it above all things in the world, and would be willing (as it were) to buy, even with a whole world the least measure, or dram, or drop onely of such grace; Who is it, let me ask him, who is it that hath wrought this desire in him? Not the Devil, he would rather quench it all he could in him; Not his own corruption, that is naturally averse thereunto; It must needs then be the work of the Spirit of God, and of him who affirmeth all them to be in a blessed plight, that thus desire after grace.

Bernard. in
Cant. 3. 1.

Phil. 2. 13.

Experimental knowledge, the onely knowledge.

622.

Joh. Preston
Treatise.Scientia quis
usus potest, nisi
ea agamus?
Max. Tyrius,
dijert. 5.

Gal. 5. 24.

Aristotle saith, a man is not a Physician that knows things in the general, in the gross, but he that knows them in particular: This is not to be a Physician, to know that such dry meats are good for a moist stomach, unless he also know dry meats, and the symptoms of a moist stomach. So it is in the knowledge of the world, and in the knowledge of God: To know what Repentance is, is not enough, except we know the parts and the signs of it in our selves; To know, that none are translated from death to life, except they love the brethren, is not enough, except we know the brethren and love them; To know that he that is in Christ, hath crucified the flesh with the affections and lusts thereof, is not enough, except we know that we our selves have crucified it.

The danger of loose Travel into forraign parts.

623.

T. Fuller Holy
State.

As it is said of one, who with more industry then judgement, frequented a Colledge Library, and commonly made use of the worst notes he met with in any Authors, That he weeded the Library; So it may be said of some loose Travellers, that are got abroad too early, before they be well principled, That they weed forraign Countries, bringing home Dutch drunkenness, Spanish pride, French wantonness,

conness, and *Italian* Atheism: as for the good hearbs, *Dutch* industry, *Spanish* loyalty, *French* courtelie, and *Italian* frugality, these they leave behind them.

St. Augustine's Judgement of the time of Christ's birth.

634.

Christ was born when the dayes were at the shortest, *ut diminuto noctis curriculo defectionem sentiant opera tenebrarum*, that the Chariot wheels of the night being taken off, the works of *darkness* may drive heavily: He must *increase*, said the Baptist, but I must *decrease*, John was therefore born at *Midsummer*, when the days grow shorter and shorter; but Christ about the Calends of *January*, when the days wax longer and longer, giving at once, both *life* to man, and *length* to dayes.

Serm. 22. de tempore.

Dr. Joh. Boys
Positiv.

Ambros. contra
Marcion.

Good endeavours assisted by God.

625.

If much perplexed *Mary*, how she should roll away the *Tomb-stone*, and so purchase the sight of her beloved *Master*; but he that hath given his *Angels* charge over his children, that they hurt not their foot against a stone, sent a messenger from *Heaven*, to roll back that huge stone for her. Even as a loving *Father*, when he carryeth his little child to the *Town*, will let him alone to walk in the plain and fair way; but when he cometh to slippery paths, he takes him by the hand, and in dirty passages bears him in his arms, and when he comes to a stile, he gently lifts him over: So God our heavenly *Father* useth his dear children, if they endeavour to go as far as they may in the wayes of his commandements, so fast as they can in the way to the celestial *Jerusalem*, he will assist them in danger, and help them over styles of discouragements, take away all rubs of offence; remove all blocks and hindrances in their passage; and the very great stone parting Christ and them, even whilst they least think of it, shall be rolled away.

Mark 16.
Dr. Joh. Boys
Serm.

Psal. 91. 11.
Mat. 28. 2.

In magnis volu-
isse sat est.

To rejoyce with trembling.

626.

A Quail, the very same bird that was the *Israelites* meat in the *Wildernes*, as he flies over the *Sea*, feeling himself begin to be weary, lights by the way into the *Sea*: Then lying at one side, he layes down one wing upon the water, and holds up the other wing towards *Heaven*; lest he should presume to take too long a flight, wets one wing; lest he should despair to take a new flight, he keeps the other wing dry. Thus must every good *Christian* do, when he holds up the wing of love towards *Heaven* to rejoyce for Christ, he must lay down the wing of fear upon the water, to weep for his sins, that so his two wings may be answerable to God's two wings; that as God hath two wings, the one of *Mercy*, the other of *Judgement*, so he may have two wings, the one of joy for Christ, the other of sorrow for himself, and so to rejoyce with trembling.

Pier. Moulin
De la mort
de Dieu.

Tristitia latet.

Magistrates to be alwayes ready to do Justice.

627.

A Very poor *Widow* was earnest with *Philip* of *Macedon*, to do her Justice; but he defer'd her, and told her, that he had no leisure to hear her; she forgetting all dutiful respect, asked immediately, *Why* he had leisure then to be a King? Thus surely, if *Petitioners* for Justice be put back, whose souls speak within them for it, with the answer, of not being at leisure, they will go neer to ask, *Why* they had leisure to be Kings, and Judges, and Magistrates, unless they did mean to execute judgement, and do justice, which they are bound to do at all times.

Plutarch.
Aprophigm. de
in vita Deme-
trii.

Lex Talionis.

628.

By the advice of the Lord *Hastings*, and a Warrant signed by *Rich. 3.* there-
upon, the two Lords, *Rivers* and *Gray* with others, were without trial of
Law, or offence given, executed at *Pontefract* in the North, and (which is very

S.W. Raleigh
Pref. to hist.
World.

*Autorem ferunt
sola rectoria
suum. Aulon.
Ep. 71.*

remarkable) the very self-same day, and (as neer as could be guessed) the self-same hour, was *Hastings* head in the same lawless manner, struck off in the Tower of London: Here is *Lex Talionis*, the just Law of Retaliation, God in his eternall providence, and divine justice *subverts* the wisdom oft-times of evill plots, and irreligious imaginations, and turns them upon the very heads of the Actors themselves, according to that passage, *In foveam, quam foderunt, &c. Psalm 7.15.*

The power of God's word.

629.

In Vita.

*August. Confes.
lib. 8. cap. 12.*

Iunius was reclaim'd from Atheism, by casting his eye upon the *New Testament* lying open in his study, and reading the first of *St. Johns Gospel*, *In the beginning was the Word, &c.* being amazed with the strange Majesty of the style, and profoundness of the mysteries therein contained: What should I speak of *St. Augustine*? who was strangely converted by hearing a voice, saying, *Tolle, lege, Tolle, lege,* and fastning his eyes upon the first passage of Scripture he light on, which was this, *Let us walk honestly as in the day, not in gluttony and drunkenness, &c. Rom. 13.13, 14.* No sooner was the verse read, then the work of Conversion finished, and a pious Resolution for amendment of life settled in him; *Alipius* certified hereof, desires to peruse the place, and falleth upon the verse immediately following, *Him that is weak in the faith receive you:* which he applying to himself, besought *St. Augustine* to strengthen him in the Truth, as *Christ* commanded *Peter*, *Tu conversus confirma fratres;* which task he so well performed, that with a little travell in a short space, two twins were brought forth to the Church at one time. Thus the Word of God, whether heard or read, *Non ut sonus, non ut litera,* not as it is ink and paper, not as it is a sound or collision of the Air, but as it is an Instrument of God, and the power of God unto salvation, *Rom. 1.16.* maketh the man of God perfect, *2 Tit. 3.17.* It frameth, and mouldeth the heart, it printeth it like a stamp, melteth it like wax, bruisseth it like a hammer, pricketh it like a nail, and cutteth it asunder like a sword.

630.

A good mans life preserved for the good of others.

*Joh. Donne
Serm. at St.
Pauls, 1626.*

Luk. 22.32.

Rivers of themselves would run the straightest and directest way to the Sea, as being greedy to pay tribute unto their great Master the Ocean; but God, in his wise disposal of all things, hath set here a Mountain, & there a hill in the way, that so by turning and winding, now this way, now that way, and going further about, they might enrich the earth as they pass along with fertility and abundance. Thus a good man, and a good Christian man, having but once tasted of Gods love, O how he desires to be dissolved, and to be with Christ, he prays (but still with reference to Gods will) that his hope may be turned into fruition, his faith into vision, and his love into perfect comprehension; but God in his providence hath resolved upon the negative, that his dayes shall be prolonged to do good unto others, that he may be serviceable in his place, to him and his Country.

631.

The great difference of both good and bad, in life and death.

*Tho. Westfield
Serm. at St.
Bartholm.
1619.*

*Cuncta bonis
profundis, quos
et mors ipsa deos
Efficit, &c.
Jac. Billi An-
bol.*

THe Hawk flies high, and is as highly prized, being set upon a perch, ver-vel'd with the glingling bells of encouragement, and carryed on his Master's fist, but being once dead, and picked over the perch, is cast upon the dunghill as good for nothing; The Hen scrapes in the dust, not any thing rewarded when she is alive, but being dead, is brought as a choice dish to her Master's Table. Thus wicked men, are commonly set in high places, and prosper in this life; and good men, lye groveling with their mouths in the dust, as the very underlings of the world; but being once dead, the one is cast into the dungeon of Hell, the other advanced to the Kingdom of Heaven; the one is into *Abrahams bosom*, whilst the other is tormented with the Devil and his Angels.

Opportunities of sin to be avoided.

632.

ST. Augustine in his Confessions, maketh mention of his friend *Alipius*, that having resolved with himself never to look upon the *Fencers prizes*, was, upon a time, through the importunity of his friends, drawn along to the *Theater*, where these bloody sports were performed, protesting that he would keep his eyes shut all the while, and not so much as once open them; yet it so fell out, that upon a sudden great shout of the people, he looked about to see what the matter was; whereupon he became another man, and altered his former course, so that his hatred to the sport, was turned into love, and liking of it: It is opportunity, (we say) that makes Thieves; Look, what a clean fountain is to the thirsty, what a shade to the scorched Traveller, such is occasion to a man that is accustomed to do evil, he that walketh in the Sun is sure to be tan'd; he that toucheth Pitch, shall be defiled: Physicians may converse with sick men, and cure them, but if their diseases be dangerous, contagious, they will not easily adventure on them, lest that in curing others, they should kill themselves; Vices are of the same nature, and vicious persons and places, are alike dangerous, and therefore to be shunned.

Chr. Fonseca
Ser. 2. 1624.

Delinquendi
materia debet
prosecindi. Cy-
prius ep. 3.

How the good and the bad look upon death in a different manner.

633.

A Child at School, when he seeth one riding Post through the streets, as if he would run over him, or tread upon him, cryeth out: But when he perceives that it is his Father's man sent to bring him home from School, all the fear is past, then he laugheth and rejoiceth. So whilst men are in the state of nature, they look upon Death as an Enemy, as a spoyler, as one that would bereave them of all their worldly delights; but being once the sons and daughters of God by adoption, then they apprehend Death as their Heavenly Father's man, riding on the pale horse, sent to bring them home from a prison on Earth, to a place of perfect liberty in Heaven.

Theo. Lightfoot.
Serm. at the
Exeter, 1624.

The confidence of much knowledge, an argument of no knowledge.

634.

Tales sent the golden Tripod, which the Fisher-men took up in their Net, and the Oracle commanded to be given to the wisest, to Bias, Bias to Solon; and then they had but seven wise men; and if you will but believe the times, there are now hardly so many fools to be found: If such a thing were now to be had, we should all fight for it, as the three Goddesses did for the golden apple, we are so wise, We have now women-Politicians, women-Preachers, Preaching-Souldiers, Teaching-Trademen, Children-Metaphysicians, every silly fellow can square a Circle, make perpetual motions, find out the Philosopher's stone, interpret the Revelation of St. John, make new Theoricks, new Logick, dispute *de omni scibili*; Town and Country are now so full of desisted spirits, divine souls, that you may sooner find a God than a man amongst us, we think so well of our selves; and that is an ample Testimony, a sufficient demonstration, that there is a great deal of folly, much ignorance, much indiscretion to be found amongst us.

Plutarch, in
Solone.

R. Burton
of Melancholy.

Qui se dicit scire
quod nescit, te-
merarius est,
&c. August. in
Serm. de Ascen-
sione.

Afflictions follow the godly man close in this world.

635.

HE that goeth towards the Sun, shall have his shadow follow him, but he that runneth from it shall have it flee before him; So he that marcheth with his face towards the Sun of Righteousness, that setteth himself to do the things, that may be without offence to God and Man, shall be sure to have afflictions close at his heels; as for him, that hath his back upon Christ, that maketh a Trade of sin, his sorrows and vexations of spirit, like the shadow, are still before him in this world, but they will be sure to meet him in another.

Dr. Mickle-
thwait Serm. at
Templ. Lond.
1631.
--- Duris premi-
um justus, cum
flore iniquus.
J. Bill.

636.

How to read the Scriptures, and books Apocryphal.

Joh. Weems
Exercitat.Omnis sensus,
qui fuerit extra
Scripturam,
non est sensus.
Origen. in Mat.
homil. 25.

When Moses saw an Egyptian and an Israelite striving together, he killed the Egyptian, and saved the Israelite, *Exod. 2. 12*. But when he saw two Israelites striving together, he laboured to reconcile them, saying, *Ye are brethren, why do ye strive?* So when we read or see the Apocryphal books, or Heathen story, or Popish traditions, contradicting the Scriptures; As for instance, Jacob cursed Simeon and Levi for murdering the Schemites, *Gen. 49. 7*. And Judith blessed God for killing of them, *Judith 9*. Here and in such like places, let us kill the Egyptian, but save the Israelites; set a value on the Scriptures, but sleight the Apocrypha: But when we meet with any appearance of seeming-contradiction in the Canon of Scripture; as where it is said, God tempted Abraham, *Gen. 22. 1*. and God tempteth no man, *Jam. 1. 13*. Here now and in many other places, we must be Reconcilers, and distinguish betwixt a Temptation of tryal, which is from God, and a Temptation of seducement, which is by the Devil, and these two seeming-different friends will appear to be brethren, and agree well.

637.

True Repentance will not admit of any sin.

Dr. Micklethwait Sermon
at Temple Ch.
Lond.
Neh. 13. 7.
O poenitentia,
quid de te novi
referam? Omnia
clausa tu referas.
Cyprian. de
laud poenit.

I Came, saies Nehemiah, to Jerusalem, and understood of the evil that Eliashib had done for Tobiah, in preparing for him a Chamber in the Courts of the house of God, and it grieved me sore: but he rests not there, but goes further; Therefore I cast forth all the household-stuffe of Tobiah out of the Chamber. What should Tobiah do with a Chamber there? therefore he not only outs Tobiah, but out goes all his stuffe too; Thus doth Repentance, when it considers all the evil, that Satan and corruption have done, that they have taken Chambers in the heart, that should be the house of God, it is grieved sore, and thereupon it outs Satan and all his stuffe, neither he, nor any of his Retinew shall be housed there any longer, not any one sin shall find the least entertainment.

638.

The Scriptures Rhetorick.

Funeral Sermons,
or, House
of mourning.

If we look up to the Heavens, we find in some part of the skie single stars by themselves, in others a Constellation of many stars together; So, in some passages of holy Writ, you may observe one Figure or Trope as a Membrum, or similiter cadens; I was an hungry, and ye gave me meat, I was thirsty, &c. *Mat. 25. 35*. or an Allegory, as, Where the body is, there the Eagles will be, *Mat. 24. 28*. or an Exclamation, O that they were wise, &c. *Deut. 32. 29*. Or an Apostrophe, which by a kind of Miracle, giveth life to dead things, and ears to the deaf, Hear O Heavens, Harken O Earth! &c. *Esay 1. 2*. And in other passages there is a Conjunction of many figures, and Ornaments of speech, as in that Text; Is there no balme in Gilead? no Physitian there? Why then is not the health of my people restored? *Jer. 8. 22*. Here now are four figures couched up together.

1. An Interrogation for more Emphatical conviction.
2. A Communication for more familiar Introduction.
3. An Allegory for more lively Expression.
4. An Apostrophe for safer Reprehension. And the like may be observed in our Saviours exprobration of the Jews; O that thou knewest in this thy day, the things that belong to thy Peace, O Jerusalem, Jerusalem, &c. *Mat. 23. 37*. Where there is is a Posie of Rhetorical flowers.

1. An Acclamation, O si cognovisses, &c.
2. A Repetition, Ierusalem, Ierusalem.
3. An Interrogation, Quoties volui, &c.
4. An Icon, or lively expression to the eye, Sicut gallina congregat pullos, &c. Where

Where are now our *Amphibaptists*, and plain pack-staffe *Methodists*, who esteem of all *flowers of Rhetorick* in Sermons, no better then *stinking weeds*, and of all *elegancy of speech*, then of *prophane spells*; and so at unawares censure the *holy Oracles of God*, which excell all other writings, as well in *Eloquence as Science*? And where too is the *prophane Critick*, that delights in the *flesh-pot*, and loaths *Manna*, that admires *carnal Eloquence* in Poets and Heathen Orators, and taxeth the Scripture for simplicity and want of all *Art and Eloquence*?

Tanta est Christianarum profunditas literarum, &c. Aug. Ep. ad Voluntian.

God suffers wicked Men to torment his People.

639.

THe *Physitian* applyeth Horse-leeches to his *distempered Patient*, the Horse-leeche intendeth nothing but the *satiating and filling* himself with the *blood* of the sick party; but the *Physitian* hath another aim, even the *drawing of the putrified and corrupt blood*. Thus God suffereth *wicked men and Devils* to suck his People, to draw out ever their *hearts blood*, but it is in order to their good; It is no matter what wicked men think, God will have his glory; and though *Asbur* think not so, yet God purposeth it, and aims it, and in conclusion effects it, *Esay* 10. 12.

Mr. Goddard Sermon at St. Greg. Lond. 1647. --- Plerumque mali in Sanctos sevitur sinuntur. Jac. Billii Antholog.

Prosperity of the Wicked, a stumbling-block to the Godly.

640.

Diozenes the Cynick, seeing *Harpalus* a vicious fellow, still thriving in the world, he was bold to say, *That wicked Harpalus, his living long in prosperity, was an Argument; that God had cast off his care of the world, that he cared not which end went forward; but he was an Heathen: yet for all that, the lights of the Sanctuary have burnt dim, stars of no small magnitude have twinkled; men of eminent parts, famous in their generations for Religion and Piety, have staggered in their Judgement, to see the flourishing estate of the Wicked; It made Job to complain, Chap. 24. 12. and Jeremy to expostulate with God, Chap. 12. And David was even ready to sink, in seeing the prosperity of ungodly men, Psal. 37. to see the one in wealth, the other in want; the one honourable, the other despised; the one upon a Throne, the other on a dunghill.*

Dion. Laert. in vita.

Joh. Donne Ser. at St. Pauls, 1624.

Time to be well husbanded.

641.

HE that hath a *great way* to go, & but a *little money* to spend, had need to pluck up his heels; If a man have much to write, and but a *little piece of Paper* to write in, he must write *small and thick*, and as *close as ever he can*: So it is with every one of us, There is not a *soul of us*, but we shall find so many *thousand things* to repent of, so many *graces* to obtain that we stand in need of, so many *Evidences* for Heaven to get, that are not yet sealed unto us, so many *particulars* concerning a better life, that it is a wonder that any of us should find *one half day* to mind any thing else, but to *husband our time* to the best advantage.

R. Sibbs Sermon at Grays-Inn. 1622.

Utendum est atate, cum pede praterit atas. Ovid. 3. art.

Better live amongst beasts, then beastly minded Men.

642.

Our Saviour *Christ* hied him to the *Wildernels* amongst the *beasts*, and carries his Disciples thither with him, holding their fellowship to be less *hurtful and dangerous*; *Frater fui Draconum*, saies *Job* chap. 30. *Inter Scorpiones habitavi*, saith *Ezekiel*, Chap. 2. Thus if it go ill with *any man*, that he cannot live well and quietly amongst *some men*, he may shun their society, and for want of better company retire himself and live amongst known wilde beasts, than such beastly minded men.

Chr. Fonseca Sermon. Quadragesima. John 11.

643.

B. Lake on
Psalm 51.Non nobis so-
lum nati sumus
sed partem pa-
triae parentes,
&c. Tullius.

One Man is to help another as God hath enabled him.

Ingenui est agnoscere, & imitari Benefactorem suum; There is no truer Character of ingenuity, then an humble acknowledgment whose Creatures we are, and a carefull resembling of our Creator; Especially, seeing our Gifts, whether they be of Learning, or Riches, &c. are bestowed upon us, non ut ornamenta sed instrumenta, not only to recommend us, but also for the good of others; we see it in the frame of the whole world, in Heaven, and in Earth; neither of them is more beautiful then usefull; yea the more glorious, the more commodious, are the parts of the great World, which should make this Microcosm, this little world of ours, blush, if we use our endowments, as many do their Garments, for pride, and not for profit, that fools may gaze on us, and no body be the better for us.

The health of the Soul, is the true health of the body.

644.

B. Lake Serm.
on Psalm 51.

THe Earth is a huge Globe, made to be the Nursery of Plants, Herbs, Birds, &c. While the Sun shineth upon them comfortably: How cheerfully doe all things look? how well do they prove and prosper? but remove the Sun from it as in winter, or Eclipse the beams thereof, how squalid is the face thereof? how do all things languish and die? Even so fareth it between our Souls and our Bodies, according to the influence of the soul, is the true health and strength of the body; Our bodies may be then said to be in good liking, and Summer-like, when they be cherished by our souls; but if our souls neglect them, then they grow Winter-like and droop.

645.

John Boys
Postills.Hoc est parvis
componere
magna.

Sorrows in this life, not comparable to the joyes of the other life.

AS the Globe of the Earth, which improperly for his great show and bignesse, we call the World, and is after the Mathematician's accompt, many thousands of miles in compass, yet being compared unto the greatnesse of the starry Skie's circumference, is but a Center or a little prick: So the troubles, and afflictions, and sorrows of this life temporall, in respect of the joyes eternall in the world to come, bears not any proportion, but are to be reputed as nothing, or as a dark cloud that cometh and goeth in a moment.

646.

B. Hall occas.
meditat.Noli altum sa-
pere.Curiosus nimis
est, qui non sit
malevolus.
Plaut. in
Sticho.

Dangerous to pry into Gods Counsells and Secrets.

WHe Solomon sayes, The light is a pleasant thing, and so certainly it is; but there is no true outward light, which proceedeth not from some fire; The light of that fire is not more pleasing, then the fire of that light is dangerous; and that pleasure doth not more draw on our sight, then that danger forbids our approach: How foolish then is that fly, that in the love and admiration of the Candle-light, will know no distance, but puts it selfe heedlessly into that flame wherein it perisheth? How many bouts it fetcheth, every one nearer then other, ere it make the last adventure? And so the merciless fire taking no notice of the affection of an over-fond Clyent, singeth his wings, and suddenly consumes it: Thus do those bold and busie spirits, who will needs draw too near unto that inaccessible Light, and look into things too wonderfull for them; so long do they hover about the secret Counsells of the Almighty, till the wings of their presumptuous conceits be scorched, and their daring curiosity hath paid them with everlasting destruction.

647.

Tho. Playfer's
Serm.

We die daily.

Jerusalem was once finally sacked by Titus and Vespasian, where besides an infinite number which were otherwise spoiled, ten hundred thousand Men were down-

down-right slain by the sword altogether, as *Josephus* a Greek Writer, and *Josephus* an Hebrew Author testifie: But that which happened once to them, happeneth every day to us, we dye daily, 1 Cor. 15. 31.

1^{ho}. Playter's
Serm.

How faith justifieth alone.

648.

Bethulia is in danger of *Holofernes*, the terror of the East, as we are (or ought to be) of the justice of God: and as the strength of *Bethulia* was thought too weak to encounter him, so all our Obedience to the Law of God is weak and insufficient to defend us; *Judeth* undertakes for the people of the City, Faith for us; *Judeth* goes accompanied with her Hand-maids, Faith with her Works; and though the eyes of her Hand-maid were ever towards her Lady to carry the Scrip, &c. yet in performing the act of deliverance, *Judeth* is alone, her Maid standing and waiting at the door, not so much as setting her foot within the Chamber door. Thus it is that faith goeth formost, and good works follow after; and although our love and obedience be as attendant to Faith, as ever that servant was to *Judeth*, yet in performing the mighty Act of deliverance, acquitting the conscience from the curse of the Law, pacifying the anger of God, and presenting us blameless before his holy eyes (all which standeth in the apprehension of the merits of Christ Iesus, and a stedfast persuasion, that he hath assured for us) Faith is solitary and wholly alone, our Works not claiming any part in that sacred action.

Vide in hist.

B. King test.
on Ionah.

To be mercifully minded, is praise-worthy.

649.

Appius in the Roman story, was a very great Oppressor of the liberties of the Commons, and particularly he took away all appeals to the People in case of life and death: Not long after this decree, he being called in question for forcing the Wife of *Virginus*, found all the Bench of Judges against him, and was constrained, for saving his life, to prefer an appeal to the people, which was denyed him with great shouts and out-cries of all, saying, *Esce provocat qui provocacionem sustulit*; he is forced to appeal, who by barring all appeals in case of life and death, was the death of many a man. Thus Justice revenged Mercies quarrel upon this unmerciful man; and certainly, if we expect mercy at the hands of God, or Man, we must shew mercy; for there shall be judgement without mercy, to him that will shew no mercy; and that happeneth many times even in this life, when God is pleased to reckon with hard hearted men, that have no bowells of compassion.

Coc. Sabellici
hist. lib. 9.

Ragius (crede
mibi) res est
succurrere lapsis.
Ovid.

To do as we would be done by.

650.

Do as you would be done by, is a golden Rule. If the Judge, that sits on the Bench, the Landlord that deals with his Tenant, the Tradesman that venteth his commodities, and every man that dealeth with another, did square his carriage by this Rule, there would be much less wrong in society, and much more comfort in mens consciences; for *pulcher liber cor tuum*, every man beareth in his own bosom a fair Table-book, engraven legibly by the finger of nature, wherein, if he would read, he might learn without any other help, what usage is fit for his neighbour; and if men were as prompt Scholars in learning active charity, as they are acute Doctors, and Teachers of the Passive, of that charity they expect from others; the Moralists and Casuists might save much of their pains in discoursing, and determining our mutual duties.

Matth. 7.
Quod sibi quis
vult fieri, non
inferat ulli.

B. Lake on
Matth. 23.

Wisdom of the World proves folly.

651.

Cruelty is forbidden, Courage is commanded, we may partake the good of the Lion, but not the evil of the Lion; It was and is a gross mistake, a very large conceit of *Nicholas the Florentine* to think that those properties of the Dove to be without guile, have been the bane of Christendom, whilst the enemies thereof have

B. Lake Serm.
at Court.

--Sapientia
prima, Stultitia
ceruise. Horat.
1. Ep. 1.

652.

Cæli Rhod-
gin. Var. Leff.

Dan. Featly
Serm.

653.

Chr. Pontica
ut antea.

Apera crescit
lyens, omni-
a parte feroces
Bellagrum
venti, &c.
Ovid. 13. Met.

654.

Magdeburg.
Cent. 4. cap. 6.

Jer. Dyke, ut
antea.

--Procul hinc
procul este pro-
phani.

have taken advantage of their simplicity, to ensnare them, and of their pity to devour them. It is true, well may *imprudent simplicity*, and *cowardly pity* disadvantage the *Prudent*, the *Courageous* they never can; nay, *sincerity* in the end overcome *hypocrisy*, and *pity* triumpheth over *cruelty*; none ever dealt more plainly than *Christ*, none was dealt withal more *decently*; none used more *pity*, none was used more *cruelly*: And what was the issue? he proved the *wisdom* of his enemies, plain *folly*; and their *fury* turned to his greater *glory*: And there was never any *crafty wit*, that was not unto himself a *snare* nor *cruel heart*, whose hands did not give himself the *deadliest wounds* in the conclusion.

Destruction is from our selves.

Julian the Apostate gave for his Arms in his *Scorcheon*, an *Eagle* struck through the heart with a flight-shaft, feathered out of her own wing, with this Motto, *Propriis confisimur alis*, our death flies to us with our own feathers, and our wings pierce us to the very heart: The *Eagle* struck dead, is the *Church* and *Commonwealth*, the *Arrow* is the swift judgement of *God*, the feathers shed out of her own wings, which carryed the arrow so swift to destruction, are the *sins* of a *Church* and *Commonwealth*; a lamentable thing it is to hear of the *ruine* of any *Kingdom*, but when it comes to, *Perditio tua ex te*, that *Israel* should be *Israel's* overthrow, that any *Church* or *Commonwealth* should be *feto de se*, that any particular *man* should by *sin* be accessory to his own death, is a thing to be much lamented.

The Worlds Opposition, no obstacle to a child of God.

Alciat hath it in one of his Emblems, That a dog then barketh most, when the *Moon* is at the fullest; whether it be by some special influence that it then worketh in the dog, or whether it be occasioned by the *maculae*, or spots in the *Moon*, represented unto him in the form and shape of another dog; let the dog bark never so much, yet the *Moon* walks her station securely through the *Heavens*: And thus, though *Tyranny*, *persecution*, *afflictions*, bark never so much at the just man, yet he doth not stay to take up a stone at every *foul mouth'd dog* that barks, he makes not a stand in every *cross way* that he meets with, but rides on through the storm, and comes to his journeys end in safety, *Opposition* is no obstacle to him.

Unworthy Communicants, condemned.

It was a smart and piercing speech of *St. Ambrose* to *Theodosius*, offering himself to the Table of the Lord, *istæne adhuc stillantes injustæ cadis cruore manus extendes*, &c? What, wilt thou reach forth those hands of thine, yet dropping with the blood of *Innocents*, laughed at *Thessalonica*? and with them lay hold upon the most holy body of the Lord? Or wilt thou offer to put that precious blood in thy mouth, &c? The like may be said to many coming to the *Sacrament*, that instead of washing their hands in *innocency*, they rinse them in the blood of *Innocents*. What? will they reach forth those hands of theirs, defiled with blood, with the blood of *Oppression*, those fingers of theirs defiled with *iniquity*, and with those hands and fingers touch those holy mysteries? with those lips of theirs, that have driveled out such a deal of *filthy communication*, with those mouths which have drunk of the cup of *devils*; with those mouths and lips, will they offer to drink the precious blood of *Christ*? is it not sin enough that with their sins they have already defiled their hands, fingers, lips, mouths, but that now also they will needs come and defile the *Lords Table*? and impudently crowd in to the *Sacrament*, when they come piping hot out of their sins and provocations?

Not to be children in understanding.

655.

A Little child never thinks he shall be a man himself, and maintain himself, and live in the world by his own labour, or by the Patrimony, which at yeats of discretion shall be due unto him; he cares for nothing but meat and drink, looks after nothing but sport and pastime, come day, go day, God send night, that's all his care. *Nomine multo de nobis fabula*; Most of us are even such, we blame the child's folly, and laugh at it as ridiculous, yet we build houses, purchase lands, lay house to house, land to land, and all to raise up a glorious name to posterity, and to make a great show in the world, but for the getting of grace, for the gaining of faith, and hope, and love, and repentance, none of our thoughts are so bestowed; and is not this to be children in understanding? 1 Cor. 14. 20.

Ben. Can. ad Mel. de Alipha. apst. 5.

Pueri puerilia.

Ludere in rebus, in quibus seris agendum. Cic. de Officiis. lib. 4.

A competent Estate, the best Estate.

656.

When a man is to travel into a far Country, a great satchel, or pack doth his back will but hinder him in his journey; One staffe in his hand may comfortably support him, but a bundle of staves would be troublesome. Thus a competency of these outward things may happily help us in the way to Heaven, whereas abundance may be hurtful, and like long garments to a man that walks on in the way, will trip up our heels too, if we take not well about us.

R. Sibbs Sermon. in Galat. 2. 16. et 1. 10. 1. 10. 1. 10.

Not to continue angry.

W

657.

What Silenus spake of the life of man, *Optimum non nasci*, &c. The best thing was not to be born, or being born to dye, may be fitly applied to all quarrels and contentions amongst brethren, especially Christian brethren; it were the happiest thing in the world, that such dissensions never saw light, but if they should arise, and come into the world, that they might dye as soon as they were born, at the most, that they might but be like those *vermin*, small creatures Aristotle speaks of, whose life exceeds not a Summers day, not to let the Sun go down upon our wrath.

Cic. Tullian. 1.

Dan. Featly Sermon.

Ephes. 4. 26.

Hearers and not doers of the Word, condemned.

658.

Some say that the Weazel doth *auris concipere, ore parere*; conceive in the ear, and bring forth by the mouth. Sure it is that there are many such wild conceptions amongst us, many that hear tales with their ears, and enlarge them with their tongues; and such there are too that are zealous to hear the Word preached, but all their practise is onely in prating of what they have heard, all their Religion is at their tongues end, which rather should be at the bottom of their hearts.

Aristeas apud Gel.

Andr. Willet in Levit.

Rich poor men.

659.

The Philosopher reckoneth the Camel amongst the beasts that are *monotona* which bring forth but one at once, and generally it is observed, That amongst the Creatures, The greater do bring forth the fewest young; and so it is in the spiritual birth, Not many mighty, nor many Noble, are called. It is noted, that the richest men have fewest children, whereas the poor are most prolifical and fertile, and men that are rich and abounding in the wealth of this world, are usually most barren in the fruits of the spirit; Greatness and goodness seldom meet together; Riches and Religion are very rare Companions.

Aristot. de Animal. 1. 16. Andr. Willet Hexapla on Levit.

The

660.

The event of War uncertain.

Rich. Karker
Nigh of Turks.Will. Ainscol
on Numb.

Jer. 37. 9.

Et panderat al-
bus belli form-
as. Ovid. 8.
Metam.

A Murath the first, Emperor of the *Turkes*, after he had got the field against the *Christians* at *Cassova*, came to view the *dead bodies*, which lay on heaps like *Mountains*; on a sudden one of the *Christian Souldiers*, that lay sore wounded amongst the dead, seeing *Amurath*, raised himself as well as he could, and in a staggering manner made towards him, falling for want of strength divers times in the way; which when the *Captains* saw, they would have put him back, but *Amurath* commanded him to approach, thinking that he would have done him honour, and have kissed his feet, but the *Souldier* being drawn nigh him, suddenly stab'd him in the belly with a short dagger that he had under his coat, and thus the *Conqueror* was conquered, and died presently. Did not the poor wounded *Chaldeans*, such as were thrust through and through with the sword, gasping for life, rally again to the ruine of their enemies? And thus when God seeth his time, even a few poor despised men, wounded and half dead, even sinking in despair of better times (at such uncertainty runs that *alea Mortis*, that die of War) may recover the battel that was lost, and cry *Victoria* having spoiled the *Spoilers*, stricken down the *chiefest* and the *strongest*, and the *choisest* men that before prevailed, and had the upper hand.

661.

No true comfort but in God.

Aug. Expofit.
in Pfal. 36.Temporalibus
gaudent, qui be-
na aeterna non
norma desidera-
re. Id. in Pf. 52.

When a man walketh in the *Sun*, if his face be towards it, he hath nothing before him but bright shining light, and comfortable heat; but let him once turn his back to the *Sun*, what hath he before him then but a *shadow*? And what is a *shadow*, but the privation of *light*, and heat of the *Sun*? yea, it is but to behold his *own shadow*, defrauding himself of the other. Thus there is no true wisdom, no true happiness, no real comfort but in beholding the countenance of God; look from that, and we lose these blessings; and what shall we gain? a shadow, an empty Image; instead of a substantial, to gain an empty Image of our selves, and lose the solid Image of God; yet this is the common folly of the world, men prefer this shadow before that substance, whereas there is not the least appearance of any true comfort but in God onely.

662.

Heart and tongue to go together.

Plur. in 3. 19.
Ifridis, &
Ofrid.Quam bene
conveniant!

IT is well worth the observation what is written of the *Peach*, namely, that the *Egyptians* of all fruits did make choice of that principally to consecrate to their Goddess, and for no other cause, but that the fruit thereof, *τῆ καρδίας* is like to *ones heart*, *καρδίη* δὲ τὸ φύλλον, and the leaf like to *ones tongue*. What they did like *Heathens*, let us do like *Christians*; for indeed, when the *heart* and the *tongue* go together, then is the *Harmony* at the sweetest, and the *service* best pleasing, both to God and Man.

663.

All Creatures subject to Gods pleasure.

Pfal. 115. 3.

Josh. 10. 12.
Geo. Abbot
Cant. on Jon.
Pfal. 135. 5.
2 King. 20. 11.
Hag. 2. 7.

GOD is in Heaven, he doth whatsoever he will. There is not any in the *Heaven*, or *Earth*, or *Sea*, be it body or spirit, which is not at his devotion, and waiteth not at his beck, the greatest do him homage, the smallest do him service; what is greater then the *Heaven*? yet if *Joshua* pray unto him, that ever-wheeling body shall cease his diurnal motion, The *Sun* shall stand still in *Gibeon*, and the *Moon* in *Ajalon*. That which cometh forth as a *Giant*, and rejoyceth to run his course, to satisfie *Hezekiah*, and to confirm his faith, shall flie back as a *Coward* ten degrees at once, as then it appeared by the *Dyal* of *Abaz*. What is ruder or more unfit to be dealt withal then the *Earth*? yet at his pleasure he shaketh both *Earth* and *Sea*. What is more pure, a more excellent and subtile essence then the

the *Angels* ? yet he hath bound up four of them in the River of *Euphrates*, and although they be prepar'd at an hour, and at a day, and at a moment, and at a year, to slay the third part of men ; yet these *Angels* cannot stir until that they be loosed by his special commandement : Unconceivable is his Majesty, unestimable is his power, the highest things and the lowest, the greatest and the weakest do obey him.

Apoc. 9. 14.

The inconsiderate Multitude.

664.

WE see by experience, that dogs do alwayes bark at those they know not, and that it is their Nature to accompany one another in those clamours : And so it is with the inconsiderate multitude, who wanting that vertue which we call honesty in all men, and that especial gift of God which we call Charity in Christian men, condemn without hearing, and wound without offence given ; led thereunto by uncertain report onely, which K. James truly acknowledgeth for the father of all lies.

Sir Walter Raleigh Preface to hist. of World.

Demonology lib. 3. cap. 1.

The great goodness of God in sending his Son Jesus Christ to save sinners.

665.

Wicked Haman procured letters from *Ahasuerus*, for the destruction of the Jews, men, women, and children, all that were in his dominions : this done, Hester the Queen makes request to the King, that her people might be saved, and the letters of Haman reversed ; she obtains her request, freedom was given, and letters of joyful deliverance were dispatched with speed to all those provinces, where the Jews inhabited ; whereupon arose a wonderful joy and gladness amongst that people, and it is said, that thereupon many of the people of the land became Jews. But now behold a greater matter amongst us then this, There is that *Chirographum*, that hand-writing of Condemnation, the Law ; and therein the sentence of death, of a double death of body and soul, and *Sathan* as wicked Haman accuseth us, and seeks by all means to make good his charge against us ; But yet behold, not any earthly Hester, but Christ Jesus, the Son of God is come down from his Father in heaven, & hath taken away this hand-writing of condemnation, & cancelled it on the Cross, and is now ascended into Heaven, and there sits at the right hand of his Father, and makes requests for us, and in him is his Father well pleased, and yieldeth to his request on our behalf, let us (then as the Persians, the people of that Country, became Jews) in life and conversation become Christians, turn to Christ, embrace his doctrine, and practise the same unfeignedly.

Hest. 8. 7.

Will. Perkins Exposition Creed.

-- Sic accepit firmam semper atuneta sunt, author que gratiosa facit. Ovi. Ep. 16. 11.

Wantonness in Apparel, reprov'd.

666.

Surely if it be a shame for a man to wear a paper on his hat at *Westminster-Hall*, to shew what he hath done, it is then as reprehensable to wear vain garments on ones back ; As for a man to be like a fantastical Antick, and a woman like a *Bartholomew baby*, what is this but to pull all mens eyes after them, to read in Capital letters what they are, vain, foolish, ridiculous ; It were to be wished that such back-papers (Apparel in excess) might be as odious in the eyes and hearts of men and women, as those hat-papers be at *Westminster* and elsewhere, for certainly the one tells as foul tales as the others do, and could they but speak, would make the wearers ashamed of their doings, and ridiculous behavours.

B. Babington Serm. at Court.

Exterior superfluitas interioris vanitatis indicium est. Bern. in Apol.

The prevalency of repentant Tears.

667.

Weeping hath a voice, *Psal. 6. 8.* And as Musick upon the water sounds farther, and more harmoniously then upon the land ; So Prayers joyned with Tears cry louder in God's ears, and make sweeter musick then when Tears are absent. When *Antipater* had written a large letter against *Alexander's* mother

Lachryme potius dera vocis habent. Ovid.

ther

Plutarch. in
vita Alexand.

ther unto Alexander, the King answered him, *One tear from my mother, will wash away all her faults.* So it is with God; a penitent tear is an undeniable Ambassador, and never returns from the Throne of Grace unsatisfied.

668.

T. Fuller Sermon.

The danger of introducing useles Ceremonies in the Church.

They that are the most zealous for the introducing of useles Ceremonies in the Church, are usually the most negligent to preach the cautions in using them; and simple people like children in eating of fish, swallow bones and all to the danger of choaking; Besides, what is observed of Horse-hairs, that lying nine days in water, they turn to snakes; so some Ceremonies, though dead at first, in continuance of time quicken, get stings, and may do much mischief, especially in such an age, wherein the meddling of some, have justly awakened the jealousy of all.

669.

Plutarch. in
Reg. & Imp.
Apoptibegm.

Momentary pleasure attended by sorrow eternal.

St. Bernardus.

1 Cor. 7. 20.

It is written of Lyfimachus, that having his City besieged, and himself, together with his whole Army, being in great danger of perishing by thirst, in exchange of a cup of cold water, he delivered up the keys of his City to his Enemy, which cold comfort he had no sooner tasted, but his tongue bewrayed the grief of his heart, saying; *O that in lieu of so momentary a pleasure, I should be made, of a Sovereign, a Servant; of a King, a Captive:* It were to be wished, that every one would apply this, and meditate with Hierom, *Brevis est voluptas fornicationis, & perpetua poena fornicatoris,* What shall the fornicator get, enduring an Ocean of torture for a drop of pleasure? *Momentaneum est quod delectat, æternum quod cruciat,* sayes another; *Sweet meat must have sower sauce.* O that men therefore would forget the beginning, and onely behold the end of these delights, and consider with the Apostle, that God is an avenger of such things.

670.

B. Hall occasion
Meditat.

Scire tuum nihil est, nisi te
scire hoc sciat
alter.

Knowledge not to be reserved.

IN a dark Lanthorn there is light indeed, but so shut up as if it were not, and when the side is most open, there is light enough to give direction to him that bears it, none to others: He can discern another man by that light, which is cast before him, but another cannot discern him; Right such is, reserved knowledge; no man is the better for it but the owner, there is no difference betwixt concealed skill and ignorance; and when such hidden knowledge looks forth, it casts so sparing a light, as may onely argue it to have an unprofitable being; to have ability without will to good; power to censure, none to benefit; so that the suppression of those gifts which God would have us to impart, is but a Thieves Lanthorn in a true mans hand, and therefore to be communicated.

671.

Ovid. Metam.
lib. 10.

Plexit amant
oculos, &c.
Playster's Sermon.
Laudare se vau-
nem, &c.

Not to admire our own Learning or parts.

VHen Orpheus went to fetch his Wife Euridice out of Hell, he had her granted unto him upon condition, that he should not turn back his eyes to look upon her, till he brought her into Heaven; yet having brought her forward a great way, at length his love was so excessive, that he could not contain any longer; whereupon he lost both her sight and her self, she suddenly vanishing out of his sight. This is a Poetical fiction, yet the Moral is good: If we have any vertue, any parts of learning or outward endowments whatsoever, be they never so eminent, or admired by others, yet we must not be so blind in affection as to dote too much upon them, or to fall in admiration of our selves for them, or to be alwayes gazing and wondring at them, lest by too much looking on them, or too much liking of them, or too much remembering them, we lose them, because indeed it may so fall out, that he that remembers his vertues, may have no vertue to remember.

Considera-

Consideration to be had in all undertakings.

Ponder the path of thy feet, was good counsell from a wise man. And it was an Emblem, wherewith Titus Vespasianus was much affected to see a Dolphin wreathed and fastned about an Anchor, whereby he signified the staydnesse of his thoughts, before he did any thing; and when he had well considered, then the diligence of his care in the execution of it. The Dolphin swims with as much speed in the sea, as a bird flies in the air; and it is the Anchor which staies the ship, from being tossed and carried away with the winds. This may teach us, that consideration must stay our feet, before we go about any thing; to look before we leap: *Prudentis est animi, prius cernere*, &c. It is the part of a wise man, not to decree to do any thing, before he hath descryed and discovered, what is to be done.

672.
Prov. 4. 26.

Oppian. lib. 22
de natura Piscium.
Jermin. Expo-
sit. da Prov.
Bernard. h-
mil. 13. super
Missus est.

Englands distractions.

IT was once said by a reverend Divine, now with God, That England was a little place, but had a great deal of Rome in it: but it may now be said, That England is a narrow place, but hath a world of confusion in it. The well compacted hedge of our *Laws* is broken down; so true is that Maxim, *Inter arma silent leges*, The voice of *Law* cannot be heard, for the noise of drums. The well-wrought vestment of our Religion, is rent (with Jeroboam's garment) into twelve, nay, into a hundred picces, by schismaticall sectaries. Women are not more sick for new fashions, than both men and women are for new opinions.

673.
M. Josh. Shute
N. Hardy's Ser
at West. 1647.

The Hypocrite described.

THe Army of Philopæmon, a great Commander amongst the Grecians, is likened unto a man, that hath legs and feet, and no belly, because they wanted money, the sinewes of war. And it is more than probable, that in the Church militant, there be divers, that have legs and feet, but no belly; they have the legs and the feet of outward conversation, but they want the heart and the belly of inward devotion: *N. n. ita sed fama negotiatores*, (as Tertullian makes the character) Such as negotiate and trade more for a good name, than a good life; for a good report, than a good conscience: like Fiddlers, that are more carefull in tuning their Instruments, than composing their lives; making a shew of godlinesse, but denying the power thereof.

674.
Plutarch:
Joh. Walls Ser.
at S. Maries,
Oxon, 1624.

God hath a peculiar blessing for his children.

ALL the sons of Jacob returned laden from Egypt, with corn and money in their sacks, onely Benjamin had the Cup in the mouth of his sack, as a singular pledge of his brother Josephs favour. Thus many there are in the world, that rejoyce for the corn, and the wine, and the oyle, that have encreased in the quicknesse of their Trade, in the largenesse of their Incomes, in the greatnesse of their Revenewes: O! but the light of Gods countenance, Benjamins cup, whether it be *Scythum gratia*, a cup of grace, with St. Ambrose; or *calicem benedictionis*, a cup of blessing, with the Apostle; this silver-cup, this grace-cup, is the portion of none but Benjamin, it is reserved onely for Benjamin, for the sons of God, and the children of his right hand, that grow and flourish under the wing and shadow of his protection.

675.
Gen. 43.
Arnold. Pon-
tani Bibliothe-
ca Concion.

To be active in the service of God.

Josephs brethren stood so long dallying, and delaying, and trifling out the time, that having a journey to buy corn, they might have returned twice, before they

676.
Gen. 43. 10.

Heft. Pintus
in Dan.
1 King. 19:20.

Act. 21. 13.

they went once. Elizeus, when *Elisha* called him, went about the bush, and must needs go bid his father and mother farewell, before he could follow the Prophet. But every good Christian, when he is called of God to profess his Religion, nor stand, shall I, shall I, temporizing, and circling, and consulting with flesh and blood, and fetching a compasse about; but be alwaies prest, and ready to act, and do the will of God, and not onely to be bound, but (if he be thereunto called) to die for the Lord Jesus.

677.

Sin, attendant on the best of religious performances.

Lib. 2. de Trist.

There goes a tradition of *Ovid*, that famous Poet, (receiving some countenance from his own confession) that when his father was about to beat him, for following the pleasant, but unprofitable study of Poetry, he, under correction, promised his father, never more to make a verse, and made a verse in his very promise; probably the same, but certainly more elegant for composition, than this verse, which common credulity hath taken up.

Parce precor, genitor, posthac non versificabo.

*Father on me pitty take,
Verses I no more will make.*

T. Fuller
Medit.
Exod. 12. 11.

Thus when we so solemnly promise our heavenly Father to sin no more, we sin in our very promise; our weak prayers made to procure our pardon, increase our guiltiness; we say our prayers, as the Jewes did eat the Pascheover, all in haste. And whereas in bodily action, motion is the cause of heat; clean contrary, the more speed we make in our prayers, the colder we are in our devotion; so that sin is a close attendant on the best of our religious performances.

678.

Not so much to eye the Creature, as the Creator, in all occurrents.

Herodotus
lib. 7.

Seneca de Ira.

B. King leſſon
Jonah.

Xerxes, the Persian Monarch, having received a losse by the rage of *Helleſpontus* himself, more mad than the sea, caused fetters and manacles to be cast into the waters thereof, as if he would make it his prisoner, and bind it with links of iron at his pleasure. *Darius* did the like upon the river *Gynde*, who because it had drowned him a white horse, threatned the river to divide it into so many streams, and so to weaken the strength of it, that a woman great with child, should go over it drie-shod. And there were people in *Affrica*, that went out to fight with the North-wind, because it drave heaps of sand upon their fields and habitations. Such is the madness of our daies, if we be crossed with wet or drie, wind or rain, fair or foul weather, we fall a cutting and banning, repining and murmuring at the Creatures, like a dog, that biteth the stone, and never looketh after the hand that threw it; we cast our eye, not upon the Agent, God, but upon the Instruments, his Creatures, which cannot do us the least harm, till they have a commission from him so to do.

679.

To have particular safety, in the midst of generall dangers is impossible.

Paul de Fran-
cis Orat.

Paries cum
proxime ardet,
Ec.

The best man in the voyage cannot be safe in the cabbin under hatches, when the whole ship is ready to be drowned under water; nor can the spider be secure in his web, when the whole window is pulled down; nor the young bird be out of danger in the nest, when the whole arm of the tree is torn off. Thus all private mens interests are ventured in the bottom of the Common-wealth, and all Common wealths in the great vessell of the Earth, which was once swallowed up with a deluge of water, and shall be, ere it be long, with a conflagration.

conflagration of fire. What folly then, or rather madnesse is it, for any private man to look for safety, in the midst of a publick danger; to dream of perpetuities, and certainties, and indefeizable estates, for his own particular, when the whole is in danger of a suddain destruction?

Temperance cannot preserve a mans life, when God calls for it.

680.

A Vessell of wine or Beer, kept for a mans own use, or his speciall friend, may hold out a long time, being moderately drank off; but if there come in such customers, as are strong to drink strong drink, that may be spent in a day, which would have lasted a month. So the life of man, which otherwise, with temperance and care, might have lasted and spun out, to a full length of years, that with Lesbian dyet, might have reached to a full period, if God do but let in great drinkers, as agues, burning feavours, plague, &c. it will be spent and gone on a suddain.

Rich. Sibbs
Serm. Grays-
Inn, Lond.
1619.

The sinner's care is more for his body, than for his soul.

681.

IT is said, that Swine, especially the wild Bore, are of that strange quicknesse of scent, that if the hunts-man mean to shoot at him, he must take the wind of him, or else he will wind him out, and be gone. Now on the contrary, they are not so sensible of the ill savour of a dung-hill, nor the stench of mud and mire, but rather take delight to lye wallowing therein, esteeming it as a great recreation, and refreshing unto them. This is the figure of a filthy soul sinner, who will stie a thousand miles from the perills and dangers of his body, so that he may sleep in a whole skin, he cares for no more; but in the mean time, takes delight and pleasures in those muckhills, and dirty puddles, which defile his soul.

Joh. Gerhards
Mediat.

O curas homi-
num, O quantum
est in rebus ina-
ne? Persl. sat. 1.

*Worldly thoughts to be set aside, before the receiving
of the Sacrament.*

682.

Abraham, when he went to sacrifice his son on Mount Moriah, seeing the place afar off, said unto the young men that were with him, Abide you here with the ass, and I and the lad will go yonder and worship: He saw, and knew well enough, that if they had gone along with him, they would have distracted him, troubled him, and hindered him in the sacrifice: they would have cryed out, and have made such a noise; they would have hung like so many weights upon his arms, that with no freedom or quietnesse, he could have performed the sacrifice: And therefore, when he saw the place afar off, he prepared himselfe, and bad them stay behind. The like should our care be, when we see the time afar off, that we should receive the Sacrament, especially when we see the time draw near, and at hand, the very evening before; we then should set aside all our thoughts and businesse, all worldly cares and employments, and bid them wholly stand aside, and not suffer them not onely to go to the Mount with us, but not to go into our Closets and secret Chambers with us, but shut them out of dores, make them dance attendance there, that we may perform the duty with more comfort and freedome.

Gen. 22. 4, 5.

Dan. Dykes
Worthy Commu-
nicant.

*Gods care of his Children, notwithstanding their
severall aberrations.*

683.

Trees, if the root run too deep into the Earth, they must be cut shorter; if the branches spread too far, they must be lopped, and if the Canker or Caterpillar once infect, and cleave to them, then they must be blased and smoaked; Thus the children of God, when they be too much rooted by their affections in the things of this world, and with their great and large boughs of their ability, wrong and impoverish their poor neighbour, or let their coin, like the Canker, eat into their souls,

R. Holdsworth
Serm. 1627.

God will give them many a *cutting, lopping, and smocking* ; And as they cannot but *naturally* do the one, so God intending to heal them *spiritually*, will do the other, his *cure* will be still for them, notwithstanding their *several failings*.

684.

The wicked worker *hateth the light.*

Lib. 5. cap. 8.
Chr. Foulca
Serm. Quadra-
gesima.

Ulf. Aldro-
vand. Ornitho-
log. lib. 3.

THe *Quail* rageth at the *rising of the Sun* ; And *Pliny* saith of the *Athlantes*, a people in *Aethiopia*, that they curse the Sun both at his *rising and setting*, with a thousand curses, because it *parceth their ground*, and *burns up their grass* ; And those that fish for whales curse the day, *Job 9*. And he that is *asleep* is offended when the *light awakeneth him*. *Qui male agit, odit lucem*. Thus many are offended, that the glorious *light of Jesus Christ* should discover their *fin*s, many shut their eyes and will *not see* ; It is one of the saddest things in the world, and much to be deplored, that *light being come into the world*, men love *darkness* better than *light*, but there's *reason* for it, though not a *good one*, because their *deeds are evil*.

685.

The word Brother, how far extended.

Dan. Featly
Clavis mystica.

AS the *Circles* made by a stone caſt into the water, not onely *multiply*, but much *enlarge themselves*, The first is a *narrow Circle* about the stone, the next fetcheth a *bigger compass*, the third a *greater and more capacious* than that, the fourth so large, that it toucheth the banks of the River. In like manner the first of brethren in Scripture is confined to *one house and bed*, one *womb*, as *Jacob and Esau* were *natural brethren* ; the second extendeth it self to all of one *family or lineage*, thus *Christ and James* were brethren and kinsmen ; the third to the *whole Nation or Country*, thus *Peter and the Jews* were brethren and Countrymen ; the fourth and last, to all the utmost bounds of the *Earth*, whether *spiritually* as *all Christians*, or carnally *all Men*.

686.

Salvation is the Lord's.

In lib. Moral.

B. King. lett.
on Jonah.

Plutarch writeth that the *Amphidionies* in Greece, a famous Council of twelve sundry people, wrote upon the Temple of *Apollo Pythius*, instead of the *Illads* of *Homer*, or songs of *Pindarus* (large and tyring discourses) *short sentences*, and *Memoratives*, as, *know thy self*, *use moderation*, *beware of surfeitship*, and the like. Thus doubtless, though every *Creature* in the world, whereof we have use, be a *Treatise and narration* unto us of the *goodness of our God*, and we might weary our *flesh*, and spend our *dayes* in writing books of the inexplicable subject, yet that one short *independent Apothegm* of *Jonah* comprehendeth all the rest, *Salvation is the Lord's* ; Not *King*, nor *Parliament* ; not *Army*, or any assistance abroad, nor any help at home whatsoever ; not any of these, nor all of these together, can put an end to our *unnatural divisions*. *Salvation is the Lord's*.

687.

One sin never goes alone.

Nath. Hardy
Ser. at Westminster.

1 King. 12.

Nolite contem-
nere Venialia,
quia minima
iuncta timeto
quia plura. Aug.
de 10. chordis.

Ieroboam being in the head of ten *Rebellious Tribes*, thinks it not safe that they should go up to *Jerusalem* to worship ; his suspicious heart, no doubt, told him that *Religion is a friend to Loyalty*, and if they continued still to worship the true God, they would ere long have embraced their *right King* : What then ? *Rebellion against the King* must be attended with *secession from God*, his politick brain finds out two neerer, and, as he pretends, *fitter places* within their own *Territories*, *Dan and Bethel*, there he sets up *golden Calves* for them, makes *woodden Priests*, and invites the people to worship them. Thus one sin utters in another, one lesser draws on a greater ; *Cain's anger* is seconded with *murder* ; *Ahab's covetousness* attended with *cruelty* ; *Peters denial* backt with an *Oath* ; And *Jeroboam's rebellion* with *Idolatry*.

The

The great power of Envy.

688.

AS an Earthquake ariseth from a tumultuous vapour shut up in the Caverns and bowels of the earth, where it tisseth and tumbleth, until it break out, and overturn all that standeth in the way of it: So envy is a pestilent vapour which lyeth in the bowels of a man, where it boyleth and fretteth, until it find occasion to vent it self, and then it tumbleth and throneth down all that standeth in the malicious eye of it; Houses and Trees stand firm against a Tempest of lightning, or a flood of rain, and men stand out against the cruelty of sudden wrath, and rage of a mans lasting anger: but what house or Tree, standeth against the force of an Earthquake; and who is able to stand before the force of Envy? *Prov. 27. 4.*

Arn. Pontan.
Bibliab. concen.

*Fuge invidiam
qua non solum
alienos, verum
multis magis e-
um, quem posse-
deris, &c. Am-
brof. de fuga
seculi.*

Liftning after vanity, reproved.

689.

THERE is a story of Demosthenes, who speaking to the Athenians in a very serious matter, and finding them not to regard his words, interrupted himself, and told them that he had some special thing to relate, to which he would have them fain to attend: whereupon silence being made, that which he told them was this; Two men (saith he) having bargained for the hire of an Ass, were travelling from Athens to Megara, in a very hot day; and both striving to enjoy the shadow of the ass, the one said, that he hired the ass, and the shadow too; the other said, that he did but hire the ass, and not the shadow; Thus leaving them at strife, Demosthenes went away; But the Athenians calling him with great eagerness to come back, and to end the tale: Upon his return, that which he said, was this; O ye Athenians, will ye attend unto me speaking of a shadow and an ass, and will ye not attend unto me speaking of most important things and affairs? Now how justly may this be the reproof of many in our dayes? such as tythe mint, annise, and cummin, and let pass the more substantial points of the Law, such as have an ear for vanity, but not for Truth; that attend to things of folly, but not to the words of Wisdom; hence it is, that Wisdom cryes out in the streets, and few regard it, but if folly once appear, there will be many auditors.

Mich. Jermin
on Proverbs.

Diog. Laert.
in vita.

Knowledge and Practice must go together.

690.

THE Samaritan woman did not fill her pitcher at the Well, to spill it by the way, but to carry it home full of water, and there to use it as an occasion served: and Rachel, that other holy woman, did not desire the Mandrakes so much to hold in her hand, or to smell to, as to be made apt thereby to bring forth the fruit of her womb: And we must not come to the Well-spring of life, and when we have filled our pitchers, spill all presently on the grounds nor we must not so much labour to know the Word, that we may subtilly dispute, or discourse of it, as to practise it, that we may shew the fruit of it in the amendment of our lives and conversations.

Joh. 4. 7.

Gen. 30. 15.

Tho. Playfer^s
Serm.

Dulness and drowsiness in the service of God, reproved.

691.

IT is reported of Constantine the great, that when divine service was read, he would help the Minister to begin the prayer, and to read the verses of the Psalms interchangeably; and when there was a Sermon, if any place of special importance were alleadged, that he would turn his Bible, to imprint the place the better in his mind, both by bearing and seeing it, and being as it were ravished with those things which he heard, he would start up suddenly out of his Throne, and Chair of State, and would stand a long while to hear more diligently, and though they which were next him did put him in mind to remember himself, yet he heard the word so attentively, that he would not give any ear at all unto them:

Eusebius de vi-
ta Constant. lib.
3. cap. 17.

How

Tho. Playfer's
Serm. Luk. 24.
Cant. 5. & 8.
13.

How wonderfully should this *confound us*, that are every way *inferiour*, when we hear *Emperors & mighty Kings* shew such a good heart in *hearing of the word of God*, to be so chearful in the *service of God*; and we in the mean time to have such *lumpish and dull spirits*, as to be never a whit moved or affected with the same; that though *Christ* talk with us never so comfortably in the way, yet our hearts are not so much as *warmed within us*, though he *putteth* his hand to the hole of the door, yet we will not *lift up the latch* to let him in, and though our well-beloved *speak*, yet we will not *hearken unto him*.

A good man bettered by Afflictions.

691.

Ios. Shutes
Serm. at Pauls,
1628.

Spring water smooaketh, when all other waters of the River and the Channel are frozen up, that *water* is living whilst they are dead; All experience teacheth us, that *well-waters* arising from deep springs, are *hotter* in Winter than in Summer, the outward cold doth keep in, and double their inward heat: Such is a *true Christian* in the evill day; his life of *Grace* gets more *vigour* by *opposition*; he had not been so *gracious*, if the times had been better; I will not say, *He may thank his Enemies*, but I must say, *He may thank God for his Enemies*.

Christ compared to an Eagle.

692.

Ambros. in lib.
de Solomone.
Math. 16.

B. Lakes Serm.
on Mat. ch. 22.

Gen. 3.

Christ is not unfitly compared to an *Eagle*, in three respects. First, because as the *Eagle* fluttereth over her *young ones*, and safeguards them from any that would annoy them; so doth *Christ* carefully protect his *Church*, that the *Gates of Hell* nor the deepest Counsellors of her *Enemies* shall not prevail against her: Secondly, as the *Eagle* stirs up her nest, and taketh up her *young ones*, enforcing them to look towards the *Sun*, thereby trying her *generous and degenerating brood*; even so doth *Christ* make triall of *true and counterfett Christians*, he rejects them as counterfeits that have but *owl light*, such as hate the *light*; but those which can look upon the *Sun of Righteousnesse*, and delight in beholding of him, they go for *true Christians*: Thirdly, The *Eagle* hateth the *Serpent*, and wheresoever he seeth him, renteth him with his *Beak*: And *Christ* the seed of the woman did break the *Serpents head*.

The Hypocrites discovery of himselfe.

693.

B. Lakes Serm.
at Court.

Simia simia
est, etiam si au-
rea gestet infig-
nia. Erasim. in
adag.

There are a sort of *Men* that call themselves *Christians*, professe that they know *God*, and that their hope is in *Heaven*, but no sooner doth any *vanity* come in the way, any *temporal commodity* present it selfe, but their hearts quickly betray where their *Treasure* is; just like the *Juglers Ape of Alexandria*, which being attired like a *reasonable Creature*, and dancing curiously to his *Masters Instrument*, deceived all the *Spectators*, untill one spying the fraud, threw a *handful of Dates* upon the Stage, which the *Ape* no sooner espied, but he tore all his *Vizard*, and fell to his *Vituals*, to the scorn of his *Masters* which gave an occasion to the *Proverb*, *An Ape is an Ape though he be clad never so gaily*. And most sure it is, that an *Hypocrite* will at last shew himselfe an *Hypocrite*, for all his *specious shew* and goodly pretences.

The Churches condition under the two Testaments.

694.

Gal. 4.
Prima sive in
locum.

St. Paul resemblenth the different conditions of the *Church* under the two *Testaments*, to the different conditions of a *child*, when he is in his *nonage*, though he be *heir*, and when he is come to his *full age*. While he is in his *nonage*, though he be *heir*, yet he is kept in *awe*, and under a *Pedagogue*; but when he cometh to *full age*, his *Father* affords him a more *cheerful Countenance*, and a more *liberall maintenance*: Even so under the *Law*, the *Church* was kept under and scantied of *Grace*; but

but under the Gospel she is more free, and endued with a more plentiful measure of Gods holy spirit.

The Kingdom of Heaven an everlasting Kingdom.

Mortal Kingdoms are not lasting, and while they last they continue not uniform; Are not everlasting, they have their Climatrical years, and commonly determine within certain periods: The Politicians write of it, *Boilne* by name, and he out of others; and the stories are clear, and experience daily sheweth it to be so: *Justin* hath calculated the three first Monarchs, but *Sleidan* all four, and we see their beginning and ending: And as they are not lasting, so while they last, they continue not uniform; The Planters of great States are commonly Heroical men; but the Proverb is, *Heroum filii noxa*; The Parents were never so beneficiall, as the children are mischievous, oppressing by Tyranny, or wasting by Vanity; worldly peace breedeth plenty, plenty breeds pride, and pride breeds war, wherewith cometh Ruine: This being the condition of mortall Kingdoms, how blessed is that Kingdom of Heaven which shall have no end; the words are short, but they are full, The Gates of Hell shall not prevail against it; this is typified in *David* and *Saul*, the Kingdom of the one was temporall, of the other eternal: The Angel repeats the same promise; The *Psalms* do often urge it; so do the Propnets, *Esay* especially, they all concur in this, that it shall have no end.

Gods Lawes obeyed, are the support of a Common-wealth.

IT farrth with the body politick, as it doth with the body naturall, if the humours keep their proportion; we have health; no sooner do they swerve from it, but they begin a disease, which maketh way to putrefaction; and so to dissolution; wherefore we apply physick to reduce them again into a due temper. Even so, while good Lawes sway, our carriage towards our selves, towards our neighbours, each man doth well, the Commonwealth doth prosper; but no sooner doth the Subject break these bonds, but a civill putrefaction enters, which maketh way to the ruine of a State, wherein every mans particular interest is hazarded with the whole, the remedy wherof is the work of judgement, but it must be attended with Justice also; not the Kings affections; but his Lawes must moderate his Judgement, and the medicine must be fitted to the Disease; otherwise if the scales of Justice do not first weigh the merits of the cause, the Judgement will as much disquiet the State, as discontent the party judged.

All have not the same measure of Christ.

Christ hath the fulnesse of Grace, we but every one his proportion, according to our capacities; even as from the Sun, every man receives a beam of the same kind, though not the same beam; or from a tree every Man gathereth an apple, though not the same apple; or out of a River, every Man drinketh a draught of the same water, but not the same draught of water; Even so all do partake of the same Christ, but not in the same measure; And no Man whole Christ, by whole, I mean totum Christi, though every every man doth receive him whole, that is totum Christum; Every man hath Christ alike intensive, though extensive all have him not alike; and yet extensive too every Man hath his full measure, as it was in *Manna*, He that gathered more had not too much, and he that gathered less had enough.

Ministers

695.

Jean Bodin, de Repub.

Magna Imperii limites suos habent, pro cum venerunt, sistunt, retrocunt, rursus. Ex Cent. 8. ad Belg. ep. 3. r. 2 Sam. 7. Luk. 1. Psal. 45. & 72. & 89. lla. 9. 7.

696.

J. Bodin de Repub, ut antea.

Leges perquam egregia res sunt. Crc. Menander in Androgyno.

697.

B. Luke on Math. 26.

Exod. 16. 18.

698.

Ministers to teach as well the practice, as the knowledge of Religion.

J. Prestons
Serm. at Camb.

Gal. 5. 1.
1 Cor. 3. 2.

A Discreet School-master doth not only teach his Schollers Grammar rules, where-
by for example true Latine may be made; but he teacheth them also to make
true Latine, according to those Rules; neither doth he think his paines bestowed to
any purpose till his Schollers can do that: Even so, a discreet Minister must teach
his people not onely how to know, but how to do their duty, to turn their Science
into Conscience, so to learn Christ as to become Christians, Christians in S. Pauls sense;
For certainly he is a very *trewan*; in Christ's School, whose life doth not expresse his
learning, that is not a doer as well as a hearer of the Word.

Justice described.

699.

Ponderat hęc
causas, pœnitit
ille reus.

TRavailleurs write (*Nath. Chytrens* by name) that in Padua, Justice is descri-
bed in a publique place, between a pair of scales and a sword (according to
the old manner) with these two Verses proceeding from her mouth,

*Reddo cuiq; suum, sanctis & legibus omne
Concilio mortale genus, ne crimine vivat.*

Isai. 24.
Eccle. 10.
Isai. 59.

The Verses are but clowier-like, (unworthy such an University as Padua is re-
nowned to be) but the sense is good, and for the shortnesse of them, they may
be the better remembered; I give (saith Justice) to every man his own; I procure and
win all men to be subject unto godly Lawes, lest otherwise they should prove crimi-
nall, that is, grievous transgressors: Were it otherwise, Servants would be on
horse-back, and Masters, even Princes on foot. Like People, like Priests; Like Buyer,
like Seller; Like Borrower, like Lender, (as Esay again saith). Nay then no buy-
er, no seller, or borrower, or lender, but all upon snatching and catching, and rifling,
and plundering, and rapine, and wrong, and blood touching blood.

700.

The Minister's labour though insuccesful, yet rewarded by God.

August. in lib.
1. contra Cres-
conium.

Geo. Abbot.
Cant. lett. on
Jonah.

THE Minister's labour whether it hit or miss, is accepted of the Lord! For as he
who perswadeth to evill, be it Heresie or Treason, is punished accord-
ingly, although he do not prevail, because he intended it, because he did labour it:
So he that doth his best to win Men to Heaven, though he effecteth not what he de-
sired, though he hath laboured in vain, and spent his strength in vain, yet he shall
be accepted, and his reward shall be with his God.

701.

The happy meeting of Body and Soul in the Resurrection.

Chrysost. in 2
ad Corinth. Ho-
mil. 1.

Resurgent San-
ctorum corpora
sine ullo vitio.
Cyc. Aug. En-
chirid.

WHEN we pluck down a house, with intent to new build it, or repair the ru-
ines of it, we warne the Inhabitants out of it, least they should be soyled
with the dust and rubbish, or offended with the noise, and so for a time provide some
other place for them; but when we have new trimmed and dressed up the House,
then we bring them back to a better habitation: Thus God, when he overturn-
eth this rotten roome of our flesh, calleth out the Soul for a little time, and lodgeth
it with himselfe in some corner of his Kingdom, but repairs the bracks of our
bodies against the Resurrection, and then having made them decent, yea glori-
ous and incorruptible, he doth put our Soules back again into their acquainted
Mansions.

The Popes policy to advance his Holiness.

702.

ONE *Psapho* dwelling in the parts of *Lybia*, desirous to be canonized a God, took a sort of *prating birds*, and secretly taught them to sing this one note; *Psapho* is a great God, and having their lesson perfectly, let them fly into the woods and hills adjoining; where continuing their song, other birds by imitation learned the same, till all the *hedge-rows* rang with nothing but *Psapho's* diery; The Country people hearing the *Birds*, but ignorant of this fraud, thought *Psapho* to be a God indeed, and began to worship him: The same is the Popes practice, desirous to effect his ambition, and shew himselfe to be a God, he maintaines a sort of discontented *English fugitives* in his *Seminaries*, as it were in so many cages, where dyeting them for the nonce he easily teaches them what tune he pleaseth; and having so done, takes off their bells and sends them home again, where filling every *hedge* and *outhouse* with their tunes, no marvel if other birds of the same feather, and as wise as themselves, by conversing with them, do the like.

Maximus Tyrius.

John White's Sermon at St Pauls Lond. 1610.

The power of Faith reviving the deadly sin-sick soul.

703.

WHEN the *Israelites* were burying a Man, for fear of the Souldiers of the *Moabites*, they cast him for haile into the sepulchre of *Elisha*; Now the dead Man as soon as he was down, and had touched the body of the Prophet, he recovered and stood upon his feet; So, let a Man that is dead in sin, be cast into the grave of *Christ*, that is, let him by faith but touch *Christ* dead and buried, it will so come to passe, that he shall be raised from death, and bondage of sin, to become a new man.

2 King. 13. 21. Wil. Perkins on Creed.

To sin against the mercies of God, is to double our sins.

704.

HE that sins against the mercies of God, fights against God with his own weapons, which must needs provoke God; Suppose a Man should come into a Smiths shop, and take up the Smiths own Hammer, and knock him on the head, this were to commit a double sin, not onely to kill the Smith, but to kill him with his own Hammer: Such a double sin are they guilty of, who the more wit they have, the more they plot against God; and the more wealth, and health, and honour they have, the more they despise God and his Commandements with their wealth and honour: If a Chirurgeon should freely bestow his paines and charge to cure a Man of a lame hand, and he should as soon as ever he were cured, kill this Chirurgeon with his cured hand; this were an horrible ingratitude and provoking sin; And thus do they, that when they are delivered from sickness, and made whole, released out of prison, and set at liberty, fall presently to sinning again with that health, and that liberty which God bestowed on them.

Edm. Calamy Sermon at Westminster. 1645.

Quam cito mortalibus Beneficium perit, & a missum deprecenditur. Sophocles in Ajax flagit.

A true sense of wanting Grace, is an argument of having Grace.

705.

A Young Scholler, when he hath gotten his *Seton* or his *Ramus* once by heart, thinketh he hath as much *Logick* as his Tutor can teach him, but when he cometh to understand things, he seeth his own error; And so the raw Students at *Athens*, when they were but yet fresh-men, they thought that they moved in a Circle of knowledge, they would be called *Sophot*, Wise men; but having spent some time at their Books, they found themselves at a losse, and thought it a great honour to be called *Philo-sophi*, Lovers of wisdom; And last of all, having made some

Th. Gatakers 1oy of just.

Plutarch de perfell.

Math. 5.

good progress through the Arts and Sciences, they accounted themselves *Moroi*, meer Ignoramuses that understood nothing at all; the more knowledge they had, the more they discovered their own *weakness* and *ignorance*: So the more men believe, the more they come to see and feel their *unbelief*; the further they wade on in the study and practice of *Repentance*, the more they find out and discover their own *impenitency*, and complain of the hardness and untowardness of their own hearts; the more they labour and make progress in sound *Sanctification*, the more they come to apprehend & see their own *corruption*; And this very sense of *wanting Grace*, is an argument of *Grace*; It is a sure sign of *Grace*, to see *no grace*, and to see it with griefe: For *Christ* saith, Blessed are the *poor*, as well as *pure in spirit*, the one shall see *God*, and the other hath a present right to the *Kingdom of Heaven*, which is the same in effect.

706.

Not to rest in outward performances of Duty, because dangerous.

Joh. Prestons
4 Treatises.Augustin in
Psalms. 65.

Remigius, a Judge of *Lorraine* tells this story, That the *Devill* in those parts did use to give money to *Witches*, which did appear to be good *coyn*, seemed to be current at first; but being laid up a while, it then appeared to be nothing but *dry leaves*: So the *Devill* deceives men now in these dayes of so large *Profession* he makes them to do outward actions which have a fair shew; but when they need them, then they appear as they are, to be nothing but *dry leaves*, meer dead leaves, because there is no life in them; they hear, they pray, they read, they sing *Psalms*, but they turn not the mans: to spirituall nourishment, there is not a principle of spirituall life in them.

707.

The great return of a faithfull Prayer.

J. Preston on
Sacrament.Oratio pura,
celos penetrans
vacua non re-
dibit. Aug. in
Serm.

AMongst the Sons of Men, a *Courtier*, a Favourite in the Court gets more by one suit it may be, then a *Tradesman*, or *Merchant*, or *Husbandman* gets with twenty years labour, though he take much paines, rising up yearly, going to bed late, and eating the bread of carefulnesse; for one request may bring in more profit, may make a *Courtier* richer, than so many years labour and paines: So in like case, a faithfull Prayer put up to *God*, may more prevail with him, we may obtain more at his hands by it, than by many years labour, or using much means in another way.

708.

Moderation, little set by.

Tho. Fullers
Holy State.

MEn of extraordinary tallness (though otherwise little deserving) are made *Porters* to *Lords*; and those of unusuall hilenesse, are made *Ladies Dwarves*; whilst men of moderate stature may want Masters: Thus many, notorious for extremities, may find Favourers to prefer them, whilst moderate men in the middle truth may want any to advance them: But what saith the Apostle, If in this life onely we had hope, we are of all men the most miserable, 1 Cor. 15. 19.

709.

The powerfull effect of Gods Word painfully preached.

Aët. 20. 9. 10.
P. du Moulin
del' amour de
Dieu.

Eutychus in the *Acts*, is an Emblem of a *Christian* in Temptation, he fell from an high loft, and was taken up dead, and so reputed of all that were then present; but *Paul* laid himselfe upon him, and embraced him, and found life in him, and set him on his legs again; So though a Man fall high from *Heavenly Grace*, to the very pit of *Hell* (if it were possible) yet he may be raised again by some skil-

skilfull Paul, some painfull preacher, applying the comforts of the Gospel, and shewing that his life is not altogether extinguished, but hid onely with God in Christ Jesus.

Anabaptistick zeal, condemned.

710.

Here is a story in Pliny, how two Goats meeting on a Bridge, *non vim sed viam fecere*, they did not make away each other, but made way one for the other (as *Antonius* an eye-witness tells the tale) The onely lying down on his belly, suffered the other to passe over his back, and so both escaped the danger of the ditch: And in the time of the Gothish Wars, it may be read, That a Roman Souldier and a Barbarian, casually falling into the same pit, as they marched along the Country, were so far from contending with each other, as that they both agreed mutually to relieve each other, and so Necessity making them friends, they were both drawn out of the pit and delivered. It were to be wished, that the separating Anabaptist in this case, had so much wit as the Goat, or else so much good will as the Goth, they would not then hold dissoluteness a resoluteness, the breaking of Ecclesiasticall Ordres a point of devotion. If their zeal were but halfe so good to the Gospel, as *Maries* was to the Law, at the time of her Purification, they would rather wring themselves in the particular, then wrong the Church in the generall.

Nat. Hist. lib. 8. ch. 5.

Procopius de bello Gothorum. lib. 2.

Ioh. Boys Postils.

Grace in the heart may be a long time concealed.

711.

Look upon a Coal covered with ashes, there's nothing appearing in the heap but onely dead ashes; there's neither light, nor smoke, nor heat, and yet when those Embers are stirred to the bottom, there are found some living gleads, which do but contain fire, and are apt to propagate it: Many a Christian breast is like this Hearth, no life of Grace appearing there for the time, either to his own sense, or the apprehension of others; whilst the season of Temptation lasteth, all seems cold and dead; yet still at the worst, there is a secret coal from the Altar of Heaven raked up in their bosome, which upon the gracious motions of the Almighty, doth both bewray some Reminders of that divine fire, and is easily raised to a perfect flame; Let no man therefore deject himselfe, or censure others, for the utter extinction of that spirit, which doth but hide it selfe in the Soul for a glorious advantage.

B. Halls Occas. meditat.

How to prevent wavering-mindednesse.

712.

It is observable, that the Bee being to fly home to her Hive, and fearing least she should be taken by the way with the wind, & so might be tossed up and down in the ayr, counterpoiseth her selfe with a little stone, and so flies streight home: This may teach us what we ought to do; we must not be wavering, and carried about with the blast of every doctrine, like a Reed shaken in the wind, but as the Bee is balanced with a little stone, so we must be built upon the chiefe corner stone, and grounded upon a Rock, and stablished with Grace, that however the rain fall, or the floods arise, or the winds blow, or what times soever come, yet we may stand fast in the street, which is called, Streight, alwaies following Christ directly to the mark.

Ambros. de Virginitate.

Tho. Playfere unanted.

Aff. 9. 11.

Parents care, onely to enrich their Children, reproved.

713.

Of the Ostrich it is said, That she leaveth her Eggs in the Earth, and warmeth them in the Dust. It is the benefit of the Earth onely that she gives unto them; And such surely is the onely care (worthily to be reproved) which too too many Parents have of their Children; it is onely concerning the things of the Earth,

Aristot. de Animal. lib. 4. c. 14.

Iob 39. 14.

that they may be rich, and noble, and great Men in this present world; as for Heavenly things, the eternall good of their soules, they are not so much as once thought of.

714.

The folly and danger of self-conceitedness.

Nath. Hardy's
Serm. at Westm.
1647.

There were some amongst the Philosophers of old, *Qui iactabant solacismos suos esse laudes & gemmas Philosophiae*, Who accompted their *vaue Barbarisms*, as Ornaments of Philosophy: Such are all self-conceited men, our new Opinionists, who present their vain fancies as the exquisite patterns of God's mind; How are the Pulpits made Stages for every Man to act his humour in; and the Printing-Presses Market-places for men to vent their false wares and counterfeit Doctrines? they pretend fair to build the Lords house, but it is Babel, not Bethel, if one may ghes by the division of their languages; and whilst they pretend to depart from a mysticall Babylon, they run into a literall one, that of confusion.

715.

Hope well, and have well.

M. Goddards
Ser. at S. Greg.
Lond. 1642.

Aët. 26.

*Magna tamen spes est in bono
nose Dei.* Ovid.
1. Pont. 7.

The Mariners sayling with S. Paul, bare up bravely against the Tempest, whilst either Art or Industry could befriend them; finding both to fail, and that they could not any long bear up to the wind, they even let the Ship drive. Thus many have endeavoured in these distempered times, to hold up their spirits, and to steere them steddily: happy Peace was the Port whereat they desired to arrive; but now since the storm grew too sturdy for the Pilot, all the skill they will hereafter use, is no skill at all, and even let the Ship sayl whither the wind will send it, but with this hope and comfort, that the most weather-beaten Vessel cannot properly be seized on for a wrack, which hath any quick cattel remaining therein; and their spirits are not as yet for seised to despair, having one lively spark of hope in their hearts, because God is even where he was before.

716.

Bloody-minded Men condemned.

Plutarch.

Morney de
Religi. cap. 16.

*...ferat regnat
Erinnyes.* Ovid.
Metam. lib. 1.

When Vedelius Pollio a Roman, at a Supper provided for Augustus the Emperour, would have thrown his Servant into his Fish-pond, where he kept his Lampreys, because he had broken a Cup of Crystall; the Emperour with-held him, and controlled him with these words, *Homo cuiuscuq; generis, &c.* A Man of what condition soever he be, if for no other cause, yet because he is a Man, is more to be valued than all the Cups, and Fish-ponds in the world: What a shame is it then for Christians? How are they to be condemned, when an Heathen Emperour shall exceed them in the principles of Humanity; How is our Gold become dross? our blood so stained? What is more rare amongst Men, than to find a Man? i. e. Amongst Men how many beasts are there for want of using Reason? and for not using it well, how many Devils? whose hearts are so bound with sinens of Iron, that they are no more moved with the life of a Man, than if a dog had fallen before them.

717.

Sathan's policy to ensnare us, by the observance of our Natures.

Ulyss. Aldrovandus de Serpentinibus.

The Camelion when he lies on the grass to catch flies and Grasshoppers, taketh upon him the colour of the grass, as the Polypus doth the colour of the Rock, under which he lurketh that the Fish may boldly come neere him without any suspicion of danger: In like manner Sathan turneth himself into that shape which we least fear, and sets before us such Objects of temptation, as are most agree-

gree-

greeable to our Natures, that so he may the sooner draw us into his Net; he sayles with every wind, & bowes us that way which we encline of our selves through the weakness of Nature; Is our knowledge in matter of faith deficient? He tempts us to error: Is our Conscience tender? He tempts us to scrupulosity, and too much preciseness: Hath our Conscience like the Ecliptick line, some latitude? He tempts us to carnall liberty; Are we bold spirited? He tempts us to Presumption; Are we timorous and distrustfull? He tempteth us to Desperation; Are we of a flexible disposition? He tempteth us to Inconstancy; Are we stiffe? He labours to make obstinate Hereicks, Schismatics, or Rebels of us; Are we of an austere temper? He tempteth us to cruelty; Are we soft and mild? He tempteth us to Indulgence and foolish pitty; Are we not in matters of Religion? He tempteth us to blind zeal and superstition; Are we cold? He tempteth us to Laodicean lukewarmness: Thus doth he lay his traps in our way, that one way or other he may ensare us.

R. Holdsworth
at S. Pet. Poor
Lond. 1627.

Diabolus, quando decipere tentat, prius naturam unius cuiusq; intendit, & inde se applicat, &c.
Hugo de S. Viâ. lib. 2.

All things come from God, who is therefore to be praised.

718.

Many are the Symbols, and Emblems of true thankfulness, and gratefull acknowledgement; As in the Sun-dial, with all the hours thereon by distinct figures, the Motto; *In umbra desino*, To the Sun onely I owe my motion and being; As likewise the Shell full of Pearl, lying open to the Sun and the dew of Heaven, with this word, *Rore divino*; As also of the Olive amidst the craggy cliffs without rooting or moyture, with this wreath coming out of it, *A celo*; And thus must every good Christian acknowledge, That it is in God that he liueth, and moveth, and hath his being; that without the divine dew of heavenly Grace, there is no virtue in himselfe, and that all his happiness is from Heaven onely; that all the gifts of fortune falsely so called, as Riches and Possessions, &c. all the gracefull endowments of the body, as agility, strength, comeliness, &c. all the goods of the mind, as virtue, wit, learning; all these, and all other beside these, descend from God above, who gives πάντα πανι to all, all things, *Act. 17. 25.* no silver in Benjamins sack till Joseph put it in; no good in Man, except the Lord bestow it; What hast thou, that thou hast not received?

Joh. Donne's
Serm. at Pauls
1626.

Omnia dat nihil accipit.
Trinitagistius

Sanctification wrought by degrees.

719.

Sanctification is not perfect in an instant; As wounds are easily taken, but not easily cured; so are sins quickly contracted, but not quickly purged: Sins are compared to scum, *Ezel. 24. 6.* and meat will aske some good boyling before all the scum be out of it; to Dross, *Isai. 1. 22.* and Metals, and they must be long in the fire before they be refined: and lastly, to spots and stains, *Jud. 12.* which if they be deep in a Garment, will not be fetched out but with the Fullers sope; neither are such Garments scoured without a great deal of toyl, that which is bred in the bone will hardly be got out of the flesh: Sanctification therefore is wrought by degrees, there must be many a sigh, many a tear, many a groan, before we come to a full height and stature in Christ Jesus.

Ephr. Aldale
Serm.
at St. Aug.
1636.

To be thankfull unto God at all times, especially in Prosperitie.

720.

It was a fault both noted and condemned in the Carthagenians, that whereas they were sprung from Tyros, and used yearly to send then Tenth or Tythe of their incomes, to Hercules the peculiar God of the Tyrians; which custom they observed whilst their commodities were small, but neglected afterwards (when they grew to be Masters of greater matters) to send at all, and so by little and little to condemn that Hercules their God. In the service of the true God, let this be never said

Diod. Siculus.
lib. 20.

Dr. Prideaux
Serm. S. Ma-
rica Ox. 1625.

said of *Christians*, that they should so far forget themselves, that when God hath raised them out of the dust, and set them on the Thrones of Justice, when he loadeth them with benefits, that they should load him with unthankfulness; but rather, as their riches do encrease, to honour him with that substance; and as they rise in temporal preferment, to raise themselves up unto Him by an humble acknowledgement, from whom onely, and by whose blessing it is, that they enjoy what they have so received.

721.

To be careful for our Souls good.

W. Perkins on
Creed.

IT is (methinks) a very preposterous course that many Men take in the World, Those that have children, are very careful and diligent to bring them up (as it is fit they should) under some Mans tuition; And if they have Cattel, Sheep, or Oxen, they provide Neat-herds and Shepherds to keep them, but in the mean time, *unum necessarium*, for the good of their own souls they have no care at all, they may sink or swim, or do what they will; A strange blindness or madness, like the Gadarens, to have more mind of their hogs, then of Christ, more thoughts of their Cattle, then of their Souls; Learn we therefore of Christ to commit our soules into the hands of God.

Luk. 8.
Mat. 26.

722.

To be alwaies prepared for Death.

Specul. Exem-
plorum.

THERE is a story of a certain Man, pursued by an Unicorn, who in his flight falls into a Dungeon, and in his fall he takes hold, and hangs by, the arm of a Tree growing on the side of the pit or dungeon; Now as he thus hangs looking downward, he sees two worms gnawing at the root of the Tree; and as he looks upward, he sees an Hive of most sweet honey, whereupon he climbs up unto it, and sitting by it, feeds thereon; In the mean season whilst he is thus sitting, the two worms gnaw in pieces the root of the Tree, which done, down falls both Tree and Man, and all, into the bottom of the Dungeon: Now, this Unicorn is Death, the Man that flies is every man living; the pit over which he hangs, is Hell; the arm of the Tree is life its selfe; the two worms are day and night, the continuance whereof is the whole life of Man; the hive of honey, is the pleasures, and profits, and honours of this world, to which when Men wholly give up themselves, not considering their ends, till the root, that is, this temporall life be cut off, they plunge themselves quite into the gulph of Hell: Preparation therefore for death is not to be deferred till the time of death, but rather we must be ready every day to entertain it.

Omne crede
diem tibi dilux-
isse supremum.

723.

God will have the whole heart in his service:

Britannia. pag.
465.

M After Cambden reports of one Redwald, King of the East Saxons, the first Prince of this Nation that was baptized, yet in the same Church he had one Altar for Christian Religion, another for that of the Heathens: And many such false worshippers of God there are to be found amongst us, such as divide the Rooms of their Souls betwixt God and the Devil, that swear by God and Malcan; that sometimes pray, and sometimes curse, that halt betwixt God and Baal, meer Heteroclitites in Religion; But God cannot endure this division, he will not have thy threshold to stand by his threshold; he will have all thy heart, he cares not for half, if it and the Devil have the other.

Greg. de la Na-
za. Trah. Eva.
Zeph. 1.
Ezek. 43. 8.

A good Sermon not to be so much questioned as practised.

724.

Tho. Fullers
Holy State.

AS it is no good manners for him, that hath good Venison set before him on the Table, to ask from whence it came, but rather fairly fall to it; So a good Christian hearing an excellent Sermon, he never enquires whence the Preacher had it, or whether it were not before in print; but at every point that concerns himselfe, he turns down a leaf in his heart, and falls aboard to practise it.

Gods goodness ought to procure Mans thankfulnesse.

725.

R. Holdsw.
Serm. at Merc.
Chap. Lond.
1634.
Gen. 32.

Tempora mu-
tantur.

Iob 30. 1.

THE Patriark Jacob, pondering in his mind Gods exceeding great care to him in his Pilgrimage, breaks forth into this excellent Confession, *I am not worthy of the least of all thy mercies, and all thy truth which thou hast shewed unto thy servant; for with my staffe came I over this Jordan, and now I have gotten two bands.* Even so may many a Man lay with Jacob, *I came to such or such a place, in a poor leather suit, with a stick in my hand onely, destitute of means and money, yet Almighty God hath so blessed me, that I now possess two bands, Wife, Children, and servants; and for further employment, I that was scarce worthy to sit with the Dogs of the flock, am now taken out of the dust, and lifted out of the mire to sit with Princes of the People; Blessed be the name of the Lord.*

Strange sins, strange punishments.

726.

Tho Fullers
Meditat.

Gen. 13. 10.

Chron. 12.

Nova peccata
nova supplicia.

HAD any man beheld Sodom in the beauty thereof, and had the Angel told him, that the same should be suddainly destroyed by a merciless Element, he would certainly have concluded, that Sodom should have been drowned, led thereunto by these considerations:

First, It was situated in the plain of Jordan, a flat, low, levell Country.

2. It was well watered every where; and where alwaies there is water enough, there may sometimes be too much.

3. Jordan had a quality in the first moneth, to overflow all his banks. But not one drop of moisture is spilt on Sodom, it is burnt to ashes; How wide then are our Conjectures when they ghesse at Gods Judgements? How far are his waies above our apprehensions? Especially, when wicked men with the Sodomites, wander in strange sins, out of the road of common corruption, not once coming within the compass of a rational suspicion; so true is it, that strange sins, have and ever will be attended with strange and unheard-of punishments.

The souls delight once set upon God, hardly to be removed.

727.]

Jes. Borroughs
on Prov. 30.

HE that lets down a Bucket to draw water out of a deep well, as long as the bucket is under the water, though it be never so full, he may get it up easily; but when he begins to draw the bucket clear out of the water, then with all his strength he can hardly get it up; yea many times, when it is at the very highest, breaks the Iron chain, and falls violently back again: After the same sort a Christian heart, so long as it is in Him wherein is a well of life, is filled with delight, and with great joy drinketh in the water of comfort, out of the fountains of salvation, but being once haled, and pulled from God, it draweth back, and as much as it can possible, resisteth, and is never quiet till it be in him who is the very Center of the Soules happiness.

728.

*The Incurribility of Errour.*Nath. Hardy
Serm. at Westm.
1647.*Quam detest-
andus est error
hominum, Aug.*

IT is observable, that in the time of the great sweating sickness in England, the sick persons when they were beaten on the face with sprigs of Rosemary, by their friends, would cry out; *O you kill me, you kill me*; whereas indeed they had killed them in not doing it; for had they slept, they had dyed: So those, whom the sickness of Errour hath surpris'd, if you but go about to suppress them, you shall presently hear them exclaim, and say, *Oh you persecute us, you persecute us*; whereas indeed it is not such a persecution as lets out the heart-blood, but such a persecution as lets out the corrupt blood: And they will one day acknowledge, though now they may stiffly stand it out, that to be a happy violence which pulled them out of the fire, blessed bonds that tyed them to Christ, and comfortable fetters which kept their feet in the way of peace.

729.

*The sloathful contractednesse of our prayers unto God, reproved.*Bapt Platina
in vita.*Exam. Conc.
Trid. p. 736.
col. 2.*Tho. Fullers
Meditat.

POPE Boniface the Ninth, at the end of each hundredth years, appointed a Jubilee at Rome, wherein People bringing themselves and money thither, had pardon for their sins: But Centenary years returned seldom, Popes were old before, and covetous when they came to their place; few had the happiness to fill their Coffers with Jubilee coyn: Hereupon Clement the sixth reduced it to every fiftieth year; Gregory the eleventh to every three and thirtieth; Paul the second, and Sixtus the fourth, to every twenty fifth year, as now it is; some overtures have been to bring it lower, and would have succeeded, had there not been opposition: Just thus, we serve our prayers unto God, as they their Jubilees; perchance they may extend to a quarter of an hour, when poured out at large; but some dayes we begrutch this time as too much, omitting the Preface, with some passages conceived lesse materiall, and running two or three Petitions into one, so contracting them to halfe a quarter of an hour; Not long after, we fall to decontracting, and abridging the abridgement of our prayers; yea (be it confessed to our shame and sorrow that hereafter we may amend it) too often we shrink up our Prayers to a minute, to a moment, to a Lord have mercy on me.

730.

*The difficulty of returning unto God, having long strayed from him.*Silv. de Prie
rio. aur. rosa.

JOSEPH and MARY left their Son at Jerusalem, and went but one dayes journey from him, but they sought him up and down three whole dayes, and that with a great deal of sorrow too, before they could find him; They are therefore deceived, which think it an easie matter speedily to return unto God, when they have long been straying from him, that are gone with the Prodigall child in *Regionem longinquam*, into a far Country, far from the thought of death, and consequently from the fear of God, yet promise themselves a quick return unto him.

731.

*The Grace of God, the onely Armour of proof.*Salom. Neuge-
baveri Hist.
Polon.

THERE was a Judge in Poland, called Jelus, who a long time had stood for a poor begger the Plaintiffe, against a very rich man the Defendant; but in the end, took a Fee of the Defendant, a considerable sum of money, stamped according to the usuall stamp of the Country, with the Image of a Man in compleat Armour, and at the next Sessions in Court, judged the cause in favour of the Defendant; But

But being taxed for it by his friends in private, shewed them the *coyn* he received, and demanded of them, *Quis possit tot armatis resistere?* Who is able to stand against such an Army as this is? Steel Armour is indeed *Musket proof*; but nothing except the *Grace of God*, is *gold or silver-proof*; Nothing can keep a Judge, or a *Magistrate* from receiving a *Reward* in private in a colourable cause, but the *grace of God*, the eye of the *Almighty*, who seeth the *corrupt Judge* in secret, and will reward him openly, if not here, hereafter.

Dan. Featley
at anted.

God both powerfull and merciful.

732.

God shewed the *Israelites* in the spectacle of *Thunder* and *Lightning*, at the delivery of the *Law*, what he could do, and what they deserved; so that what *Cæsar* sometimes said to the *Questor*, who would have hindered him from entering into the *Treasury* at *Rome*, shaking his sword; *It is easier for my Power to dispatch thee, then for the goodness of my Nature to be willing to strike thee*; may much more truly be said of God; his *Power* maketh him mercifull, and his *Mercy* doth manage his power. The Author of the Book of *Wisdom* openeth this at large, chap. 11.

Tacit. Annal.

B. Lake at
anted.

The excellencies of Christ are theirs that are in him.

733.

As the *Wife* communicates in her *Husbands* honour and wealth, the *branches* partake of the *fainesse* and *sweetness* of the root, and the *Members* derive *sense* and *motion* from the head: So *Christ* our *King* is not like the *bramble* that receiveth all good, and yields none to the *State*: but he is like the *Figtree*, the *Vine*, the *Olive*; they that pertain to him, are all the better for him, they are conformable to him, if he have any excellency they shall have it also.

Jer. Leech
Serm. 1624.

The best improvement of worldly sorrow.

734.

When a *Man* by extream bleeding at the nose is brought in danger of his life, the *Physitian* gives order to let him blood in another place, as in the arm, and so turns the course of the blood another way to save his life: And thus must we do, turn our worldly sorrows for losse of goods or friends, to a godly sorrow for our offences against God.

Nath. Shutes
Ser. at S Pauls
1628.

Flesh and Spirit, their opposition.

735.

Anselm, Arch-bishop of *Canterbury*, as he was passing on the the way, espied a boy with a bird tyed in a string to a stone, the bird was still taking wing to fly away, but the stone kept her down, the holy *Man* made good use of this sight, and bursting out into tears, said; Even so it is betwixt the flesh and the spirit; the Spirit is willing to mount upwards in heavenly thoughts and contemplation, but the Flesh keepeth it down, and (if possible) would not admit of the least thought of Heaven.

Lib. similitu-
din.

The conversion of great ones to be endeavoured for examples sake.

736.

As it is in the exquisite mystery of *Printing*, the great difficulty lies in the composing and working of the first sheet, for by that one many thousands are easily printed: So the great work of the *Ministry* is to convert Great men; if they were once converted, hundreths would follow their Example, *In uno Cæsare multi insunt Marii*, In one great Man are many Inferiours contained; when the great wheele of

Edm. Calamy
Fast. Serm.

L. Florus in
H. B.

A&. 13. 10.

the Clock is set a moving, all the *inferiour wheels* will move of their own accord; How zealous was *S. Paul* about the conversion of *Sergius Paulus*, the Deputy of the Country; He knew well enough, that to take such a *great fish*, was more then to catch *many little ones*, though the *least of all* is not to be despised.

737.

The differences betwixt Papist and Protestants, not easily reconciled.

Gyraldus Cam-
brenf.Franc. de S.
Clara, & alii.

IN *Merioneth-shire*, in *Wales*, there are high Mountains, whose hanging tops come close together, that Shepherds on the tops of severall hills may audibly talk together, yet will it be a *dayes journey* for their bodies to meet, so vast is the *hollowness* of the Valleys betwixt them: Thus upon found search we shall find, notwithstanding some *Pontificalian Bridgemakers* over the great gulph, betwixt *Papists* and *Protestants*, that there is a *grand distance* betwixt them, which at the first view may seem *near*, and tending to an *accommodation*.

738.

The souls breathing after Christ in time of trouble.

Tho. Playfer's
Serm.

A Bull which is baited at the Ring, as soon as he gets any *breathing*, be it never so little, turns him streight wayes towards that place by which he was brought in, imagining, that by how much the more he is *nearer to the stall*, by so much the more he shall be *further from the stake*: In like manner, a *faithful heart* being baited, and *tossed* in this world with many *Dogs* that come about it, *Psalm*. 22. 16. alwaies hath an eye to that place from which it came, it *pants & breathes*, and never is at quiet till it *return* to him from whence it was *set at first*.

739.

Lib. de garru-
litate.

Gods moderate answer to the Prayers of his people.

THERE are three sorts of *Answers* (saith *Plutarch*) that men usually make to a Demand: The first, if you ask, Whether *Socrates* be within, telleth you *faintly*, and *unwillingly*, He is not within, perhaps he answereth by a *Laconism* & Not; The second with more *courtesie*, and to the sufficient measure of the demand, willing to *instru*ct the ignorant; He is not within, but at the *Exchange*, &c. The third, running over with *loquacity*, knoweth no end of *speaking*; He is not within, but at the *Exchange*, waiting for strangers out of *Jonia*, in whose behalf *Alcibiades* hath written from *Miletum*, &c. Now the *Answers of God* to the prayers of his People, are neither so *sparing* or *restrict* as the first, leaving the Soul in a manner as *doubtful* and *perplexed* as he found it by granting too little; nor so *idle* and *superfluous* as the last, to bring a *loathing* to men by *surcharge* of his benefits, but they are in the *middle sort*, tempered with *good moderation*, full of *humanity*, *kindness*, and *grace*, giving *enough*, and happily more then asked, and sending the heart away joyful for that which it hath obtained.

740.

Solinus Poly.
Hist.Dan. Featley
Serm. at Court,
1622.

Baptismall water, the power and virtue thereof.

Solinus reporteth of a River in *Boetia*, That it turneth the colour of the sheep that are washed in it, in such sort, that if they were before *black* or *dunne*, they became presently as *white* as milk. That may be a *Fable*, but this is *Gospel*, That such is the *virtue* of the *consecrated water* in *Baptism*, wherein *Christ's Lambs* are usually washed, through *divine Benediction* upon that holy Ordinance; that though they were never so *black* or *foul* before, yet after they come out of that *laver*, they are most *clean* and *white*, and so continue till they *plunge* themselves into the mire of *worldly desires*, and *fleshly lusts*,

The

The folly of Youth, discovered and reprov'd.

741.

THe Antients painted a *Young man*, stark naked, his eyes veiled, his *right hand* bound behind him, and his *left hand* left at liberty, and *Time* following him close at the heels, and ever and anon pulling a thread out of the *vail*. He was so drawn, in a *naked posture*, to shew, with what little *secrecy* he had used his *delights* and *pleasures*; with his *right hand* bound behind him, to expresse, that he did not do *anything right*; his *left hand* free and at liberty, signifying, that he doth all things *awkwardly* and *untowardly*: he was portrayed *blind*, because he doth not see *his own follies*; but *Time* behind him, opening his eyes by little and little, so bringing him to the *knowledge of his errors*, and that if he *go on* in such a course of life, he is *no* other then as a *broken ship*, which leaks and draws in *water* at a thousand places, and will not be long ere it *sink*; as a *house*, whereinto the *rain* doth fall, and drop in *so fast*, and at *so many places*, that it must *speedily fall without recovery*.

Joh. Pieri. Hieroglyphica.

Juvenilibus annis luxuriant animi. Ovid. Fast.

To shun ill Company.

742.

IT is better, safer I am sure it is, to ride *alone*, than to have a *thief's company*: And such is a *wicked man*, who will *rob* thee of *pretious time*, if he do thee no more mischief. The *Nazarites*, who might drink *no wine*, were also forbidden to *eat grapes*, whereof wine is made. So, we must not onely *avoid sin it self*, but also the *causes* and *occasions* thereof, amongst which, *bad company* (the lime-twigs of the devill) is the *chiefest*, especially to *catch* those natures, which like the *good-fellow-Planet Mercury*, are most swayed by others.

T. Fullers good thoughts.

Numb. 6. 3.

Hearing the Word, and not meditating thereon, dangerous.

743.

IF a man have the *Lienteria*, a disease so called, so that his *meat* passeth from him, as he took it in; or he *vomit* it up as fast as he eats it, what *strength* and *vigour of body*, and *senses* is this man like to have? Indeed, he may well *eat* more than a *founder man*, and the small abode that it makes in the stomach, may *refresh* it at the present, and may help to *draw out* a lingering, languishing, uncomfortable life. Thus many *bearers* there are, that are *sick of this disease*; what they *hear*, is many times in at *one ear*, out at the *other*; perhaps they *hear* more than otherwise they *needed*, and the *clear discovery*, and *lively delivering* of the *truth of God*, may warm and refresh them a little, whilst they are *hearing*, and perhaps an hour or two after; and it may be, may *linger out* their grace, in a languishing uncomfortable life: But if they did *hear* one hour, and *meditate* seven; if they did as constantly *ruminate* and *digest* their *Sermons*, as they *hear* them, and not take in *one Sermon*, before the *other* be well *concocted*, they would soon find another manner of *benefit by Sermons*, than the ordinary sort of many *forward Christians* do.

Rich. Baxters Saints everlasting Rest.

Outward formality onely, in the service of God, condemned.

744.

MEn put on *clean linnen*, their *best cloths*, and how often do they *look* in a *glasse*, to see that all be *handsome*, before they show themselves in the *Church* to their *neighbours*; and it is *hoped*, that they which will not come *slovenly* before their neighbours, will not appear *sordidly* before the Lord of *Heaven* and *Earth*; and withall remember, that that *God* that approveth this *outward decency*,

B. Lakes Ser. on Exod. 19.

requireth the inward much more: He will have us lift up to him, not onely clean, but pure hands also. A neat outside, and a slovenly inside, is like a painted Sepulchre, full of dead mens bones. And it is to be feared, that most of our Churches in the time of Gods service, are full of such Tombs. There are a generation that are clean in their own eyes, but are not washed from their filthinesse.

Prov. 30.

745.

Wil. Perkins
on Galath.Nemo repente
fit optimus.

Conversion of a sinner, wrought by degrees.

Little children, of whom I travail again in birth, &c. saith the Apostle, Gal. 4. 19. untill Christ be formed in you: So that conversion is not wrought, simul & semel, but by little and little in proceſſe of time. In the generation of Infants, first the brain, heart, and liver are framed; then the bones, veins, arteries, nerves, and sinews; and after this, flesh is added; and the Infant first begins to live the life of a plant, by growing and nourishing; then it lives the life of a beast, by sense and motion; and thirdly, the life of a man, by the use of reason. Even so, God outwardly prevents us with his Word, and inwardly he puts into us the knowledge of his will, with the beginnings or seeds of faith and repentance, as it were a brain and a heart; from these beginnings of faith and repentance, arise heavenly desires; from these desires follow, asking, seeking, knocking. And thus the beginnings of faith are encreased, and men go on from grace to grace, from one degree of virtue unto another, till they be tall men in Christ Jesus.

746.

Lib. 8.

Edm. Calamy
Ser. at Westm.
Rev. 22. 15.

Not to be ashamed of the profession of Christ.

ST. Augustine in his Confessions, relates an excellent story of one Victorinus, a great man at Rome, that had many great friends that were Heathens; but it pleased God to convert him to the Christian religion, and he came to one Simplicianus, and tells him secretly, that he was a Christian. Simplicianus answers, Non credam, nec deputabo te inter Christianos, &c. I will not believe thee to be a Christian, till I see thee openly professe it in the Church. At first, Victorinus derided his answer, and said, Ergone parietes faciunt Christianum? What! do the church-walls make a christian? But afterwards, remembering that of our Saviour, He that is ashamed of me before men, &c. Mar. 8. 38. he returns to Simplicianus, and professeth himself openly to be a christian. And let this Text of Christ alwaies found in our ears also; and that of the Revelation, where the fearful, such as Nicodemus, nocturni adoratores, such night-walkers in religion, such as are faint-hearted in the profession of Christ, are put in the fore-front of those that shall go to hell, before murderers, whore-mongers, adulterers, &c.

747.

Cosmografia del
Mondo.T. Fuller, ut
anti d.

Man to be Sociable.

IT is to be observed, that the farthest Islands in the world are so seated, that there is none so remote, but that from some shore of it, another Island or continent may be discovered; as if herein Nature invited Countries, to a mutuall converse one with another. Why then should any man court and hug solitarinesse? why should any man affect to environ himself, with so deep and great reservednesse, as not to communicate with the society of others? Good company is one of the greatest pleasures of the nature of Man; for the beams of joy are made hotter by reflection, when related to another, Were it otherwise, gladnesse it self must grieve, for want of one to expresse it self to.

Ministers, to live according to that Doctrine, which they teach others.

743.

There was a ridiculous *Abour* in the city of *Smyrna*, which pronouncing *O Cælum*, O Heaven! pointed with his finger towards the ground; which when *Polemo*, the chiefeft man in the place, saw, he could abide to stay no longer, but went from the company in a great chafe, saying, *This fool hath made a solecism with his hand, he hath spoken fals Latine with his finger*. And such are they, who teach well, and do ill; that, however they have Heaven at their tongues end, yet the Earth is at their fingers end; such as do not onely speak fals *Latine* with their tongue, but false *Divinity* with their hands; such as live not according to their preaching. But He that sits in the Heavens will laugh them to scorn, and hiss them off the stage, if they do not mend their action.

Casp. Barthii
adversar.

T. Playfers
Serm.

Englands Ingratitude to God.

749.

Scipio Africanus the elder, had made the city of *Rome*, being at that time ex-
Sanguem & moriturum, in a deep consumption, and ready to give up the ghost,
Lady of Affrick: At length being banished into a base country-town, his will was,
that his Tomb should have this Inscription on it, *Ingrata patria, ne ossa mea quidem*
habet; Unthankfull country, thou hast not so much as my bones. Thus many and
mighty deliverances have risen from the Lord to this land of ours, to make provo-
cation of our thankfulnesse; yet, *Ingrata Anglia, ne ossa mea quidem habes*, may the
Lord say: Ingratefull England, thou hast not so much as the bones of thy Patron
and Deliverer; thou hast exiled him from thy thoughts, buried him in oblivion;
there is scarcely a footstep of gratitude, to witnesse to the world, that thou hast
been protected.

Val. Max. lib.
5. cap. 3.

B. Kings lett
on Jonah.

The Papists blind Zeal discovered.

750.

Renanus reporteth, that he saw at *Mentz* in *Germany*, two *Cranes*, standing
in silver upon the *Altar*, into the bellies whereof, the *Priests* by a device put
fire and frankincense, so artificially, that all the smoak and sweet perfume came out
of the *Cranes* beaks: A perfect emblem of the *Peoples* devotion, in the *Romish*
Church; the *Priests* put a little fire into them, they have little warmth of them-
selves, or sense of true zeal: and as those *Cranes* sent out sweet perfumes at their
beaks, having no smelling at all thereof in themselves; so these breathe out the sweet
perfumed incense of prayer, and zealous devotion, whereof they have no sense or
understanding at all, because they pray in an unknown tongue.

Lib. de rebus
Germ.

Dan. Fearly,
ut antea.

Saints in glory, what they hear and see:

751.

St. Augustine was wont to wish three things: First, that he might have seen
Christ in the flesh. Secondly, that he might have heard *St. Paul* preach. Third-
ly, that he might have seen *Rome* in its glory. Alas, these are small matters, to
that which *Austin*, and all the *Saints* in glory, do now behold: there they see not
Christ in the form of a servant, but *Christ* in his Kingdome, in majesty and glory; not
Paul preaching in weaknesse and contempt, but *Paul*, with millions more, rejoicing
and triumphing; not *Persecuting-Rome* in fading glory, but *Jerusalem* which is
above, in perfect beauty and splendour: And there they hear too, not *Elijah*, *Isay*,
Daniel, with all the *Prophets* of old; *Peter*, *John*, *James*, *Jude*, *Apostles* of the

Rich. Baxters
Saints eternal
Rest.

new Testament, *preaching* to an obstinate people in *imprisonment*, *persecution*, and *reproach*; but *triumphing* in the praises of their God, that hath thus *advanced* them.

752.

God, a mighty God.

Hen. Huntingtons hist.

B. Lakes Ser.
on Efa. 9.

6

Exod. 15.

CANUTUS, a King of this Land, when flatterers magnified his power, and did almost *deifie him*, to confute them, caused his chair to be set by the *sea-shore*, at the time of the *flood*; and sitting in his Majesty, commanded the *waves*, that they should not *approach his throne*: But when the *Tide* kept his course, and wet his garments, *Loe*, (saith he) *what a mighty King I am by sea and land*, whose command every wave *dareth to resist*! Here now, was *weaknesse* joyned with *might*. It is otherwise with God, he is a *mighty God*. It appears in the *Epithite*, that is added unto *EL*, which is *Gibbor*, importing, that he is a *God of prevailing might*, whom the winds and seas obey. In *Daniel* he is called *EL ELIM*, the *Mighty of Mighties*. Whereupon *Moses* magnifying his *might*, saith, *who is like unto thee, O Lord, amongst the gods?* Which words being *abbreviated*, the *Maccabees* in their wars against their enemies, did *bear* in their standard, and there-hence, (as the Learned have observed) did take their name of *Maccabees*. Certainly, this *Epithite* is a just ground of that, which King *David* *perswades*, *Ascribe unto the Lord, O ye mighty, ascribe unto the Lord glory and strength*, *Psal. 29*.

753.

Drunkennesse, the shame of England.

B. Smiths Ser.
on Ephes. 5.

THERE is a complaint in *Pliny*, for the time present and past, *Latifundia perdidit Italiam*, *Italy* is undone by large severalls. We may take up the like complaint against *drinking*, *Multifundia*, that is, *multum infundendo*, the pouring in of much liquor is the *shame of England* already, and will be (if not reformed) the *utter undoing of it*.

754.

To trust in God, who is the great Lord Protector of his people.

Edm. Calamy
Ser. at a fast.
Westm.

Luk. 12. 16.

THERE is an excellent story of a *young man*, that was at *Sea* in a mighty *raging tempest*; and when all the *passengers* were at their *wits end* for *fear*, he onely was *merry*; and when he was asked the reason of his *mirth*, he answered, *That the Pilot of the ship was his father, and he knew his father would have a care of him*. The great and wise God, who is our *Father*, hath from all eternity decreed, what shall be the *issue* of all wars, what the *event* of all troubles: He is our *Pilot*, he sits at the *stern*; and though the *Ship* of the Church or State be in a *sinking condition*, yet be of good comfort, our *Pilot will have a care of us*. There is nothing done in the *lower house of Parliament on earth*, but what is first decreed in the *higher House in Heaven*. All the *lesser wheeles* are ordered and overruled by the *upper*. *Are not five sparrows* (saith Christ) *sold for a farthing?* One *sparrow* is not worth half a *farthing*. And there's no man shall have half a *farthing's worth* of harm, more than God hath decreed from all eternity.

755.

How to come off well, in ill Company.

Guil. Cambd.
Britannia.

IT is reported of the River *Dee*, in *Merioneth-shire* in *Wales*, that running through *Pimble Meere*, it remains *intire*, and *mingles* not her streams with the *waters* of the *Lake*. So, if against thy will, the *tempest* of an

an unexpected occasion *drive* thee amongst the *Rocks of ill company*, though thou be with them, be not of them; keep *civill communion* with them, but *separate* from their sins; and know for thy comfort, thou art still in *thy calling*, and therefore in *Gods keeping*, who on thy prayer will bring thee off with *comfort*.

Greatness and Goodness, well met together.

756.

Simeon the Son of *Onias*, was as a fair *Olive-tree*, that is *fruitfull*, and as a *Cypress-tree*, which groweth up to the *Clouds*: A *Cypress-tree* is *high*, but *barren*; an *Olive-tree* is *fruitful*, but *low*: So a *Christian* is (or ought to be) not only a *Cypress-tree*, reaching *high* in preferment, and worldly honour, but he must also be *low* as the *Olive-tree*, bringing forth fruit with *patience*, like *Simeon*, neither *low* nor *barren*; though an *Olive*, yet as high as the *Cypress*; though a *Cypress*, yet as *fruitful* as the *Olive-tree*.

Tho. Playfers
Serm.

Eccle. 5. 15.

Prosperity of the wicked, destructive.

757.

The King of Egypt blest himself for having any thing to do with *Polyrates* King of *Samos*, because he was over-fortunate; for having a massy and rich *Ring*, he cast it into the *Sea* to try an experiment in despite of *fortune*, he found it again at his *Table* in the belly of a *Fish* which was brought for a *present* unto him; The *thriving estate* of the *wicked* is set out at large, *Their Bullock gendreth*, and *miscarieth not*, *their Cow calveth*, and *casteth not her calfe*, &c. And they come not into *misfortune* as *other men*. What? no *misfortune*? Even the *greatest* in this, that they are so *fortunate*; Surely it were good for men not to be *acquainted* with such engrossers of *Prosperity*, and much lesse to be *partakers* of their *unhappy happiness*.

B. King on Jo-
nah.

Herodotus.

Job. 21.
Psalms. 73.

Gods people meet with many discouragements in the World.

758.

Iberius Constantinus, in the year of our Lord 577. commanding a *golden Cross* set in *Marble* to be digged up, that it might not be *trod upon*, found under it a *second*, and under the *second* a *third*, and under the *third* a *fourth*; So the *dearest servants* of *God* in this world, *digging* for the hidden *treasure* of the word, and putting themselves into a *frame* of *Gospel-obedience*, find but *hard dealing* in the world, *cross* under *cross*, and *loss* upon *loss*, and *sorrow* after *sorrow*: Look how the *waves* in the *Sea* ride one upon the neck of another, and as *Jobs* messengers *trod* one upon the *heels* of another; so *miseries* and *calamities*, and *vexations* in the course of this life, follow *close one upon the other*.

Joh. Donnes
Pseudo-martyr.

The great comfort of heavenly meditation.

759.

Pharoahs Butler dreamed, that he *pressed* the ripe *Grapes* into *Pharoahs cup*, and delivered the *Cup* into the *Kings hand*; it was a happy dream for him, and signified his speedy access to the *Kings presence*: But the dream of the *Baker*, that the *birds* did eat out of his basket on his head, the *bak'd meats* prepared for *Pharoah*, had an *ill omen*, and signified his hanging, and their *eating his flesh*: Thus when the *ripened grapes* of *heavenly meditations* are *pressed* by a good *Christian* into the cup of *affection*, and this put into the hands of *Christ* by delightful *praises*, it is a true *Argument* of reall comfort, that that *Christian* in so doing, shall be shortly taken from the prison of this *flesh* where he liveth, and be set before *Christ* in the Courts of *Heaven*, and there *serve* up to him that *cup of praise* (but much fuller and

Gen. 4. 10.
R. Baxters
Saints etern. rest

and much *sweeter*) for ever and ever ; but if the *ravenous birds* of wandring thoughts do devour these *Meditations* intended for *Heaven*, it is hard to say, but that so far as they *intrude*, they will be the death of that *service*, if not of that *soul* they thus *infest*.

760.

God gives warning before he smites.

B. Lake on
Hag. 2.

Non solet deus subrepere &c. saith *Chrysostom*. God when he doth any great work in the world, *stealeth* not upon the world, he giveth a *warning piece* before he dischargeth his *arming piece*; so did he before he brought on the *floods*, before he delivered his People out of *Egypt*, before he gave the *Jewes* over unto the *Babylonian captivity*; We cannot read these stories, but we must needs find in them *Gods palpable Harbingers*; so that if men be *surprised*, it is not because they are not *forewarn'd*, but because they will take *no warning*.

761.

Excess of Apparell, condemned.

Math. Paris.

It was an arrogant act of *Hubert*, Arch-bishop of *Canterbury*, who when King *John* had given his Courtiers rich *Liveries*, gave his servants the like, wherewith the King was not a little offended: But what shall we say to the riot of our age, wherein as *Peacocks* are more gay than the *Eagle* himselfe, every ordinary subject out-vies his *Sovereign*; what fancies and fantasticall habits are daily seen amongst us.

762.

The dangerous example of wicked Governours.

Ephr. Udalls
Serm. at
S. Pauls, 1637.

Jeroboam the Son of *Nebat*, is never mentioned in the *Scripture*, never read or heard of in the *Chronicles of Israel*, but he draweth a *rayl* after him like a blazing *Star*, who made *Israel* to sin; A sick head disordereth all the other parts, and a dark eye benights the whole body: It is said *Facile transiit ad plures*, People are apt to flock after a *Multitude*; And it is as true, *Facile transiit ad majores*, Men are apt to imitate great Authority whether good or bad; Evill behaviour in Men of high degree corrupteth as it were the air round about, which the People drawing in over-hastily, are made like to themselves in all manner of lewdncies.

763.

How to use Riches.

Th. Taylors
Serm. at S.M.
Aldr.

VVhen a Man taketh a heavy *Trunk*, full of *Plate* or *Money* upon his shoulders, it maketh him stoop, and boweth him towards the ground; but if the same weight be put under his feet, it lifteth him up from the ground: In like manner, if we put our *Wealth* and *Riches* above us, preferring them to our salvation, they will press us down to the ground, if not to *Hell* with their very weights; but if we put them under our feet, and tread upon them as *slaves* and *vassals* to us, and quite contemn them in respect of *Heavenly treasure*, they will raise us up towards *Heaven*.

764.

The great danger of concealed knowledge.

R. Baxters
Saints eternal
Rest.

Cardanus tells of one that had such a *Receipt*, as would suddainly and certainly dissolve the *Stone* in the bladder; and he concludes of him, that he makes no doubt but that he is now in *Hell*, because he never revealed it to any before he dyed. This was something a *hard sentence*, but what shall we think then of

of them, that know of the remedy of curing souls, such as have receipts for hard and stony hearts, yet do not reveal them, nor perswade Men to make use of them & Is it not Hypocrisie to pray daily for their conversion, and salvation, and never once endeavour to procure it? And if Hypocrisie, then what is the reward of hypocrisie, there's none so ignorant but knows it.

How the Gospel propagateth it selfe.

AS the scope of the Sun is in all the World, and yet at one time the Sun doth not shine in all the parts thereof, it beginneth in the East, and passeth to the South, and so to the West; and as it passeth forward, bringing light to one place, withdraweth from another: So it is in regard of the Sun of Righteousness, the sun-shine of the Gospel, he hath *jus ad omnem terram*; but he hath not at the same *jus in omni terra*: the Propriety of all is his; but he taketh possession of it all, successively, and by parts: the Eastern Churches, the Southern have had his light, which now are in darkness for the most part; and we that are more Northerly, do now enjoy the clearest Noontide; but the Sun beginneth to rise to them in the West, and it is too to plain, that our light beginneth to grow dim, it is to be feared that it halseth to their Meridian, and whether after their noon it will set, God knoweth; yet the cause hereof is not (lest we mistake) in the Sun of Righteousness, as the cause why all have not light at one time, is in the corporal Sun; The corporal cannot at one time enlighten all, the Sun of Righteousness can; But for the sins of the People, the Candlestick is removed, and given to a Nation that will bear more fruit; We interpose our Earthliness between ourselves and the Sun, and so exclude our selves from the beams thereof.

765.

B. Lake on
Elsay 9.

Englands distractions to be Englands peaceable directions.

ULLUS Gellius tells of certain Men, that were in a ship ready to perish, by reason of a great Tempest, and one of them being a Philosopher, fell to asking many trifling questions; to whom they answered, *καὶ σὺ ποιεῖς; καὶ οὐκ ἀπολοῦμεθα*, we are a perishing, and dost thou trifle? So it may be said of us, Is England a sinking, and is this a time to be raising of unnecessary Disputes, to be wrangling in Controverties about points of Church-Government, when God knows whether we shall have any Government either in Church or State at all, when there is Hannibal ad portas, a generation of Men crying out, No Governours, no Church, no Ministers, no Sacrament. As Elisba said to Gebezi, Is this a time to receive money? so it may be said again, *et us sic stantibus*, Is this a time to divide? Is such a time as this, a time to trouble England with new opinions? Is this a time to divide? Nay is it not rather a time to unite, and to have quiet hearts, and peaceable dispositions one towards another, that so the God of peace may delight to dwell amongst us?

766.

NoB. Antica.

2 King. 5. 26.

Deformity of body not to be contemned.

AN Emperour of Germany coming by chance on a Sunday into Church, found there a mis-shapen Priest, *pæne portentum Naturæ*, inasmuch as the Emperour scorn'd and contemned him: But when he heard him read these words in the Service, For it is he that made us, not we ourselves, the Emperour checked his own proud thoughts, and made enquiry into the quality and condition of the man, and finding him on Examination to be most learned and devout, he made him Archbishop of Colen, which place he did excellently discharge: Mock not at those then who are mis-shapen by Nature, there is the same reason of the poor, and of the deformed, he that despiseth them, despiseth God that made them: A poor man is a Picture of Gods own making, but set in a plain frame, not gilded; And a deformed man is

767.

Gul. Malmsh.
lib. 2. cap. 10.

T. Fallers
Holy Stat.

also his *Workmanship*, but not drawn with *even lines*, and *lively colours*; The former not for want of *wealth*, as the latter not for want of *skill*, but both for the *pleasure of the Maker*, and many times their *Souls* have been the *Chappels of Sanctity*, whose *bodies* have been the *Spitals of deformity*.

768.

Profession and Practice, to go together.

Math. Stiles
Serm. at St.
Pauls 1628.

THe Prophet *Esay* (chap. 58. 1.) is willed to *lift up his voyce like a Trumpet*; there are many things that sound *lower* than a *Trumpe*; as the roaring of the *Sea*, the claps of *Thunder*, and such like; yet he sayes not, *Lift up thy voyce as the Sea*, or *lift up thy voyce as Thunder*, but *lift up thy voyce as a Trumpet*; Why as a *Trumpet*? Because a *Trumpeter*, when he sounds his *Trumpet*, he winds it with his mouth, and holds it up with his hand; And so every *faithfull heart*, which is as it were a *spirituall Trumpet* to sound out the *prayes of God*, must not onely report them with his mouth, but also support them with his hand; When *Profession* and *Practice* meet together, *quàm benè conveniunt* What a *Harmony* is in that *Soul*? When the *tongue* is made *Gods Advocate*, and the *hand*, *Executor of Gods will*, then doth a *Man truly lift up his voice like a Trumpet*.

769.

All men and things subject to Mortality.

Homo statua
parva caput in-
curvabat &c.
Bapt. Platina
in vita Feli-
cis secundi.

Amnian Mar-
cellin. l. 16.

O jam perire
tyine. Lucan.

Sr. Gualth.
Raleigh. Hist.
in fine.

VWhen the Emperour *Constantius* came to *Rome* in triumph, and beheld the Companies that entertained him, he repeated a saying of *Cyneas the Epirote*, that he had seen so many *Kings as Citizens*: But viewing the buildings of the City, the stately *Arches of the Gates*, (so lofty, that at his entrance, he needed not to have stooped like a *Goose* at a barn-door) the *Turrets, Tombs, Temples, Theaters, Aqueducts, Baths*, and some of the work so high like *Babel*, that the eye of *Man* could scarcely reach unto them; he was amazed, and said, *That Nature had emptied all her strength and invention upon that one City*; He spake to *Hormisda*, the Master of his works, to erect him a *brazen horse* in *Constantinople*, like unto that of *Trajan the Emperour* which he there saw; *Hormisda* answered him, that if he desired the like horse, he must then provide him the like stable; All this and much more in the honour of *Rome*: At length he asked *Hormisda*, What he thought of the City, who told him that he took no pleasure in any thing there, but in learning one lesson, *That men also dyed in Rome*, and that he perceived well, the end of that *Lady City* (which in the judgement of *Quintilian*, was the onely City, and all the rest but *Towns*) would be the same with all her *Predecessors*; the ruins whereof are even gone to *Ruine*; this is the doom that attendeth both *Men and Places*, be they never so great and stately. The consideration whereof, made a learned Gent. close up that his admirable *History of the world* in these words, *O eloquent, just and mighty death, whom none could advise, thou onely hast perswaded; what none hath dared, thou hast done; and whom all the world hath flattered, thou onely hast cast out of the world and despised; Thou hast drawn together all the far-stretched greatness, all the pride, cruelty, and ambition of Man, and covered it over with these two narrow words, HIC JACET.*

770.

Faith in Christ, the onely support in the time of Trouble.

Plutarch. Pau-
sanias in Boe-
ticiis.

IN that famous battle at *Leuctrum*, where the *Thebans* got a signall Victory, but their Captain *Epaminondas*, his deaths wound: It is reported, that *Epaminondas* a little before his death, demanded, whether his *Buckler* were taken by the enemy, and when he understood that it was *safe*, and that they had not so much as laid their hands on it, he dyed most willingly and cheerfully: Such is the resolution

of

of a valiant souldier of Christ Jesus, when he is wounded even to death, he hath an eye to his shield of faith, and finding that to be safe out of the enemies danger, his soul marcheth courageously out of this world, singing S. Paul's triumphant dirty, *I have finished my course, I have kept the faith: Henceforth is laid up for me a crown of righteousness,* 2 Tim. 4. 7. 8.

Dan. Featly, as anted.

Nothing but Christ to be esteemed, as of any worth.

771.

AS the Jewes use to cast to the ground the book of Esther, before they read it, because the Name of God is not in it: And as St. Augustine cast by Tullies works, because they contained not the Name of Christ. So must we throw all aside, that hath not the Name of Jesus on it. If honour, riches, preferment, &c. come not in the Name of Jesus, away with them, set them by, as not worth the taking up; give them no entertainment, further than as they have reference to Christ and Eternity.

Steph. Menochius.

R. Baxters Saints eternall Reg.

Humility, the way to Glory.

772.

WE say in our Creed, that Christ descended into hell, *descendit ut ascendat*: He took his rising from the lowest place, to ascend into the highest. And herein Christ readeth a good lecture unto us, he teacheth us, that humility is the way to glory, and the more we are humbled, the more we shall be exalted. Adam, and those once glorious Angels, were both ambitious, both desired to climb; but they mistook their rise, and so in climbing, both had grievous falls. If we then would climb without harm, we must learn of Christ to climb; so shall we be sure to tread the steps of Jacob's ladder, which from earth will reach even to the highest heavens.

Ephr. Udalls Serm. at Merc. Chap. 1640.

Primo ascensionis gradus, est humilitas. Ber.

A Kingdome divided within it self, cannot long stand.

773.

MELANCTON perswading the divided Protestants of his time, to peace and unity, illustrateth his argument, by a notable parable of the wolves and the dogs, who were marching onward to fight one against another: The wolves, that they might the better know the strength of their adversary, sent forth a master-wolf, as their scout: The scout returns, and tells the wolves, That indeed the dogs were more in number, but yet they should not be discouraged; for he observed, that the dogs were not one like another, a few mastiffs there were, but the most were little currs, which could onely bark, but not bite, and would be afraid of their own shadow. Another thing also he observed, which would much encourage them, and that was, That the dogs did march, as if they were more offended at themselves, than with us, not keeping their ranks, but grinning, and snarling, and biting, and tearing one another, as if they would save us a labour. And therefore let us march on resolutely, for our enemies are their own enemies; enemies to themselves and their own peace; they bite and devour each other, and therefore we shall certainly devour them. Thus, though a Kingdom or State be never so well provided with Men, Arms, Ammunition, Ships, Walls, Forts, and Bulwarks; yet notwithstanding, if divisions and heart-burnings get into that Kingdom, that State, or that City, like a spreading gangreen, they will infect the whole, and like a breach made in the walls of a city besieged, they will let in the enemy to destroy it. Nay, though there should be a Kingdom of Saints, if differences and distractions get within that Kingdome, they will, like the worm in Jonah's Gourd, eat up all the happynesse of it in one night.

Edm. Calamy a full Serm. at Weilm. 1644.

En quò discordia civis Perdit miseris! Virg. Eclog.

774.

Stow's Annals.

Ephes. 4. 26.

Not to continue angry.

THe English, by command from William the Conquerour, alwaies raked up their fires, and put out their candles, when the Curfew-bell was rung; some part of which laudable custome of those times, remaineth yet, in the ringing of our eight or nine a clock bell. Let it then mind us thus much; that the Sun go not down upon our wrath; let it not carry newes to the Antipodes, in another world, of our revengefull nature, but rather quench all sparks of anger, rake up all heat of passion, that may arise within us.

775.

Plutarch, in vita Pyrrhi.

Hic locus est, quem, si verba audacia detur, Cic. Ovid.

The great State of Heaven.

WHen Cyneas, the Ambassadour of Pyrrhus, after his return from Rome, was asked by his Master, What he thought of the City and State? He answered and said, That it seemed to him to be Respublica Regum, a State of none but great Statesmen, and a Common-wealth of Kings. Such is Heaven, no other than a Parliament of Emperours, a Common-wealth of Kings: every humble faithfull soul in that Kingdom, is Co-heir with Christ, hath a Robe of honour, and a Scepter of power, and a Throne of majesty, and a Crown of glory.

776.

Wolg. Laxius de reb. gest. Rom.

Every man to be active in his place.

HE is not worthy to be a Member of a State, by whom the State is no whit bettered: The Romans well understood this, when they instituted their Censors, to enquire into every mans course of life, and to note them, carbone nigro, with a character of infamy, that could not give some good account of their life. It is a thing pittifull to consider, how many there are in this Land of ours, whose glory is their shame, the very drones and lumber-grounds of their country, the Chronicle of whose life, was long since summed up by the Poet, Nos numerus sumus, & fruges consumere nati: no better than cyphers, if you respect the good they do. But let them know, that God will have no mutes in his Grammer, no blanks in his Almanack, no dumb shewes on his Stage, no false lights in his House, no loyterers in his Vineyard.

777.

Erasin. Apophthegm. lib. 3.

R. Baxtero Saints eternall Rep.

How to get into Heaven.

AS Socrates told a lazy fellow, that would faine go up to the top of Olympus, but that it was so far off. Why, said he, walk but as far every day, as thou dost about thine own house, and in so many daies thou shalt be sure to be at Olympus. Thus, let but a man employ every day, so many serious thoughts upon the excellent glory of the life to come, as he now employeth daily on his necessary affairs in the world; nay, as he looseth daily on vanities and impertinencies, and his heart will be at Heaven in a very short space.

778.

T. Fullers Ho'y State.

The strength of Imagination, demonstrated.

Imagination, the work of phancy, hath produced reall effects: sad and serious examples of this truth may be produced, but a merry one by the way. A Gentleman having led a company of children beyond their usuall journey, they began to be weary, and joyntly cryed to him to carry them; which becaufe of their multitude, he could not do, but told them, he would provide them horses to ride on: then

then cutting little wands out of the hedge, as nags for them, and a great stake, as a gelding for himself; thus mounted, phancy put mettall into their legges, and they came cheerfully home.

The heavenly Conquerour, the happy Conquerour.

779.

IN the severall Kingdomes of the world, there are severall Orders of Knights, as of Malta, of the Garter, of the golden fleece, of S. John of Jerusalem, of S. Saviour, of S. James, of the Holy Ghost, and divers others; and most of these have been found Amotuellos, white-liver'd Souldiers, carpet-Knights, that either never drew sword, nor saw battle, or fled from their colour. But in the Kingdom of Christ, there is found but onely one sort of Knights, and that's the Order of S. Vincent, such as stood their ground, such as never returned from battle, without the spoil of their ghostly enemies; such, whose Motto was here below, *Vincenti dabitur*, and now they are more than conquerours in heazen above.

P. Mexia
Theater.

Dan. Featly
Serm.

Rev. 2. 7.

Ignorance of Gods minde, will not excuse at the last.

780.

THE people of Siena having wilfully rebelled against Charles the fifth, their Emperour, sent their Ambassador to excuse it; who when he could find no other excuse, thought in a jest to put it off thus: *What, saith he, shall not we of Siena be excused, seeing we are known to be fools?* To whom the Emperour's Agent replied, *Even that shall excuse you, but upon the condition, which is fit for fooles; that is, to be kept and bound in chains.* Thus shall it be with those, that sit under plentifull means of grace, rich Gospell-dispensations, so that it is but opening the casements of their hearts; and the light of Gods countenance will fully shine upon them; yet remain unfruitfull, barren, empty, saplesse, livelesse christians, and think, that ignorance shall at the last excuse them.

Paul Jovii.
hist. lib. 34.

Imperatorum
vita.

Eheu quàm mi-
seros tramite
devis Abducit
ignorantia.
Bocchius 3. 8.

Preposterous Zeal reproved.

781.

WE chuse the best Lawyers for our caules, the best Physicians for our bodies; but to supply the defect of our souls, to guide our judgment and conscience aright, in the waies of God, we trust we know not whom. The humour of such cannot be better resembled, than to the distempered appetite of girles, that have the green-sicknesse; their parents provide for them wholesome diet, and they get into a corner, and eat chalk and coales, and such like trash: So they that may have in the Church grave and sound instructions for the comfort of their souls, in Conventicles feed upon the raw and indigested meditations, of some ignorant tradesman.

B. Lakes Serm.
at Wells.

Hoc est zelum
Dei habere, sed
non secundum
scientiam.

The danger of Stage-plaies:

782.

ZEUXIS, the curious Painter, painted a boy, holding a dish full of grapes in his hand, done so lively, that the birds being deceived, flew to peck the grapes: But Zeuxis, in an ingenious choler, was angry with his own workmanship: *Had I (said he) made the boy as lively as the grapes, the birds would have been afraid to touch them.* Thus, two things are let out to us in stage-plaies, some grave sentences, prudent counsells, and punishments of vicious examples; and with these, desperate oaths, lustfull talk, and riotous acts, are so personated to the life, that Wantons are tickled with delight, and feed their palats upon them. It seems, the goodnesse is not portrayed out, with equall accents of live-

Plin. hist. lib.
93. cap. 10.

Fulgosius,

T. Fullers
Holy Stage.

liveliness, as the wicked things are; otherwise, men would be deterred from vicious courses, with seeing the wofull success that followes after. But the main is, wanton speeches on Stages, are the devills ordinance, to beget badnesse. But it is a question, whether the pious speeches spoken there, be Gods ordinance, to encrease goodnesse, as wanting both his institution and benediction.

784.

Profit, is the great god of the World.

Cic. in Verre.

IT was the usuall demand, of one of the wisest amongst the Roman Judges, *Cassius* (surnamed the Severe) in all causes of doubt, in matters of fact, about the person of the Delinquent, *Cui bono?* who gained by the bargain? on whose side lay the advantage? assuring himself, that no man of understanding, would put himself into any dishonest, or dangerous action, without hopes of reaping some fruit by it: As also, that there can be no enterprise, so beset with difficulties and dangers, which some men, for apparent hope of great gain and profit, would not go through with. And it is very true, no arguments conclude so necessarily, in the opinion of the greater part of men, as that which is drawn, *ab utili*; Profit is the great god of the world: *Hæc omnia tibi dabo*, was the Topick place the devill made use of, above all other, when he tempted our Saviour. Profit is a bait, that all bite at. Hence is that Maxim of the Parthians, *Nulla fides, nisi prout expedit*, No faith or keeping touch with any thing, but as it maketh for advantage. Justice and honesty, religion and conscience, may be pretended; but that which turneth the ballance, and carryeth the greatest sway in all concerns, is the matter of profit and emolument.

Dan. Featley
not anted.Vulgar amicitias
utilitate probat. Ovid.

785.

The poor distressed mans comfort, by his appeal unto God.

T. Cartwright
in Ecclesiast.

AS a man, that in some of the Courts is over-powered in a just cause, by a strong hand, yet keeps up his hope, so long as he hath liberty to make his appeal to a higher Court, especially if he be confident of the sincerity of the Judge, to whom he is to make his appeal. So, those that are here oppressed, rejected, distressed, are not therefore to be discouraged, if at mans hand they receive little or no relief: Why? Because they may appeal unto God, and they are sure to prevail with him, according to the equity of their cause; with him there is no respect of persons, no accepting of bribes: He is one, who, as he will not be corrupted, so he cannot be deluded. And that the poor may not alwaies be forgotten, nor the hope of the oppressed perish for ever, hath set down a certain day, wherein he will without fail, and without further delay, if not before, hear every mans cause, right every mans wrong, and do justice on every wrong-doer.

Psal. 9. 18.

786.

The Charity of former times, abused in these times.

THe first Christians, after the rage of persecution was over, how open-handed were they, in erecting and providing for places and persons, dedicated unto Christ his service? And as in other Countries, so the good Christians of this Island, have left honourable memorials, in their magnificent foundations, and munificent endowments thereof, many Millions have been that way expended; at the foot of which account, as a Schedule thereunto annexed, is a bank of a million of money, (not perfectly audited, but slenderly cast up by an unskilfull hand in matter of account) bestowed in the City of London, and the two Universities, in the last Century of years, leaving the rest

And, Willer
Synops. Popif.
mi.

rest of the Kingdom aside; All these followed the rule of Gods law, whatsoever they offered unto him was ~~fall of the best~~. But by the way it may be observed, That the flood of our Ancestors liberalities rose not to so high a pitch, but their posteritie's sacrilege hath taken it down to as low an ebbe; And a saying of *William Rufus*, a great, though no good King of this Island, pleaseth too many that live on the spoils of the Church, *Christ's bread is sweet.*

Covetousness and Contentment, inconsistent.

787.

IT is one property, which (they say) is required of those who seek for the *Philosophers Stone*, that they must not do it with any covetous desire to be rich, for otherwise they shall never find it: But most true it is, that whosoever would have the *Jewel of contentment*, (which turns all into *Gold*, yea want into wealth) must come with minds develt of all *ambitious* and covetous thoughts, else are they likely never to obtain it.

Jos. Shure a
Serm. 2 St.
Pauls, 16: 9.

Not to be in love with Sinne.

788.

IT is observable, that *Xerxes* bare a strange affection to the *Plane tree* which he hung about with *chains*, and deck'd with *jewels* of greatest price; A fond and foolish affection as being to a *tree*, & such a tree as is good for nothing but to shade one out of the *Sun*: This folly of so great a Monarch, very well resemblen all those who are not guided by the spirit of God into the ways of *Truth* and *Life*, but are led by the spirit of *errour*, or by the *errour of their own spirits* to ungodly and sinful courses, the very beaten paths to *Hell* and *Death*; The *Tree* they are in love with, and adorn, and spend so much cost upon, is the *forbidden tree of sin*, altogether *unfruitful* as that of *Xerxes*, it hath neither *fair blossoms*, nor *sweet fruit* on it, only it is well grown, hath *large arms*, and *broad boughes*, and casteth a good *shade*, or to speak properly, a *shadow of good*, a noysome or pestilent *shade*, making the ground *barren*, and killing the best plants of *Vertues*, by depriving them of the *sun-shine* of Gods *grace*; yet as divers Nations in the dayes of *Pliny*, paid *Tribute* to the *Romans* for the *shade* of these *Trees*; so do these Men pay for the seeming *delight* and *pleasure of sin* (being indeed but a *shadow of vanity*) to the *Devil*, the greatest *Tribute* that can be paid, even the *Tribute of their most precious souls*.

Herodotus.

Dan. Featley
not anted

Nat. Hist. l. 12

The sad effects of a wounded Conscience.

789.

IF a Man be sick, wear he never so stately *Roabs*, he minds them not; have he never so dainty *fair*, he rellisheth it not; lay him in never so soft a *bed*, yet he cannot rest, his diseased body feels nothing, but the *afflicting peccant humour*: Even so when the remorse of *Conscience* works, all our *gists* and *paris* be they never so great, appear not: *Riches*, though in great abundance, *satisfie* not; *Honours*, *Preferments*, though never so eminent, *advantage* not; though we have them all for the present, yet we have not the use of them; we see, we hear, but we feel nothing but *sin*; as Experience teacheth them that have been distressed in this kind.

B. Lakes Str.
at Court.

Nihil est mis-
erius quam ho-
minis animus
conscius Plau-
tus in Captivis

Multitudo

791.

Multitudes of Times-servers.

Sir Franc. Ba.
cons Hen. 7.
p. 211.

VV^E read of an Earl of Oxford, fined by King Henry the seventh, fifteen thousand Marks for having too many Retainers : But how many Retainers hath Time had in all ages ? and Servants in all Offices ? and Chaplains too upon occasion, doing as the Times do, not because the Times do as they should do, but meerly for sinister Respects, and by ends to ingratiate themselves.

792.

Gods spiritual blessing upon a mans employment in his Calling.

Conr. Zuinge-
ri theatrum
hum. vita.
Bromiardi
sum Pradicant.

As the Sonnes of the Husbandman in the Fable, who being told by their Father lying on his Death-bed, that he left much Gold buried under the ground in his Vineyard, fell a delving and digging all about the Vines ; and though they found no gold, yet by stirring the mould about the roots of the trees, gained a great Vintage that year. Even so it falleth out in in the labour of our Calling, though by them we reap not alwaies that which we expect, and the world so much looks after, Riches, Preferment, &c. yet thereby we may manure (if I may so say) the ground of our hearts, and gain great store of those fruits, peace of Conscience, joy in the Holy Ghost, the blessing of God, such as the branches that are grafted in the true Vine, Christ Jesus, bear.

793.

Good Men as the Pillars of both Church and State, to be preserved.

Orat. 21.

B. Lakes
Serm.

Natura sui con-
servatrix. Arist.

St. Paul gives the name of Pillars to Peter, James, and John, Gal. 2. Nazianzen saith of Athanasius, that he was *ὁ στύλος τῆς ἐκκλησίας* ; and of Aitalus, Nicephorus saith, that he was *στύλον καὶ ἐδρασίμια τῶν μαρτύρων*. Neither is this true onely of the Worthies of the Church, but of the Common-wealth also ; Joseph is not onely called Pastor, but Petra Israelis ; the like is of Eliakim, the son of Helkiah, of whom God saith, *I will fasten him as a Nail*, &c. Esa. 22. And indeed there is no good Man, on whom the Land doth not rest ; for as the World was made for them, so they bear it up, and when God removes them, the World grows so much the weaker ; that any man enjoyes his Estate, that one friend hath society with another, they are beholden to the good ; they think (poor Souls) that when they break Lawes, and persecute good Men, themselves fare the better, and their Posterity is the greater ; but fools they are, and therein prove their own foes, for they overturn the Pillars both of Church and state, whereupon themselves do lean : And whereas there is that care in unreasonable Creatures, of the preservation of the whole, that every part will hazard it selfe to prevent the common ruine ; onely Men forgetting, that themselves must perish when the Common-wealth goes to wrack, to satisfie their own lusts, continually push at, and would overturn the Pillars that bear them, and Sampson-like, though not with so good a will as Sampson, nor in so good a cause, (for themselves are more like Philistims) endeavour the ruine both of others and themselves.

794.

A contented Mind, suits with all Conditions.

Relat. de Giov.
Botero.

One observeth (how truly, I dispute not) that the French naturally have so elegant and graceful a carriage, that what posture of body soever in their salutations, or what fashion of attire soever they are pleased to take on them, it doth so beseeem them, that one would think nothing could become them better : Thus contentment makes men carry themselves gracefully in wealth, and in want, in health, and in sickness ; in freedom and fetters, in what condition soever God allots them.

To be thankfull unto God in all Conditions.

795.

Fabritius told Pyrrhus, who one day tempted him with Gold, and the next day sought to terrifie him with an Elephant, a beast that he had never seen before; Yesterday I was no whit moved with your Gold, nor to day with your Beast: So let neither abundance transport us, nor want dismay us, nor Adversity deject us, but both incite us to bless God; in Prosperity to praise his bounty, and in Adversity his Justice; and in both, his provident and fatherly care over us.

Plutarch in
vita.
Jer. Borough's
True Contents.

Church-spoilers, condemned.

796.

IN the end of an old Latin Verse are reckoned up three great wonders of England, Ecclesia, Fœmina Lana. The Churches, the Women, and the Wool; Fœmina may pass still, who may justly challenge wonder for vanity: As for Lana, if it be wonderful alone, most sure it is, that it is ill joyned with Ecclesia: The Church is fleeced, and instead of wool, hath gotten nothing but a bare pelt upon her back: And as for Ecclesia, either Men have laid with the Babylonians, down with it, down with it even to the ground; or else in respect of the maintenance, with Judas, Ut quid perditio hæc? Why was this waste? they would have the Church put to board wages, the Ministers like S. Paul, to labour with their hands, rather then to be troublesome; but they will not in the mean time like those good primitive Christians, lay down all they have at the Apostles feet, Act. 4. 35.

B. Hall Con-
templat. Pool of
Bethesda.

De Ecclesia qui
aliquid furatur,
Juda präditori
comparatur
August. in Joh.

Wicked Men, instrumental for the good of Gods Children.

797.

Solinus writeth of Hypanis, a Scythian River, that the water thereof is very bitter as it passeth through Exampus, yet very sweet in the Spring; So the Cup of trembling, which is offered to the children of God, is often very bitter at the second hand, as it is ministred unto them by prophane Persons, such as are haters of God, and despisers of goodnesse; yet is it sweet at the first hand, as it is sent them from Heaven; What Christ spake to Pilate, vaunting of the Power and Authority that he had over him, the feeblest Christian may reply to the greatest Potentate on Earth, Thou couldst have no power at all against me, unlesse it were given thee from above; the wicked may have a will to hurt them, but power they have none, unlesse it be given them from above by God, who can and doth usually execute his judgements by unjust Ministers, by the very worst of Men; and let them intend never so much evill, plot never so much mischief against his servants, yet he will turn it to their good.

Cap. 10.

Pier du Mou-
lin de l'a mour
de Dieu.

Joh. 19. 10.

Riches, Honour, &c. the Devils bait.

798.

IN some Fenny places in England, where they are much troubled with gnats, they use to hang up dung in the midst of the room, for a bait for the gnats to fly to, and so catch them with a Net provided for the purpose: Thus the Devill ensnareth the souls of many Men, by alluring them with Riches, Honours, Preferments, the muck and dung of this World to undoe them eternally.

Tho. Fullers
Meditat.
Opes irrita-
menta malorum.

799.

*Neglect of Prayer unto God, condemned.*B. Hall Con-
templat.Nec deficiat
oratione, &c.
Aug. in Psal.
65.

In Chron.

IT is observable that amongst the worst of Men, *Turks*, and the worst of *Turks*, the *Moors*, it is a just exception against any witness by their Law, that he hath not prayed six times in every naturall day; It being usuall with them, That before the day break, they pray for day; when it is day, they give thanks for day; At noon they thank God for halfe the day past; after that, they pray for a good Sun-set; after that, they thank God for the day past; and lastly, pray for a good night after their day. Shall not such as these rise up against many *Christians* amongst us? who suffer so many *Suns* and *Moons* to rise and set upon their heads, and never lift up their hearts to their Creator, to ask his blessing, or to acknowledge it, such as rush into the affairs of God, and of their calling, and thrust themselves into actions either *perilous* or *important*, without ever lifting up their eyes unto the God of Heaven, as if they made good that slanderous speech which *Surius* the Jesuite cast upon *Mart. Luther*, *Nec propter deum hæc res cœpta est, nec propter deum finietur?* &c. This businesse was neither begun for God, nor shall be ended for him.

800.

Not to serve Time, but Eternity.

VWhen the Master of the House failes, the Family is out of order, and at the point of dissolution: So miserable will be the condition of base Time-servers, when their great Master is taken from them, and the Angel hath sworn, That Time shall be no longer, *Rev. 10. 6.* It is best therefore serving of him who is Eternity, a Master that can ever protect us.

801.

Gods tryal of his Children by Afflictions:

Plin. lib. 28.

Nath. Shutes
Serm. at St.
Pauls Lond.
1622.

THe manner of the *Psylli*, (which are a kind of People of that temper and constitution, that no venome will hurt them) is, that if they suspect any child to be none of their own, they set an *Adder* upon it to sting it, and if it cry, and the flesh swell, they cast it away as a *spurious issue*: but if it never so much as quateh, nor be the worse for it, then they account it for their own, and make very much of it: In like manner Almighty God tryes his children, by enduring crosses and afflictions, he suffereth the old *Serpent* to sting them, and bring troubles and sorrows upon them; and if they patiently endure them, and make good use of them, he offereth himself to them, as to his own children, and will make them heirs of his Kingdom: but if they fall a roaring, and crying, and storming, and fretting, and can no waies abide the pain, he accompteth them as bastards, and no children, *Heb. 12. 8.*

802.

*Cares and Crowns inseparable.*B. Hall Con-
templat. Christ's
trougle.

1 Sam. 10. 22.

THe Emblem of King *Henry* the seventh, in all his buildings (in the windows) was still a Crown in a bush of *Thornes*, wherefore, or with what historickall allusion he did so, is uncertain; but surely it was to imply thus much, That great places are not free from great cares; that no man knows the weight of a Scepter but he that sways it; This made *Saul*, hide himselfe amongst the stufte, when he should have been made a King; Many a sleeplef night, many a restless day, and many a busie shift wil their ambition cost them them that affect such places of eminency; besides, *Aula culmen lubricum*, High places are slippery, and as it is easie to fall, so the ruine is deep, and the recovery difficult.

God wills not the death of a sinner.

803.

Should a prisoner led to execution, hear the Judge or Sheriff call to him, and say, *Turn back, put in sureties for thy good behaviour hereafter, and live:* would he not suddenly leap out of his fetters, embrace the condition, and thank the Judge or Sheriff, upon his bare knees? And what can be thought, if God should send a Prophet, to preach a Sermon of repentance to the devils, and say, *Knock off your bolts, shake off your fetters, and turn unto the Lord, and live:* would not Hell be soon broke loose, and rid, before the Prophet could make an end of his exhortation? Such a Sermon the Prophet Ezekiel now maketh to all sinners: *As I live, saith the Lord, I have no pleasure in the death of the wicked, but that he turn from his waies, and live. Turn ye, turn ye from your evill waies, &c.* Ezek. 33. 11, 18, 30, 31. Shake off the shackles of your sins, quit the company of the prisoners of death, and gally-slaves of Satan, put in sureties for your good behaviour hereafter, turn to the Lord your God and live; yea, live gloriously, live happily, live eternally.

Dan. Featlyes
Serm.

Married men, better Common-wealths-men than Batchelers.

804.

Is the policy of the Londoners, when they send a ship into the Levant, or Mediterranean sea, to make every Marriner therein a Merchant, each seaman adventuring somewhat of his own, which will make him more wary to avoid, and more valiant to undergo dangers. Thus, married men, especially if having posterity, are the deeper sharers in the State wherein they live, which engageth their affections to the greater loyalty. And though Batchelers be the strongest stakes, yet married men are the best binders in the hedge of the Common-wealth.

T. Fullers
Holy State.

One foul sin spoyleth a great deal of grace.

805.

Would it not vex a Scrivener, after he had spent many daies, and taken much pains, upon a large Patent or Lease, to make such a blot at the last word, that he should be forced to write it all over again? Yet so it is, that one foul and enormous crime, dasheth and obliteratedh the fairest copy of a vertuous life; it razeth all the golden characters of divine graces, printed in the soul. As one drop of ink coloureth a whole glasse of clear water, so one sinfull and shamefull action, staineth all the former good life. All our fastings and prayers, all our sufferings for righteousness, all the good thoughts we ever conceived, all the good words we ever uttered, all the good works we ever performed, are lost at the very instant of our recidivation.

Dan. Featlyes
Serm.

The benefit of keeping close to good Principles.

806.

He that intends to meet with one in a great Fair, and knowes not where he is, may sooner find him by standing still in some eminent place there, than by traversing it up and down. Thus, having taken thy stand upon some ground in Religion, and keeping thy station in a fixed posture, never hunting after the times, to follow them; 'tis a hundred to one but they will come to thee once in thy lifetime. Do but fear God, and reverence thy Superiours; stick close to the principles of obedience to the one, and of respect to the other, and it is more then an even lay, that such as are given to change, such as have betaken themselves to new lights, in the waies of God, and can dispence with their engagement to him, that is set over them, will come about, and begin to see at the last, how they have been deluded.

T. Fullers
Holy State.

807.

The sinner's Memento.

Dan. 5. 10.

Numb. 16.

A&. 5.

A&. 12. 22.

Dan. Featlyes
Serm.

Balthazars quaffing in the Church-plate, proved a fatal draught unto him. Korah, Dathan, and Abiram had no sooner opened their rebellious mouths against Moses, but the earth opened her mouth, and swallowed them up quick. Ananias and Saphira had no sooner told a lie, and stand to it, but they are struck dead to the ground. Herod had scarcely made an end of his Oratton to the People, and received their applause, but the Angel of the Lord smote him, and made an end of him. On that sinners of all sorts, blasphemous swearers, bloody murderers, unclean adulterers, and sacrilegious Church-robbers, when the devill egges them on to any impiety or villany, would but cast this rub in their way, and say to themselves, What if God should take me in the manner, and strike me in the very act, and cast me into the dungeon of hell, there to be tormented with the devill and his angels for evermore? Do I not provoke him to it? do I not dare him? hath he not threatened as much? hath he not done as much? That which is one mans case, may be any mans case, &c.

808.

*Kings and corrivalls, inconsistent.*Joh. Bodin. de
Repub. lib. cap.
20.Nulla fides Regni
sociis, omnisque
potestas. Impatiens
confortis erit.

THe grand Signior, when he perceived with what acclamations of all the people, his son Mustapha was entertained, upon his return from Persia, he commanded him presently to be slain before him, and this Oracle to be pronounced by the Priest, *Unus in celo Deus, unus in terris Sultanus*: One God in Heaven, one Sultan on the Earth. And it is true, that two Suns in one Hemispher, have ever been portentous. The Crowns of Kings and Princes will not admit of Rivalls. That Kingdome can never stand, where are two supream and uncontrollable commanders.

809.

*Easie to come into trouble, hard to get out.*Pier. d' Ancree
Of the uncertainty
of things.
lib. 2. dist. 4.

When Francis the first, King of France, was consulting with his Captains, how to lead his Army over the Alps into Italy, whether this way, or that way, Amavill his Fool sprung out of a corner, where he sat unseen, and bad them rather take care, which way they should bring their Army out of Italy, back again. Thus, it is easie for one to interest and embarque himself in anothers quarrell, to be engaged for anothers debt, *facilis descensus, &c.* But how to be disengaged, how to come off, *hic labor, hoc opus est*; there lies the difficulty.

810.

*Divisions usher in destruction.*Dan. Fearlyes
Serm.Discordia ordinum
Reipub. venenum.
T. Livius.

Marth. 13. 25.

When Cyrus came near Babylon with his great Army, and finding the River about it, over the which he must passe, so deep, that it was impossible to transport it that way, he suddainly caused it to be divided into many channells, whereby the main river sunk so on the suddain, that with great facility he passed it over, and took the City. That Maxim in Philosophy, *Omne divisibile est corruptibile*, holds in all States and Societies. The divisions amongst the Trojans, brought in the Grecians; the divisions amongst the Grecians, brought in Philip; the divisions of the Assyrian Monarchy, brought in the Persians; of the Persian, brought in the Macedonians; of the Macedonian, brought in the Roman; of the Roman, brought in the Turk. Lastly, the divisions among the Britans of this Nation, brought in first the Saxons, next the Danes, and last of all the Normans; and who shall come next, invited by our unceivill civill distractions, God knowes. So true is that Axiom of Christ, *A Kingdom divided within itself, cannot stand.*

When

When sins are at the height, then comes destruction.

811.

A *Fisher-man*, when in a clear water he seeth a *fish* come to his hook, nible at the bait, bite it, and swallow it down, then he giveth a jerk with his angle-rod, and striketh him. So *Almighty God* oft-times, permitts *wicked purposes* and *enterprises* to hold on, till they come to a *styreight line*, till they are upon the *very height*, and then he turns, and overturns them. In *foribus Lydam*, he breaks the pitcher at the door, cutteth down the ear of corn when it is full, launceth the sore when it is ripe. When the *sins* of the *Amorites* are full, then comes judgment: when the *sins* of a *People* or *Nation* are at the height, then comes destruction.

W. Strong
Ser. at Wadim.
1649.

The Tongue is the Hearts Interpreter.

812.

The strokes in *musick* answer to the notes that are prick'd in the rules. The *Anatomists* teach, that the *heart* and *tongue* hang upon one string. And hence it is, that as in a *Clock* or *Watch*, when the *wheel* is moved, the *hammer* striketh. So the *words* of the *mouth*, answer to the *motions* of the *heart*; and when the *heart* is moved with any *perturbation* or *passion*, the *hammer* beats upon the *bell*, and the *mouth* soundeth, *Psal.* 45. 1. *Rom.* 10. 10. *Luk.* 6. 45. The reason, why so many are *tongue-tied* in their *devotions* to *God*, is, because they are *hide-bound* in their *hearts*; they cannot bring forth without, because they have no *stock* within; their words stick in their *mouths*, because they have no *form* in their *hearts*.

Cic. de Offic. 1.3

Den. Fealy, ut
antea.

*Gods Power, Wisdom, &c. To be seen in all
the Creatures.*

813.

It is most strange, yet most true, which is reported, that the *Arms* of the *Duke* of *Rhoan* in *France*, which are *Filfills* or *Lozenges*, are to be seen in the *wood* or *stones*, throughout all his *Country*, so that break a *stone*, or lop a bough of a *tree*, and one shall behold the grain thereof (by some secret cause in *Nature*) *diamonded*, or *streaked* in the fashion of a *Lozenge*. Yea, the very same in effect, is observed in *England*; for the resemblance of *Starrs*, the *Arms* of the worshipfull *Family* of the *Shughburies* in *Warwick-shire*, are found in the *stones*, within their own *Manour* of *Shughbury*. But what shall we say? the *Armes* of the *God* of *Heaven*, namely, *Power*, *wisdom*, and *Goodnesse*, &c. are to be seen in every *creature* in the world, even from *Worms* to *Men*, from *sensible* to *insensible creatures*; there's not the least pile of *grasse* that a man can tread upon, but fers out a *Deisy* unto us, and tells us, There is a *God* of *power*, *wisdom*, and *goodnesse*, &c.

T. Fuller, ut
antea.

Cambd Britan.

Qua libet herba
Decum.

Great safety, in attending to the Ministry of the Word.

814.

All the *Adventurers* in the great ship, called *Argonavis*, bound for *Colchis*, to fetch the golden *Fleece*, when they were assaulted by the *Syrens*, endeavouring to *enchant* them with their songs, found no such help in any thing against them, as in *Orpheus's pipe*. We are all *adventurers* for a golden *Crown* in *Heaven*; and as the *Grecians*, so we are way-laid by *Syrens*, the world, the flesh, and the devill, evil spirits, and their *incantations*, from which we cannot be safe, but by attending to the *Word* of *God*, by listening to the *Preachers* of the *Gospel*; who, when they pipe unto us out of the word, our hearts should be so taken up with that celestiall *musick*, that nothing else whatsoever should have the least entertainment.

Ovid. Metam.

Hypocrisie

815.

Pantaleon. in
vita Rodolphi.Fulgof. lib. 6.
cap. 4.
Bonfin. lib. 8.
decad. 2.W. Strong's
Ser. at Weilm.
1650.

Hypocrisie discovered.

Ottocar King of Bohemia, refused to do homage to Rodolphus the first, till at last, chastised with war, he was content to do him homage privately in a Tent; which Tent was so contrived by the Emperours servants, that by drawing a cord, all was taken away, and so Ottocar presented on his knees, doing his homage to the view of three Armies, then in the field. Thus, God at last shall uncase the closest dissembler, to the sight of Men, Angels, and Devils, having removed all veiles and pretences of religion and piety: No goat in a sheep-skin, shall steal on his right hand. Here it is, that men may go with their cloaks muffled over their faces, but then they shall be dismanled; here the graves are covered, but then they shall be laid open; here the glossing hypocrite may passe for a real honest man, but there he shall be discovered, and made known what he is indeed.

816.

Phil. Nepos.
Imperat. vita.Erasmi Adagia.
Franc. Salis.
Intro. ult. a la
vie devote.

To speak well of the Dead.

Charles the Emperour, when the Spanisb souldiers would have digged up the bones of Luther, *Sinite ipsum, inquit, quiescere ad diem resurrectionis & iudicia omnium, &c.* Let him rest, saith he, till the resurrection, and the finall judgment; if he were an heretick, he shall then have an hereticks reward. Humanity, that forbids the rising of a grave, bids forbear him that is shut in it, and cannot answer for himself. *De mortuis nil nisi bonum*, was the saying of old; to speak well of the dead, is a thing both commendable and christian: and much to blame are they, that not contented to abuse the bodies, besmear the memories, but also quarrell at the salvation of the soules of men departed.

817.

T. Fullers
Woly State.

The encrease of Drunkenesse in England.

IT is an observation amongst the Mariners, that as the Sea growes daily shallower and shallower on the shoars of Holland and Zeland, so the channell of late waxeth deeper and deeper, on the coasts of Kent and Essex. It is much to be feared, that as Drunkenesse ebbs in Holland, it flowes in England; that it hath gained in the Island, what is lost in the Continent.

818.

M. Stiles Ser.
at S. Pauls.
1628.Sedem prope-
ramus ad unam.

How to walk circumspectly.

When children meet with primroses, nuts, or apples in the way, then they loyter on their errands, bring nigh home, and so get the displeasure of their parents; whereas those that meet with dangers, or some affrights by the way, make haste in their journey, and their speed makes them welcome with commendations. Thus, God hath sent all of us abroad into the world, and we are every day travailing homeward; if we meet with miseries and vexations in the way, discretion should teach us a religious haste in our journey; and if we meet with pleasures, they should onely pleasure us, by putting us in mind of those pleasures, which are at Gods right hand for evermore; or else to scorn them, as worse than trifles, and to look upon them as pull-backs, in the waies of God and goodnesse.

The

The great danger of Law-suits.

819.

IT is the Relation of a Gentleman, that seeing a *Jer-falcon* let fly at a *Heron*, he observed with what clamour the *Heron* entertained the sight and approach of the *Hawke*, and with what winding shift he strove to get above her, labouring even by bemusing his enemies feathers to make her *flag-wing'd*, and so escape; but at last when they must needs come to a *necessitated encounter*, refusing courage out of necessity, he turn'd face against her, and striking the *Hawke* through the gorge, both fell down dead together. This fight doth much resemble some *great suit in Law*, where one trusting more to his *Cause's Potency*, than his *Cause's equity*, endeavours to disinherite his stubborn Neighbour by colourable title to his Land; Here you may hear the *clamorous obloquies* of the wronged, and see the many *turnings*, and *winding Meanders* of the Law, fought out to get above his *Adversary*; And then when the issue must come to *trial*, oftentimes in the grapple they both sink to beggary, whilst lawfully they seek to get one above the other.

Ant. Worwick
resolved Medica.

-- Sic cedit vi-
ribus equum.
Ovid. de Trist.

Conscientious Preachers, not to be sleighted.

820.

IT was a memorable passage, that fell some years since from a godly Man, preaching before the King; I observe (said he) that the *Ambassadors* that come from *Placentia*, are welcome to this place, whereas those that come from *Verona* are sleightly set by; but it will hereafter be found true, that one *Dr. Latimer* with his down-right English, will be worth a thousand *Dr. Shawes*, who in a Sermon at *St. Pauls Cross*, by the command of the then *Duke of Gloucester*, lost both his wits and his honesty together: The Sermon being ended, an eminent Courtier having observed the Preacher, to have been an ancient Chaplain, constant in his Attendance, religious in the performance of his duty to God and the King, asked a great Prelate then at Court, How it came to passe, that so grave, so religious, so conscientious a Preacher, did not rise (he meant by way of preferment) in all that time: Truly (said this great man) let me tell you, that I verily think, he will never rise till the Resurrection. Thus was *Amos* sleighted, *Amos* 7. 13. *Micaiah* clapt in prison, 1 *King*. 24. 27. *John the Baptist*, beheaded, *Matth*. 14. 10. *St. Paul* counted an enemy by the *Galathians*, because he told them them the truth, *Gal*. 4. 16. by all which it appears, what cheap *Markets* are made of Conscience, and how little conscientious Preachers are set by; but had men their wits about them, they would make much of such Preachers, and hug such Doctrine, that layes hold upon their Consciences, that tells them what *Christ* is, and what *Christ* hath done and suffered for them, and what returns they have made, that whereas he hath loaded them with blessings and benefits, they have laden him with their sins and transgressions.

Dr. Web.

Joh. Stow
Chron.

E. of Dorset.

G. Walker, 4
Ser. at Merc.
Chap. Lond.
1629.

The benefit of self-Examination.

821.

IT is reported of *Sextus*, that every night before he slept, he asked of his own heart, *What evil hast thou this day amended? What vice hast thou shunned? What good hast thou done? In what part art thou bettered?* Thus must every good Christian do, there is nothing more pleasant then this consuetude, for a man to examine himselfe, to commune with his own heart, to call himself to an accompt, how he hath passed the whole day, what good he hath omitted, what bad he hath committed, closing up all with prayer and praises to God; then will his Conscience be at quiet, his sleep both sweet and comfortable.

Seneca de Ira.
lib. 3.

Hen. Mason
Tribun. of Con-
science.

Har-

822.

Harlots, the Devils night-nets to ensnare us.

Ant. Warwick
resolved Med.Stat meretrix,
parvulus mer-
cabilis are.
Ovid. 1. An.

When the *Larken* spreads out his *Day-net* in a fair morning, and whirls about his artificiall motion, it is easie to observe, how by the reflecting of the *Sun* on the wheeling Instrument, not only the merry *Lark*, and fearful *Pigeon* are dazled, and drawn with admiration; but stouter birds of prey, the swift *Merlin*, and towering *Hobby* are enticed to stoop, and gazing on the outward form lose themselves: Thus *Harlots* and lewd women, the very night-nets of the *Devils*, are spread out for the sons of men in the vigour of their youth, who with rolling eyes draw on the lustfulness of affection, and betray the wantonnesse of the Heart, and with their alluring glances, too too often make to stoop within the danger of their fatal snare, not onely the simple and careless, but others also, Men of known parts, men otherwise wary and wise; who coming within the pull of the net, lye at the merciless mercy of that treacherous Fowler the *Devil*, to their certain and inevitable danger.

823.

The Pharisee and the Publican, differenced.

A.W. ut antea.

Look but upon two *Sawyers* working at the *Pit*, the one casts his eyes upward, whilst his main action tends down-ward; the other stands with a countenance dejected, whilst his work is to draw the saw upward: Thus the *Pharisee* and the *Publican*; the reall *Professor* and the rotten-hearted *Hypocrite*, the one looketh up towards *Heaven*, whilst his actions tend to the pit infernal; the other casts down his head, whilst his hand and his heart move upwards; the one seems better than he is, the other is better than he seems; the one hath nothing but form, whilst the other hath the power of Godliness.

824.

The Court-favourite's condition.

A.W. ut antea.

Brevis est ma-
gi fortuna fa-
voris. Silius
Ital.

Look but upon a gallant *Ship*, well rigged, trimmed and tackled, man'd and munition'd, with her top and top gallant, and her spread sails proudly swelling with a full gale in fair weather, putting out of the Haven into the smooth Main, and drawing the Spectators eyes with a welwishing admiration; but soon after to hear of the same *Ship*, splitted against some dangerous *Rock*, or racked by some dysasterous Tempest, or sunk by some leak sprung in her by some accident; this were a suddain change: And just such is the *Court Favourite's condition*, to day like *Sejanus*, he dazleth all mens eyes with the splendor of his glory, and with the proud and potent beak of his powerfull Prosperity cutteth the waves, and plougheth through the prease of the vulgar, scorning to fear any *Remora* at his keel below, or any cross winds from above; and yet to morrow, in some storms of unexpected dis-favour, springs a leak in his honour, and sinks on the Syrtes of disgrace, or dashed against the Rocks of displeasure, is splitted and wracked in the *Charibdis* of infamy, and so concludes his voyage in misery and mis-fortune.

825.

Every Man baunted with one evill spirit or other.

Neubrigens.
Hist.S. Athanasius
Alexand. in
vita ejus.

Here is a story of a Country-man of ours, one *Kettle* of *Farnham*, in the time of *K. Henry* the second, who had the faculty to discern spirits, by the same token that one time, he saw the *Devil* spitting over the *Drunkards* shoulders into their *Pots*, at another time laughing at a rapacious *Usurers* elbow, whilst he was piling up Gold in his *Coffers*; the same faculty is reported of *Anthony* the *Hermite*: And *Sulpitrus* reports the same of *S. Martin*; These were the wonders

of

of those *dark times*; but there's no such matter of admiration in these *ill-spirited times* of ours to see, and clearly discern both *Devils*, and *devellish minded men*, Hell may now seem to be broken loose; What natural Man is free? One hath the *spirit of error*, another the *spirit of fornication*, Hof. 2. another the *spirit of fear*, 2 Tim. 1. another the *spirit of slumber*, another the *spirit of giddiness*, all *spiritum Mundi*, the spirit of the World, every man is haunted with one *ill spirit* or other.

B. Hall Contemplat.
1 Tim. 4.
Atq; hi sunt
manes quos pa-
timur.

Want of Maintenance, the waste of Religion.

826.

S. Ben. Rydi-
ard speech in
Parliam. 1625.

Impropriators.

ONE asked sometimes how it was, that in *Athens* so good and great a City, there were no *Physicians*, to whom this Answer was made, because there are no *Rewards* proposed to them that practise *Physick*: The same Answer may be made for our times; the cause why the *Church of God* is so forsaken, why *Religion* and the *profession thereof* is so much undervalued, is, because of the *want of Zeal* in them that should either for their *courtesie*, or for their *ability*, be fosterers of *Learning*, and encrease the *Living*s, where occasion is, and give *hope* and *comfort* to *learned Men*; What said I? encrease? Nay, the *Living*s and *Provisions* which heretofore were given, are now quite *taken away*, so that he which *feedeth* the flock, hath least part of the *Milk*; and he that goeth a *warfare*, hath not halfe his wages; and he that laboureth and *sweateth* in the *Vineyard* of the Lord of Hosts, hath his *hire* abridged and abated; hence it is that *scandalous living*s make *scandalous Ministers*, and *scandalous necessitated Ministers*, make the *Ordinances* of God *vilipendious*.

Spoilers of Church and State, condemned.

827.

WHEN *Augustus* had beautified *Rome*, with setting up many fair buildings, he said, *Inveni lateritiam, marmoream reliqui*, I found it made of *brick*, but I leave it made of *Marble*: Such was the *Inscription* set upon the *Cathedrall* at *Carlisle*, (as relating to Dr. *Robinson*, then Bishop of that *See*) *Inveni destructum, reliquit extructum*, he found it ruined, but left it repaired: Here was a good exchange, *Marble* for *Brick*, *Reparations* for *Ruine*. But O the sad inversion of late times, as concerning both *Church* and *State*, the *ruines* of the one, and *dilapidations*, nay the *extirpations* of the other, where *Religion* was become *Rebellion*, *Faith* *faction*, *Reformation* *deformation*; where *Temples* were turn'd into *Stables*, *Princes Palaces* into guards of unruly *Souldiers*; *Monarchy* into *Anarchy*, and the well compacted body of *Government* both in *Church* and *State*, into a *licentious looseness* of life and conversation.

Phil. Nepos
in vita Augusti.
In typo Carle-
lensis.

God regardeth and rewardeth his People.

828.

WHEN *Ahasuerus* read in the *Book of the Records* of the *Chronicles*, and there found how *Mordecai* had discovered a *plot of Treason* against his Person, he did not lay the *Book aside*, and slightly passed by such a piece of service, but enquires, What *Honour*, and what *Dignity* had been done to *Mordecai*? It seems if the King had thought on, or read him sooner, he had rewarded him sooner: But God hath ever in his eye all the *Records* and *Chronicles* of his *Peoples actions*, he reads their *journalls* every day, and where he meets with any that have *done* or *spoken* any thing aright for him; he enquireth what *honour*, what *dignity* hath been *done* for this Man? If none hath been *done*, he will *do it himself* if any thing hath been *done*, he will *do yet more*: Not a *sigh*, not a *tear*, not a *thought* for the glory of *Christ*, shall fall *unregarded*, *unrewarded*.

Esther. 6.
Jof. Caryll
Ser. at Westminster.

Deus absque
bonum perpetui
beneficus. Atho-
goras, in legal.
&c.

829.

Dr. Mickle-
thwaites Sermon
at Temple,
1634.

Gods wisdom, to be attended with Patience.

IT is a great burthen to *wait* upon a *fool*; but we can easily stay for the Resolutions of the *wise*, who we are sure have the *compass* of a business in their heads, and are skilled in timing and ordering every circumstance thereof. How blessed then are they, who while they *work* for things below, can attend upon the great God both of Heaven and Earth, whose Moderation, and Judgement, and Wisdom are such, as will not suffer them either to do any thing before the set, appointed, fit time come; nor to stay the doing of it, one minute after; never any man repented his *waiting* patiently upon Gods disposal of him.

830.

Melch. Adamus in vita
Bezz.

A worldly minded Man, no publique spirited Man.

IT is recorded of the K. of Navarre, then a Protestant, being pressed by Beza, to appear more in the cause of God, and to own Religion to the purpose: He makes answer to this effect, *That he was their friend, but he resolved to put no further to Sea, then he might get to shore if a storm should arise; he resolved not to hazard his hopes of the Crown of France, and it is well known what became of him: So when men will make Religion as Twelve, and the World as Thirteen, it is no marvel if with Demas, they forsake the cause of God, and embrace the world; and with those Potters in 1 Chron. had rather work with the King for good wages, than build up the house of the Lord.*

2 Tim. 4.
B. Potters
Sermon at St.
Mary Spittle
Lond. 1640.

831.

R. Wingfield
Mount Tabor.

Time present to be well husbanded.

UPON the Dyall-peece of the Clock, in the Colledge Church of Gloucester, are portrayed four Angels, each of them seeming to say something to those that look up to see what a Clock it is, the whole inscription being made up of two old Latine Verses after the riming manner.

1. *An labor, an requies.*
2. *Sic transit gloria mundi:*
3. *Præterit iste dies,*
4. *Nescitur origo secundi*

Which may be thus Englished,

Whether we rest or labour, work or play,
The world and glory of it passe away:
This day is past, or near its period grown,
The next succeeding is to us unknown.

*Labitur seculum,
fallitq; volubilis
ætas. Ovid.
Met. l. 10*

And most sure it is, whether we sleep or wake, the Ship of our life goes on; whether we do well or ill, live frugally or prodigally, our time with the whole World and glory of it, is transitory, and continually wheeling about like the minutes to the hour, or the hours to the time of the day in the Clock; so that time past, is irrecoverable, time to come uncertain; and all the time we can reckon of, is the present time, this moment of time, whereupon dependeth Eternity.

Mor-

Mortalitie's Memorandum.

832.

THe noble Lord Chancellor, Egerton, coming down the stairs at *Tork-house*, to go to *Westminster-hall*, in the Term-time, observed to be written upon the wall, (belike by some one or other, that feared oppression by some mighty adversary) these three words, *Tanquam non reversurus*, as though he should never return again; hinting thereby unto his Lordship, to do justice. And it may serve for a good memorandum to all good Christians, to make them the more wary and watchfull of their actions, when they go abroad out of their houses, chambers, or lodgings, even for this reason, because they may happen, not to return again: there would be condiscension in the Plaintiff's heart, reconciliation in the Defendant, truth in the Lawyer, conscience in the Judge, plain dealing in the Tradesman, in every man and womans heart, an avoiding of evil doing. Did they but think on these few words, *Tanquam non reversurus*, and consider, whether they would speak or do thus and thus, if they were presently to die; or whether thus and thus behave themselves abroad, if they were not to return again to their homes.

R. Wingfield
Mount Tabor.

Non est (crede
mibi) sapientis
dicere, Vivam,
Martial. 11.

Worldly men are easily taken off from the service of God.

833.

THere is a pretty story of a company of People, that met at the market together amongst whom there was one, that played excellently upon the Harp, so that all crowded to hear him, as being ravished with the musick: But no sooner did the market-bell ring, but they were all gone, onely one stayed behinde, that was thick of hearing, to whom the Harper was much beholding, and told him, that he much honoured his musick, by staying to hear it, when the rest were gone, at the ringing of the market-bell. VWhat! the market-bell! hath that rang? said the deaf man, Nay then farewell, I must be gone too. Thus it is with too many of us, If the Exchange-bell, or the Market-bell ring but once, yet at the sound of them, what running is there? happy is he that can get thither first; but for the Church-bell, that may ring again and again, yet, *nondum venit tempus*, much ado there is to get men and women to Church; and when their bodies are wrung in thither, it is a thousand to one, but their minds are roving abroad in the world. Let the Charmer charm never so sweetly, the Preacher instruct never so comfortably; their ears, the spirituall ears of their souls, are like the deaf Adder, so stopped, that they will not listen at all to his Doctrine, though never so sound and Orthodoxall.

Scrabo. Geo-
graph. lib. 14.

Mr. Andrews
Ser. at S. Jam.
Clark Well by
Lond. 1619.

Mali vocem
Predicatoris au-
diunt, sed post
vocem vacui re-
cedunt Greg. in
Ezek.

*The reverence of Man more than God, a true signe of a
decaying State or Kingdom.*

834.

AMyris being sent by the Sybarites, to the Oracle of Delphos, to consult, how long their Common-wealth should stand, it was answered, That it should continue ever, untill they revered man more than the gods. He seeing one day a slave beaten by his Master, and flying to the Altar of Refuge, yet his Master spared him not there; then the slave fled to the Tomb of his Masters father, and then his Master spared him: Which when Amyrus perceived, presently he went, and sold all that he had, and went to dwell at Peloponessus: For now I see, said he, that men are more revered than the gods. But certainly, if that the reverence of Man more than God, be a true signe of a decaying State or Kingdom, then this of ours must needs be in a sinking condition: What crying up is there of the Acts and Ordinances of men? and in the mean time, what sleighting and contempt of Gods Word and Commandements? What mean those base compliances with men, when God is set

Suidas in vita.

Mr. Goddard
Ser. at S. Greg.
Lond. 1651.

Melius est obedire Deo, quam hominibus.

835.

Gerv. Mark-
hams Decad.
of honour.

Joh. Theuto-
nici Sylvest-
militudinum.

*Et dominum
mundi flectere
vota valent.*
Martial. ep. ad
Domitian.

*Grandis digni-
tas Sacerdotum,
etc. Hieron.*
in Ezck.

836.

And. Har-
woods Serm. at
S. Alphg.
Lond. 1649.

*Bellum cum vi-
tiis, sed pax
cum personis.*
Isidor.

837.

Diog. Laert.
in vita.

by, as not worthy of our notice? What? but to bring down heavy judgments upon such a People or Nation.

The honour and dignity of the Ministry, and why so?

There is a story, how the *Castle of Truth* being (by the King of Jerusalem) left to the guard and keeping of his best servant, (*Zeal*): The King of *Arabia* (with an infinite Host) came against it, *besieged* it round with an irresistible siege, cut off all passages, all reliefs, all hopes of friends, meat, or ammunition. Which *Zeal* perceiving, and seeing how extremity had brought him almost, to shake hands with *Despair*, he calls his *Councill of War* about him, and discovers the sadnesse of his condition, the strength of his enemy, the violence of the siege, and the impossibility of conveying either messages or letters to the great King his Master, from whom they might receive new strength and encouragement. Whereupon (the necessity of the occasion being so great) they all conclude, there was no way but to deliver the *Castle* (though upon very hard terms) into the hands of the Enemy. But *Zeal* staggers at the resolution, and being loth to lose *Hope*, as long as *Hope* had any thread or hair to hold by, he told them, he had one friend or companion in the *Castle*, who was so wise, so valiant, and so fortunate, that to him, and to his exploits alone, he would deliver the management of their safety. This was *Prayer*, the Chaplain to the great King, and the Priest to that Colony. Hence *Prayer* was called for, and all proceedings debated: He presently arms himself with *Humility*, *Clemency*, *Sincerity*, and *Fervency*; and in despite of the enemy, makes his way through, came to the King his Master, and with such moving passions, enters his ears, that presently forces are levied, which returning under the conduct of *Prayer*, raise the siege, overthrow the King of *Arabia*, make spoile of his Camp, and give to the *Castle of Truth* her first noble liberty: Which performed, *Zeal* crowns *Prayer* with wreaths of Olive, Oak, and Lawrell, sets him on his right hand, and saies for his sake, *Divinity* shall ever march in the first rank of honour. And certainly, Ministers of Gods Word, such as apply their spirits most to the glory of God, and the publick good; especially such *Divines*, as are *Timothies* in their Houses, *Chrysostoms* in their Pulpits, and *Augustines* in Disputations; such as are just in their words, wise in their counsell; such as are vigilant, diligent, and faithfull, in the execution of their place. Who (that is not Royall) should seek in honour to precede them?

How Enemies are to be bated.

If a Generall of an Army, laying siege to some great Fort or Castle, and being upon the storming of it, the guns from off the walls playing fiercely upon him, should do abundance of execution: were it not madness in him, upon going of the place, to cast away those guns? It were so. What doth he then? He lets flie at the gunner that fired them, but preserves the guns, as serviceable for himself. Thus must we deal with our enemies: They abuse us, they evilly entreat us, they spitefully use us, they seek to destroy us, and utterly to ruine us: What, shall we hate them, abuse them again? No, we must love them, and do good unto them; preserve the guns, but destroy the gunner; love their persons, they may be afterwards instrument all to Gods glory; but hate their vices; that will be the undoing of our souls. This is that perfect hatred, wherewith David hated his enemies, Psal. 139. 22.

The great good which commeth by Enemies.

It was the saying of Socrates, that every man in this life had need of a faithfull friend, and a bitter enemy, the one to advise him, the other to make him look about

about him. In dealing with a friend, a man is often deceived; but if he have to do with an enemy, then he is wary of his proceedings, and placeth his words discreetly. Hence is it, that much good cometh by enemies, and a good use may be made of them: They are the workmen, that fit us, and square us for God's building; they are the rous, that beat off the dusts and the skullions, that scoure off the rust from our souls. Were it not for enemies, how could we exercise those excellent graces of love and charity, of patience and brotherly kindnesse? Had it not been for enemies, where had been the crown of Martyrdom? Yet further; Enemies are the fire that purgeth, the water that cleanseth the drosse and filthinesse of our hearts. Much every way is the good that cometh by enemies, if we make a right use of them.

Josh. Shute
Serm. at S.
Pauls. Lon d.
1622.
Miles imitator
tie illustrant,
qui ob scurman-
sistent, &c.
F. Petrarcha
Dialog.

Prayers for the Dead, unavailable.

838.

Look but upon one, that plaies a game at bowles, how no sooner than he hath delivred his bowle, what a screwing of his body this way and that way, what calling doth he make after it, that it may be neither short nor over, nor wide on either side; but all in vain, the bowl keepeth on his course, and reacheth to the place, not where the mind, but the strength of the bowler sent it. Thus it is with those that pray for the dead, they pray, and call unto God, and sing Requiems and Diriges, for the soules of men departed, that they may be sent into Purgatory, not Hell, a course altogether unwarrantable, unavailable: For, as the body is laid down in the dust, so the soul is gone to God that gave it, there to receive according to the deeds done here in the flesh, whether it be to life or death eternall.

D. Wincop
Ser. at S. M.
Spittle. 1627.

Knowledge without Practice, reproved.

839.

It is by some observed, that the Toad, though otherwise an ugly venomous creature, yet carries a pretious stone in his head, which for the excellent vertues thereof, is worn in gold-rings, and otherwise. Such Toads, such ugly creatures, are most of men; they have the excellent jewell of Knowledge in their heads, they can speak well: O, but they are ill, they live not according to that knowledge, their life and conversation is rotten, and infectious to the whole neighbourhood about them.

Ulyss. Aldro-
vand. hist. de
serpent.

Blamelesse of life, enjoined.

840.

A Certain Roman, the windowes of whose house being so very low, that every one which passed by, might easily see what was done within, being profered by a workman, at such a rate, to make his windowes higher, and so more private, replied, I had rather give thee as much again, to let them alone; for I do nothing in my house, but what I care not, who knowes it. And such an one ought every good Christian to be, so to carry himself, as that he need not blush, to tell his very thoughts, if he were asked of them; and so to demean himself, as if he had petrus fenestratum, a glasse-window in his bosom, that every one might read his mind there.

R. Clerk Ser.
Marc. Drusus.
Vell. Patere.
Integer vira
scelerisq; purus,
&c. Horat.
Ode. 23. lib. 1.

The tedious length of Law-suits.

841.

As Joshua said of the building of Jericho, He shall lay the foundation thereof in his first-born, and in his youngest son shall he set up the gates thereof: So there may be a Suit at Law, commenced in the birth of our first-born, and yet our youngest son shall not see the gates thereof, that is, the end of it.

John. Squire
Serm. at S. Le-
onard Shor-
ditch. 1637.
John. 6. 16.

841.

*The true Christians safety in danger.*Dares. Phryg.
de bello Troja-
no.Jacob Mer-
chantii Horus
Pastorum.

Prov. 16. 7.

Job 5. 23.

Hof. 2. 18.

When the Grecians had won Troy, before they fell to plunder it, they gave every man leave to bear his burthen out, of what he would : and first of all, *Aeneas* marched out, carrying his household gods ; which when they saw, and that he did them no great dammage thereby, they bad him take another burden, which he did, and returned with his old father *Anchises* on his back, and his young son *Ascanius* in his hand ; which the Grecians seeing, passed by his house, as *Joshua* did by the house of *Rahab*, saying, *That no man should hurt him, that was so religious.* And thus, that man that hath his mind set on his God, shall receive no hurt by his enemy : when his waies please the Lord, his very enemies shall become his friends. Nay, he shall be in league with the stones of the field, and the beasts of the wood shall be at peace with him. And which is yet more, God will break the bow, and the sword, and snap the spear assunder : He will make all those terrible instruments of war, so unserviceable, that they shall lie down quietly by him, not offering the least hurt that may be.

842.

*Godliness, the best friend.*Phil. Dix.
Summa pradi-
cat.Pietas ad omnia
utilis.

1 Tim. 4. 8.

Suppose a man be cast in prison for some notorious crime, and is thereupon sentenced to death, he sends for one of his friends, intreating him to sue to the King for a pardon. He answers, *He cannot do it. This he will do for him, he will give him a winding-sheet, and a coffin.* Then he sends to another, he tells him, *All that he can do for him, is, to see him buried.* But a third goes to the King, and gets a pardon for him. Even so, riches, they can do nothing for us, but give us a winding-sheet, and a coffin ; and our friends, they can onely see us buried : But Godliness is the true fast-friend, at a dead lift, that gets us a pardon for our sins, having the promise both of this life, and that which is to come.

843.

*When the Hypocrite is discovered.*Wil. Strong, &
Ser. at Westm.
1651.

As long as the Hedge-hog lies on the dry ground, she shewes nothing but her prickles ; but put her into the water, then she shewes her deformity. Thus an hypocrite, so long as he is on the dry ground of prosperity, then he is humble and patient, and shewes nothing for a time, but the prickles of repentance ; but let him be thrown into the waters of affliction, or the fire of persecution, then he sheweth himself what he hath in him, which before was kept close.

844.

*Manna, the heavenly food of God's Word, how to relish it.*Ulyss. Aldro-
vandi Ornitho-
logia.Honorii Ser.
de Circumciso-
ne.

IT is observed, that when the beak of the Eagle is grown so big, that she cannot eat any meat, so that thereupon she becommeth very poor and bare of her body, she goeth to a rock, and there she dasheth her beak so long against it, till she have broke off the end of it ; and then she feeds with much more ease, and so recovereth her strength again. Thus, when we have lost our taste, and cannot relish that heavenly Manna, the pretious food of our soules, we must repair to the rock Christ Jesus, and there knock off all those domineering lusts, and disordered affections, that irregularity of our wills, and perversnesse of our judgments ; and then, and not till then, shall we taste, how good the Lord is, and come to our selves again.

The joyes of Gods Children, invisible.

845.

IT is St. Augustines own relation of a certain *Gentile*, that shewed him his *idoll* Gods, saying, *Here is my God? where is thine?* then pointing up at the *Sun*, he said; *Loe, here is my God, where is thine?* so shewing him *divers Creatures*, still upbraided him with, *Here are my Gods, where are thine?* But as the Father answered him, I shewed him not my *God*, not because I had not one to shew him, but because he had *not eyes* to see him: Thus the joyes of a *Christian*, though they cannot be seen with bodily eyes, though the wicked cannot so much as discern them, yet is there nothing so *delightful*, so *comfortable* as they are; witness that *Peace of Conscience*, that joy in the *Holy Ghost* which is so unspeakable, such as eye hath not seen, nor ear hath heard, neither hath it entered into the heart of Man to conceive them as they are.

In his Confes.

Tho. Whites
Serm. at St.
Giles Crippleg.
Lond. 1653.

Gods trial of his Children by Afflictions.

846.

There is a custome amongst the *Germanes*, that they might know whether their Children were *baitards* or not, to throw them in *Fluvium Rhenum*, into the River of *Rhine*; if they floated above, then they acknowledged them to be their own; but if the water carried them away, then they esteemed of them but as *baitards*: So God casts his Children into *fluvium afflictionis*, floods of afflictions; those that swim to Christ by a true and lively faith, them he acknowledgeth as his; but those which by the violence of *lust* are sunk and drenched in sin, he looketh upon them as *baitards*, not as *Sons*.

Sobart. Mun-
ster Cosmogra-
phia.

Imposait te al-
to Fortuna, &c.
Ovid. ad Lau-
rum.

The silent coming of Gods spirit into the heart of Man.

847.

Rivers that at first run out of the Sea are not heard, because of the extraordinary noise of the *Ocean*, they run out no Man hearing them, nor seeing the place where the main brancheth its selfe into *Rivolets*: but as they run back into the *Sea*, being swelled with the new access of Land-waters, make a great noise in their return: Even so is the *Spirit of God*, it comes quietly and silently into the heart of Man, so that the Man that hath it, knoweth not when it came to him, of the day and hour knoweth he nothing; yet at the return thereof unto God that gave it, there is a voice of *praise and thanksgiving*.

Jerem. Leech
Serm. at St.
Mary le Bow,
Lond. 1619.

Gods trial of his Children by cleansing their hearts.

848.

When the Queen of *Sheba* came to hear the wisdom of *Solomon*, 2 Chr. 10. the more to search out the same, as the *Rabbines* do observe, she dressed *Boyes* in Womens apparell, and *Girls* in Mens apparell, asking of him which were the *Boyes*, and which the *Girls*; whereupon he bids them all to wash their hands and their faces, and those which he perceived to wash the more, them he judged to be *boyes*, the other *girls*: Thus the Lord maketh a difference to be seen betwixt his children, the children of *light*, and the children of *darkness*, by how much the more his children do purifie and cleanse themselves, to be kept unspotted of the world; it is not a little smearing will serve the turn with them, but rather than they shall seem not to be sufficiently cleansed, they will cry out with *David*, *Amplius lava me Domine*, Lord wash me thoroughly, &c. *Psal.* 51.

J. Plantavirij,
Florileg. Rab-
binicum.

The

849.

Arn. Pontani
Bibliothec. can-
onica.

Nemo securus
esse debet in vi-
ta ista &c.
Augustin de
lib. arbor. l. 2.

The Sinners security.

Suppose a *Travailer* in a stormy night, should take up his lodging in some *Cave* in the *Woods*, where are nothing but *Serpents* and *Adders*, and such like *venemous Creatures*, he because he sees them not, sleeps as soundly as if he were at home in his own bed; but when the morning comes, and he sees what companions are about him, he useth all the means possible, and maketh all the haste he can to get away: In the same case is every *impenitent sinner*, beset with as many *Serpents* as he hath sins, though he cannot see them, and therefore fears them not, but sleeps as soundly as if he were in *Solomons bed*, about which was a guard of three-score thousand valiant Men, of the valiance of *Israel*, Cant. 3. 7. but when it shall once please God to open his eyes, then he sees the dangerous condition of his *Estate*, and labours to get out of it as fast as he can.

850.

Laert. Diog.
in vitis Philos.

Pro omnibus
malis, homo est
peffimum ma-
lum &c. Chryl.

Man, the best and the worst of Creatures.

The *Philosopher* being asked, which was the best member of the body, answered, The *Tongue*; And being asked again, which was the worst, answered, The *Tongue*; if good, the onely *Trumpet of Gods glory*; if bad, a very *Fire-brand of Hell*: So if it were asked, Which *Creature of God* were the best, the answer would be, *Man in honour before his fall*; And what the worst *Creature*, *Man in his fall*, which hath not understanding, but is compared to beasts that perish.

851.

G. Good-
man Gloce-
strenf. Fall of
man.

Sanctius his a-
nimal mentisq;
capacius alta,
&c. Ovid l.
Met.

lib. 1. Ro-
mulus & Re-
mulus & bo-
nus & malus
Hec tristes &
lacrymosa mu-
tatio &c. Bern.
in Cant Ser. 25.

The fall of Man described.

Man was once the *mirrour* of all understanding, the *Hieroglyphick* of wisdom; but now *quantum mutatus ab illo*; there is a great alteration; we see that the tallest *Trees* first dye at the top, and the highest *Cedars* have the greatest lapse: So it hath happened in this, *Man of Men*, who at his Creation was *Cedrus Paradisi*, Gods sweet wood; but now *aspiring* up, not onely through folly lop'd off from what he was, but even cut down to the ground; so that as it was said of the *Philosopher*, *Aristotelem in Aristotele*; and of *Rome*, *Romam in Roma querere*; So may we say of *Man*, *Hominem in Homine querere*, & *querentes non invenire*; for what was *Imago dei*, the very Image of Heaven is now *larva Diaboli*, the vizard of Hell, he that was *gloria terrae*, the glory of the Land, is now *inutile pondus*, the very burthen thereof; He that was entituled *Dominus mundi* & *delitiae Domini*, the Worlds Lord, and the Lords darling, is now captivated and made a servant; He that was *Master of knowledge*, and *wonder of Understanding*, perfect in the science of all things, is now grown *foolish* and *senseless*; not onely as *Calvisius*, forgetting those things which he was well acquainted withall, but even losing the knowledge of himselfe; he that to whom before all the *beasts of the Forrest*, and every *living Creature* came (as the *Queen of Sheba* to *Solomon*) to admire his wisdom, must now go to the *beasts*, and *birds*, and *creeping things*, to learn severall lessons for instruction; to the *Pilemire* for providence, Prov. 6. 6. to the *Sturk*, and to the *Swallow*, for to make a right use of time, Jer. 8. 7. to the *Oxe*, and to the *Ass* for knowledge, &c. *Esay* 1. 3. to the *Fouls* of the *Air* for confidence, Matth. 6. &c.

The

The sloathful Christian, reproved.

852.

Major Lepidus, a loose Roman, whilst his Camerades, upon a very hot day were exercised in the Army, he laid himself down in the shade, saying, *Minam hoc esset laborare*, I would this were all the duty that I were to do: So it may be said of many idle, sloathfull Christians amongst us; such as with Balaam, wish to dye the death of the Righteous, but they will not take any care to live the life of the Righteous; they would fain enter in at the straight Gate, but they would be loath to croud for it; they have longing desires to be in the Church triumphant, which is in Heaven, but care not whether they ever make a step or not into that which is militant here upon earth.

Ph. Bolquieri
Ara Cal.

Prosperity of the wicked, destructive.

853.

Prosperity to the wicked is as wind to a bladder, which swells it untill it burst, like a Ship when she is top and top gallant soonest cast away; like a Spider in a Kings house, soonest swept down; When a wicked man is at the highest, then he is nearest his fall; and usually when he is in the ruffe of all his bravery, God so orders it, that he is humbled on a suddain.

Tho. de Prugillo, Thesaur.
concion.

Gods acceptance of Sinners through Christ.

854.

Themistocles on a time having highly offended K. Philip, and not knowing how to regain his favour, goes and takes young Alexander his Sonne in his arms, and so presents himself before the King; which when he saw, and perceiving the young child to smile upon him, his wrath was soon appeased towards him; Thus we have all of us highly offended and provoked the King of Kings, God himselfe; What shall we do to regain his favour? No way so ready as to take his Son Christ Jesus in our arms, and upon the bended knees of our hearts, to prostrate our selves before him, and then we shall find to our comfort, that as one looking through a green or red glass, all things will seem to be of the same colour; so God looking through his Sons Righteousness upon us, will for his sake accept us for Righteous, and so be reconciled unto us.

Plutarch in
vita.

Hier. Drexellii
Zodiacus Christi-
stianus.

The Christians heart never quiet till it be in Christ.

855.

The Needle's point in the Seamans Compals never stands still, but quivers and shaks till it come right against the North-pole; The Wisemen of the East never stood still, till they were right against the Star which appeared unto them, and the Star it selfe never stood still, till it came right against that other star which shined more brightly in the Manger then the Sun did in the firmament: And Noahs Dove could find no rest for the soale of her foot, all the while she was fluttering over the flood, till she returned to the Ark with an Olive-branch in her mouth: So the heart of every true Christian, which is the Turtle-dove of Jesus Christ, can find no rest all the while she is hovering over the waters of this world, till it have silver wings of a Dove, and with the Olive-branch of faith, fly to the true Noah which signifieth, Rest, till Christ put forth his hand out of the Ark, and taking it in, receive it to himself.

R. Clark Serm

Math. 2. 9.

Gen. 8.

856.

Phil. Diez.
Sum. Prædicant.

Christ, the proper food of the Soul.

EVERY kind of *living Creature*, hath a kind of *food* proper to it selfe; offer a *Lion* *grass*, and he will have none of it, but give him *flesh* and he eats it; *Fodder* is for the *heards*, and the *flocks* of the *field*; but *flesh* for the *beasts* of the *Woods* that hunt for their *prey*: Thus offer a *Christian* heart all the *Kingdoms* of the *world*, and the *glory* thereof, which is but as the *flower* of the *grass*, they will *not down*, there is no *relish* in them; but give it *Christ*, who saith, *My flesh is meat indeed, and my blood is drink indeed*, then it falls to very *eagerly*, and makes a *comfortable meal* thereof

857.

Vinc. Burgund
Biblioth. mundi.

Prayers of the wicked ineffectuall.

IT is said of the precious stone *Diacleres*, though it have many *excelling Sovereignities* in it, yet it *loseth* them all if it be put into a *dead mans mouth*: And certainly *Prayer*, which is the *only Jewel* of a *Christian*, though it have many *rare virtues* in it, many *excellencies* belonging to it; yet it *loseth* them every one, if it be put in a *Mans mouth* who is *dead in sins and trespasses*.

858.

Bernardin: Se-
nensis.

Psal. 59. 15.

Quam cito Mor-
talibus benefici-
um perit? So-
phocles in A-
jace.

The ingratefull Christian, reproved.

WE would think that *begger* intolerably *impudent*, that coming to our *doors* to ask an *Alms*, and when we have bestowed on him some broken *bread* and *meat*; yet, (like those *impudent* persons the *Psalmist* speaks of, that *grudge* and *grumble* if they be not *satisfied*, if they have not their own *will*, and their own *fill*) he should not hold himselfe *contented*, unless he might have one of our *best dishes* from the *Table*: But this is the case of very many amongst us, We come all as so many *beggars* to Gods *mercy seat*, *Quantumvis dives, dives Dei mendicus est; Annon mendicus, qui panem petis?* saith *S. Augustine*, And God gives us abundance of many good things, as *life*, *liberty*, *health of body*, &c. yet we cannot be *quiet*, nor think our selves *well*, unless we be clothed in *Purple*, and fare *deliciously* every day as such and such do, not considering in the mean time, many that are *below* us, and *above* us too, wanting those things which we *comfortably* enjoy.

859.

Phil. Boskieri
Codrus Evang.

The great danger of little Sinnes.

A *Little rope* sufficeth to hang a *great Thief*; a *little dross* abaseth much *Gold*, a *little payson* infecteth much *wholsome liquor*; a *little Heresie* corrupteth much *sound doctrine*, a *little fly* is enough to spoil all the *Alabaster box* of *ointment*; So the *smallest sin*, the *least peccadillo* without Gods *mercy*, is *sufficient* to *damn* our *souls* to all *eternity*.

860.

Berchor. Mo-
ralitat.Mundus mun-
dana quatit.

A worldly minded Man, no heavenly minded Man.

THE *Lark* as long as she sits on the *ground*, is very *silent* and *still*, but being once *mounted up* into the *air*, hovering in the *golden beams* of the *delightful Sun*, then she *sets up* her pretty little *throat*, and *chants* it out *merrily*: It is just so with *worldly minded Men*, whilst their *thoughts* and *affections* are *let out* upon the things of the *world*, they are *faint* and *dull*, and as even *dead* to all good works; but when their minds are *raised up* to higher things, and their thoughts *set upon Heaven*, then their notes are changed, they are put into such a *tune*, as is both *sweet* and *pleasant* to God himself.

The

The great power of fervent Prayer.

861.

IT is *Martin Luther's* saying, That *Prayer* is *bombarda christianorum*, the christians gun-shot. As then a bullet out of a gun, so prayers out of the mouth, can go no further, then the *Spirit* carrieth them: if they be *timide*, put out faintly, they cannot fly far; if they be *tumide*, hollow-hearted, then they will not pierce much: onely the *fervent, humble, active devotion*, hits the mark, and pierceih the walls of *Heaven*, though like those of *Gazs*, made of brasse and iron, &c. *Esa. 45. 2.*

In Catech. major.

*Univerfity-Learning, to be countenanced by men
in Authority.*

862.

THe Univerfity of *Cambridge* hath for her Arms, *A Book clasped, between four Lions*; and *Oxford*, a *Book open, between three Crowns*; hereby signifying, That *English-men* may not onely study the liberall Arts, closely and quietly, but alio profeffe them publickly and openly, being guarded with the *Lion* and the *Crown*, protected thereby, and encouraged thereunto, by royall Charters, and princely privileges. And thus the Univerfity of *Heidelbergh* hath for her Arms, a *Lion holding a Book in his paw*, intimating, that persons in authority, ought to be favourers of all good literature. Hence it comes to paffe, that *Univerfities* are the *Nurseries* of all sorts of learning, like the *Persian tree*, which at the same time buds, and blossoms, and bears fruit; some there are ripe for the Church, others drawing on to maturity; some in the flower, others in the bud of hope; all advancing themselves for the service of God and their Country.

Mr. Millers Sermon at St. Pauls, 1627.

Theophrast. Eref. de Plantis.

The life of Man, miserable:

863.

THe life of man may very well be resembled to a *River*, which as it comes from the *Sea*, so it returns thither again: And thus the beginning and ending of our daies, may be said to be full of salt-water, full of crosses, full of misery: our first voice a cry, our last a groan. There may be happily some fair, fresh, clear water in the way, some lucida intervalla, some seeming delights and pleasures in the middle age of our life; but it passeth away so swiftly, that it is no sooner seen, but gone. *Job 4. 14.*

Chr. Fonseca Ser. Quadrages.

Masimur in lacrymis, &c. Anonymus.

Ministers, of all men, to be painfull in their Calling.

864.

ARt thou put to be a preacher of the Gospel, thou art a labourer. Elders that rule well, are worthy of double honour. Many (saies Bishop *Latimer*) can away with *presunt*, but not with *benè*, if that *benè* were out of the Text, all were well. If a man might eat the sweet, and never sweat, it were an easie matter to be a preacher; if there were not *opus*, but *bonum*, all were well too. But every *Clergy-man* is, or ought to be, *ἑνισυνοτος*; that, as *St. Augustine* saies, is *nomen operis*; to be a steward and overseer in Gods house, is an office of great employment. Well, art thou a student in any profession? then, as *Cato* said of *Scipio*, thou must be least idle, when thou art most idle; thou must read diligently, confer often, observe daily. Reading makes a full man, conference a ready man, and writing an exact man.

In his Sermon before K. Edward 6.

Pensate fratres, quanta damnationis est sine labore, &c. Hieron.

865.

Pct. Abaelard.
in Rom.Pene modum
letis. Stat.
2 Theb.

Joy, how to be regulated.

AS an able workman, being to build an house, would not have too many windows, lest thereby he should weaken the house too much; nor too few, lest it should darken it too much: So should no man be overjoyed, upon the accessse of some prosperous fortune, nor over-much transported upon the income of some happy tidings; lest his too much outward joy should weaken his inward rejoicing: Neither must he not rejoyce at all, lest his spirit become dull and stupid. But as the windowes of the Temple were broad without, yet narrow within; so in the matter of joy, he must be full within, but somewhat contracted without.

866.

Joh. Spencers
Ser at Sepulch.
Lond. 1616.Theologia est
doctrina neces-
saria homini,
Eccl. Th. Aquin
p. 1. q. 1. art. 10.

The study of Divinity, most necessary.

HE that hath a Garden-plot, doth as well sow the pot-herbs as the marjoram, as well the leeks as the lilly, as well the wholsome hyssope as the sweet carnation gilliflowre; the which he doth to this intent, that he may have wholsome herbs, as well to nourish his inward parts, as sweet flowers, to please his outward senses; as well fruitfull plants, to refresh his body, as fair shewes to please his mind. Even so, he that hath a capacious brain, a pregnant wit, a fancy that is luxuriant; let such a head-piece apply it self as well to the sacred knowledge of Divinity, as to Philosophy, to a Creator-knowledge, as well as a creature-knowledge, that so he may reap, not onely pleasure, but profit; not onely contentation in mind, but quietnesse and peace of conscience.

867.

Joh. Camero
de Script.

Severall varieties to be found in Scripture.

AS in Noah's Ark were to be numbered all sorts of creatures; or, as in eodem prato, in the same meadow, the ox may lick up grasse, the hound may find a hare, the bird may pick up seeds, the virgins gather flowers, and a man find a pearl: So in one and the same Scripture, are varieties to be found, for all sorts of conditions: In them, the Lamb may wade, and the Elephant swim, children may be fed with milk, and meat may be had for stronger men; there's comfort for the afflicted, ease for those that are weary and heavy laden, &c.

868.

Ro. Willan
Vistat. Serm. in
Ellix, 1612.Qui ad vera
predicationis
verbase prepa-
rat, necesse est
Eccl. Greg. in
Moral.

Ministers, how to preach profitably.

AS in building of a house, first, there must be a respect had to the situation; next, to the foundations then, to the superstructures, the contriving of lights, and severall rooms; lastly, the covering, to keep all dry. So every Minister is to consider the situation of his Text, what's the coherence, what's the context; and then omitting the working of curious cobwebs in the top of the house, he must lay the foundation of sound doctrine, raise it upon strong pillars of reason, glaze it with naturall demonstrations and lastly, to cover all with usefull application.

869.

Pier. Charron.
de la sagesse.

The Scriptures but a dead letter, without operation of the Spirit.

IT is reported of a great person, that being desirous to see the sword wherewith Scanderbeg had done so great exploits, when he saw it, replied, He saw no such great matter in that sword, more then any other sword. It is truth; (quoth one standing by)

by) you see the sword, but not the arm that wielded it. So, when we look upon the Scriptures, the bare word, whether printed in our Bibles, or audible in the Pulpit, we shall finde no such *business* in it, more then in other writings; but when we consider the arm of Gods power, that joynes with it, when we look upon the operation of his holy Spirit, working therein, then we shall change our thoughts, and say, *Nec vox hominem sonat, O Deus certe!* as Jacob did of Bethel, Surely of a certain, God is in this word.

*Nisi Spiritus sanctus adhi-
cendi legentis;
&c. Greg. in
Evang.*

The falls of good Men, presage the Nation's ruine.

870.

WHEN a man cuts down his chiefest timber-trees, it is an argument, that he intends to part with his land. And hath not God of late cut down many of the tallest Cedars, in this our Lebanon? And what can we expect, such and so many are our wickednesses, but that he will either part with, or depart from, this sinfull Nation of ours? It is high time therefore to lay hold upon him by faith, saying, *Help Lord, for there is not one godly man left;* &c. Psal. 12. 1.

*Lud. Carbo In-
terior homo.*

Neutrality in Religion, dangerous.

871.

THEre is mention made of a kind of *bastard-Eagle*, that hath one leg like the Goose, close at the foot; the other open, and armed with talents, like that of the ordinary eagle: with the close foot she swimmeth on the water, and dives for fishes there; with the open foot she soareth into the air, and seizeth on her prey there. But so it is, that participating thus of two severall natures, her strength is weakened, and she her self made at last a prey to every ordinary crow. Thus fares it with all *Neuters*, all *Hermophrodites*, all *Ambo-dexters in Relig. on*; such as have one close foot for sea and land, for the world and worldly things; and another open-foot for the aire above, for heaven and heavenly things: so that they may not be seen to float on the sea of this world altogether, they take themselves to their wing, and will seem to be religious, and make some small fluttering up of their hearts towards Heaven, but all in vain; for being divided in their thoughts, the act of their souls being not set upon the onely object, God, and the powers and faculties thereof not contracted to Himward, no marvell, if they wax faint in their duty, and weak in all holy performances; so that the devill, like the ordinary crow, set upon them, conquer them, and lead them captive at his will.

Plin. Nat. hist.

*Ulyss. Aldro-
vandus Ornitholog.*

*Andr. Har-
woods Ser. at
S. Alpbag.
Lond. 1649.*

The Devill most busie in time of Prayer.

872.

IT is an usuall custom, that two being at law together, when the snit comes to tryall, the Plaintiff by his Counsell, labours all that he can to hinder the Defendant, that the Judge may not hear him speak out, what he is to say in his own defence. So the devill, the common plaintiff and accuser of all mankind, when he sees us upon our knees in addressees unto God, who is the Judge of all the earth, pleading for our selves by prayer, and seeking the favour of God, in the remission of our sins, by the merits of his Son Christ Jesus; then doth he stir most to interrupt us, by weakening our evidence, by throwing strange thoughts into our hearts, so distracting our devotions, that we may not be heard in what we pray for.

*Joh. Ferus Con-
ciones.*

Sense of sin, is from God onely.

873.

AS when the pool of Bethesda was troubled, the poor Cripples that lay there for cure, did absolutely conclude, that it was not any naturall motion of the water, but an Angell that came down at a certain season, and did it: So when the

*Paul de Pala-
tio in Mart.*

Joh. 5. 2.

the

Natura sui conservatrix.

the heart of a *sinner* is troubled for his *sin*; let him know for his comfort, that this *Shaking of his soul*, ariseth not from any principle of *corrupt nature*, that will defend it self; nor from the *devill*, he will not *destroy* his own Kingdom; but from some seeds of *grace*, sown in the heart, which the *Spirit of God* greatly breathing upon, the soul is thereby made *sensible of sins and transgressions committed*.

874.

Leud Ministers, what they are like unto.

Ro. Willan
Serm. at Vistat.
in Ellis. 1627

Qui Curios famulans, & Bacchanalia vivunt.

Qui sana docet & turpiter vivit, &c.
Greg. Nazian.

Leud debauched Ministers, whose doctrin and lives are as distant, as the two Polar Lines, cosmographically described on the Globe terrestriall, are like those statue Mercuriales on the road, that point out unto a man which is the way to London, but move not a foot thitherward themselves; like those Carpenters, that built the Ark to save others, and were drowned themselves; or like Porters of great mens gates, that let in others, but lodge without themselves. So that what was said of Christ falsely and maliciously, may be spoken of them really and truly, He saved others, himself he cannot save: For whereas another by his good life, sets a seal to his doctrin, he by his bad life, puts a lie upon the truth; his words prove unprofitable, because his life is abominable.

875.

Not to admit of impediments in our way to Heaven.

Phil. Bosquier.
Tab. naufragii.

Anaxagoras.

Gabr. Inchini.
Scala cæli.

A Certain Heathen making an Oration, as he was sacrificing to his god, in the midst of his devotion, word was brought him, that his onely son was dead: whereat being nothing at all moved, he made this answer, Scio me genuisse mortalem, I did not get him to live for ever, and so went on with his businesse. Thus when we are entering into the sight of Gods favour, it may so please him to try us by afflictions, there may newes come of a ship wrack'd at sea, of a chapman broke in the country, of the death of friends and allies, &c. Yet ought we not for all this, to leave off our course in the service of him, but rather whatsoever comes crosse, make it as it were a Parenthesis, an ornament, not remora, an hinderance, in our progresse to Heaven.

576.

But one sure way to Heaven.

De Vulpe & Cat.

Andr. Harwoods Ser. at S. Alphage Lond. 1647.

THe Phrygian Fabulist hath a story, of a Fox and a Cat, as they were discouraging their evasions in the midst of danger: I (saies the Fox) have many holes to earth in, if hindred of one, I have another to run to. Let me alone to shift for my self, to save my life, and sleep in a whole skin. Well, (saies the Cat) I must do as well as I can. I have but one way to save my life, and that's to climb for it. As they were thus conferring, the toiles were laid, the dogs began to open, the hunt was up, and the Fox for all his cunning, for all his tricks and devices, was torn in pieces by the hounds; whilst the Cat getting up into a tree, secured her self from danger. Thus, there may seem to be many waies to Heaven, but there is one onely true safe way. There's many a man in these daies, that thinks to go to God by the way of two Religions, one at home, another abroad; one publick, another private: And whilst he is thus divided, and halting betwixt two, the Hunt is up, that roaring Lion the devill laies hold upon him, and devoures him: Whereas the true, reall, well-affected Christian, cleaving close unto one God, one Faith, one Baptism, gets upon that scala cæli, and so by prayer and meditation, climbs up to Heaven, where the enemies gun-shot shall never be able to reach him.

Love,

Love of the World, enmity to God.

877.

THere's no one sublunary thing in the *World*, can make an *Eclipse* of the body of the *Sun*, but the interposition of the *Earth*, betwixt it and the *Moon* : So there's nothing can *eclipse* the *Sun* of *Righteousnesse*, *Christ Jesus*, but the *Earth*, the love of *earthly things*, the love of this *world* being *Enmity* to *God* ; If then our *Conscience* tell us, that the love of some *worldly matter* hinders our *confidence*, darkens our *knowledge*, and clouds our *understanding*, so that we cannot see *God* as he is ; let us *remove* it, and stand up from the *dead*, that *Christ* may give us light.

Jac. Acontii
Strasagem. Sa-
tanz.

Mundi amor &
Dei pariter in
uno corde ha-
bitare non pos-
sunt, &c. Cyp.

The Papists abuse of Scripture by Traditions &c.

878.

IT was a very malicious plot of the *Philistines*, to stop the Wells of *Abraham*, and to fill them up with *earth*, that so the memoriall of *them* might be quite dam'd up, whereby *Isaac* his Son might not have the least *inkling* that ever they belonged to his Father, and so they make a challenge to *them* as their own. Thus the *Papists* have (as much as in *them* lies) stopped up the veins of the *springs of life*, which flow every where in the sacred word of *God*, with the *earth* of their own *Traditions*, false *glosses*, and unfit *Allegories* ; all this to *Monopolize* the *Bible* to their own use, *shutting* up the Kingdom of *Heaven*, neither *entring* themselves, nor suffering others to *enter* therein.

Fr. Whites
Way to the true
Church.

Gen. 26. 18.

Who fit for Government in point of temporall estate.

879.

VHen *Servius Sulpitius Galba*, and *Aurelius* the *Consull*, did strive in the *Senate*, which of *them* should be sent into *Spain* against *Viriatum* ; the *Senators* differing amongst themselves, and waiting which way *Scipio* would encline, he said ; *I give my voice that neither of them be sent* : his reason was this, *alter nihil habet, alteri nihil sat est*, the one hath nothing, and the other will never have enough, intimating thereby, that it was a dangerous thing to put the *Government* either into the hands of a *rich wretch*, or a *wretched poor man* : And most true it is, that the ballance of *Justice*, whether it be in the hands of a *covetous rich man*, or a man of a *low estate*, it will be very apt to *tire* on one side ; *Necessitas cogit ad turpia*, poverty is a great *temptation* to corruption, and *Riches* an *incentive* to oppression : one therefore qualified like *Agur* in his prayer, that hath neither *Poverty* nor *Riches*, but a *competent estate*, is fit for the *management* of great affairs, and the most likely to do *justice* according to the *merits* of the cause before him.

Val. Max. lib.
6. 14.

B. Smith Serm.

Prov. 31.

The unthankfull Husbandman, condemned.

880.

THe *Heathens* when they went to *plow* in the morning, they laid on one of their hands to the stils of the *plough*, and they lifted up the other to *Ceres*, the *Goddeſs* of *Corne* ; this did they do by the dim light of *Nature* : What a sad thing then is it in such times of *light*, that so many *Husbandmen* manuring the ground, should be but as so many *fungi*, *autotoxoves*, sprung up out of the ground, like *Toad-stools*, *affixi glebae, filii terra*, having their *minds* fixed to the *Earth*, never elevating them higher then the *Oxe* which laboureth with them ? but had they hearts to look up to *God*, and to *eye* him in the wayes of his providence, *O beatus Agricolas*, how happy would they be ?

Joh. Wheems
Ceremon. Law.

Vivite contenti
casulis & colli-
bus istis. Juve-
nal. 14.

The

881.

The providence of God, to be eyed at all times.

Newham's
Serm. at Fun. of
Sr. F. Vincent.Providentiā
Dei omnia go-
bernantur, &c.
Hieron. in
Ezek.

When *Lazarus* was dead, his two Sisters, *Martha* and *Mary* came to *Christ* with a doleful noyse, and pittifull complaint, *Lord, if thou hadst been here, my brother had not dyed*, (saith one) ; *Lord, if thou hadst been here, my brother had not dyed*, (saith the other) *Jon. 11. 21, 32.* And is not this the note and common language of the world, when a Man is dead? if such a *Physitian* had been here, if he had been let *blood*, if he had not taken such a *poison*, or eat of such *meat*, or lived in such a *foggy air*; if he had not done *thus* or *thus*, or *so* and *so*, he might have been a *live man* to this day; not considering with *Job*, that the dayes of Man are *determined*, and his bounds *appointed* which he cannot *passe*; the *time*, the *place*, and every *circumstance* of his dissolution is *decreed* from all *Eternity*, that one Man *dyes* in the *field*, another in his *bed*; one at *Sea*, another on the *shore*; one in this *manner*, another *in that*; this, and all this, it is *fore-ordained* in *Heaven*, the hand of *God* is in all, and he it is that having brought us into the *World* at his *pleasure*, will take us hence at *his own appointment*.

882.

To make Christ our Lord and Master.

Preface to his
Poems.

Psalm. 12. 32.

It is said of Mr. *George Herbert* that divine Poematist, that to satisfie his *Independency* upon all others, and to quicken his diligence in *Gods service*; he used in his ordinary speech, when he made mention of the blessed name of *Jesus*, to add, *my Master*; And without all doubt, if men were unfeignedly of his mind, their respects would be more to *Christ's command*, to *Christ's will*, to *Christ's pleasure*; could they but lift up their eyes to *God*, to him that dwells in the *Heavens*; then as eyes of *servants* look unto the hands of their *Masters*, and as the eyes of a *Maiden* unto the hands of her *Mistress*, so would their eyes wait upon, and their hearts be in a dutiful frame of *obedience* unto the commands of *Christ* their Lord and Master.

883.

A wanting Ministry will soon become a contemptible Ministry.

Plutarch. Moral.

Tho. Adams
Serm.Ecclesiam fr-
dare sacrilegum
est. Hieron:
ep. 31.

Plutarch in his Moralls, tells us of a *Laconian*, who seeing a *Collector* going about, and gathering the *Peoples* devotions for the use of their *Gods*; O sayes he, *I will now make no more reckoning of the Gods, so long as I see them go a begging, and to be poorer then my selfe*: And this will be the case of the service of the great *God of Heaven*, if ever we live to see that the *Ministers maintenance* shall depend upon the *Peoples courtesie*, or that ever the *offalls* of any repining *Labans* revenues, or churlish *Nabals* purse, become the *stay* of the *Ministerial function*: This may be so by *Gods permission*, yet, great pittie it is that ever it should be so; but if it must needs be so, then take another story by the same Author, of one *Philippus*, a *Priest* amongst the *Heathen*, so poor, that he begg'd for his living, and yet he would go about and tell how *happy* he should be; *When*, quoth one, *will this be? When I am dead*, saies he; *Then poor fellow*, quoth the other, *thou art too blame thou dyest not quickly, that thou maist be happy*; And thus it will be with the poor, despised, distressed *Ministers of the Gospel of Jesus Christ*; The Lord is our *portion*, (say they) and we shall be *happy*; but when? sayes the *World*; When we *dye*, say the *Ministers*; Why then, sayes the *World*, ye are too blame that ye *dye* not quickly to be *happy in Heaven*, whom the *World* hath taken an *order* with, never to be *happy upon Earth*; this will be the voice of the *Sons of Belial*, who have an evil will at *Sion*, and had rather put a *Church* into their *purse*, then any way *empty* their *purse* towards the *Churches maintenance*.

God

God to have the glory of all.

884.

That Martial King *Edward* the third outwent his fame, and was accompted to have done things more commendable then his Victoryes; for having vanquished the *French King* by force of battle, he put off from himselfe the whole glory, and gave it devoutly to God, causing to be sung *Non nobis Domine, non nobis Domine*, Not unto us Lord, not unto us, Lord, but unto thy name be the glory given, &c. *Psalm. 115. 1.* And thus must every one do, be his achievements never so great, whether private or publique, let God have the glory of all; for it is no less then blasphemy in Man, to attribute either the strength or the glory of success unto himselfe; *St. Pauls omnia possum* had been over-presumptuous, had he not added, by him that strengtheth me. *Phil. 4.*

Polyd. Virgil.
lib. 19.

How it is that one Man censureth another.

885.

That divine Spaniard in his pleasant, but useful fictions of the life of *Gusman* makes his Rogue wittily discourse of the unconscionableness of the *Genowayes*, and their prying into, and censuring of other mens lives; That when they are young, and go first to School, they play away, and lose their Consciences, which their Master finding, he layes them up carefully in a Chist; but because he hath the keeping of so many, and they mixed one with another, he gives to his Schollers when they go away, such Consciences as come first to hand, which they take to be their own, but are indeed somebodies else; Whence it comes to pass, that no man bearing his own Conscience in his own bosome, every Man looks and pryes into that of another Mans: The truth of this story may be questioned, but the Morall is true without all question, and we have need sometimes of such pleasant passages to tell us the truth, that we may understand our selves the better: There's hardly the Man to be found, that is not curious in other Mens faults, blind in his own, partial to himself, never without matter against others, still complayning of the badnesse of the times, the decay of Trade, the ripeness of sin, but will not be persuaded that he is any way the occasion of the same.

Pag. 1. lib. 3.
cap. 5.

R. Burton of
Melancholly.

Aliena judican-
tes melius quam
sua. Terence.

To be thankfull to God as well in Adversity as Prosperity.

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Themistocles was wont to tell his ingratefull Country-men the *Athenians*, that they used him like a shady Tree, under which when a storm happened, they would run and take shelter; but when the storm was over, they would be ready to cut it down and burn it: When there were any Tumulis or uproares in the Common-wealth, who but Themistocles? all the People would flock to Themistocles for succour; but when there was a calm in the State, and all things at peace through his good advice and industry, then who more base? Who more contemptible then poor Themistocles? And is not this the case of many at this day? they will pray unto God in time of Adversity, but they will not praise God in time of Prosperity, While the corn is growing, the hedge is well fenced, but when it is in'd, the fields are thrown open; when they stand in need of any blessings, then they are all upon the spur, somewhat carefull to please God; but when they have caught what they fished for, then they let the reins slack, &c are not so forward in the ways of obedience; so that it is a greet blessing of God that we are kept in want of one blessing or other, were it otherwise, we were likely to have but a little of our company.

Plutarch in
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Joh. Preston
of Mortification

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la, bene dicite,
&c. Chrysost.
in Symb.

887.

The doctrine of Seducers dangerous.

Joh. Alsted
Theol. nat. p. 2.
cap. 28. p. 556.

R. Abbots
Serm. at Cran-
burn in Kent.

WE may read of a *woolfe* taken in a snare, which when a *Man* went about to kill with his hunting speare, the *woolfe* breathed in his face, and *poysoned* him in such a manner, that he presently began to *swell* all over his body, and was very hardly recovered again: Such is the contagion which the *soul* of the *Hearer* receives by the *poysoned* breath of *Seducers doctrine*: if so be that coming near such kind of *Vermine*, a *Man* do not *wind* them, that is, not draw up into his *Soul* the sweet breathings of the *Spirit*, it is great odds but that he is *totally infected* thereby to the irreparable loss both of *soul* and *body* together.

888.

God seeketh his People more especially in his own House, the Church.

Dr. Laurence
Serm. at Court,
1629.

2 Cor. 5. 10.
Mal. 2. 7.

Hist. lib. 1. cap.
15.

WHen we receive *summons* from any *supream Authority*, the *Messenger* or *Officer* of the *Court*, seeks us not in *idling places*, he pursues us not into the *fields*, neither doth he come to our *sports* to warn us, but to our *houses*, and there reads his *message* as if we were *there*, because we should be *there*, and then without any further enquiry, departs, fastning the *script* or *writ* upon the *door*: In like manner the *Ministers of the Gospel* are *Gods Ambassadors*, and *Gods Messengers*: *God* supposeth every *Man* to be *at home*, and so do *they*, because at hours and times set apart for his *worship*, they are presumed to have *no houses* but *his house*, whom they shall *meet* no where, nor more certainly find than *there*; there it is that more especially when *two or three* are met together in his name, he will be in the *midst* of them, *there* he will teach them his wayes, and *there* he will give them grace too, to *walk* in his wayes; nor can a *Sermon* have any influence upon such as are *not there*; so true is that of venerable *Bede*, That *he that comes not willingly to Church, shall one day go unwillingly to Hell*.

889.

The sincere Preachers comfort.

Gillebert in
vita ejus.

R. Holdsw.
Serm. at St.
Pauls Lond.
1626.

Franc. God-
winus de Pras.
lib. Angliz.

IN a great *Festival*, when the expectation was not less then the *concourse*, both very great, *St. Bernard* having *preached* a very eloquent *Sermon*, (as that *heavenly tongue* was able beyond expectation) while the *People* *admire* and *applaud*, the *Abbot* walks *sadly* with a mind not ordinarily *dejected*: The next day he *preaches* a *lively Sermon* full of profitable truth, *plain*, without any *Rhetorical* dress, whereupon his *meaner capacited Auditors* went away very well *contented*, but *curious itching ears* were *unsatisfied*, but he walks *cheerfully* with a mind more then usually *pleasant*. The *people* wonder why he should be *sad*, when *applauded*; and when not, *merry*; but he returns this answer, *Heri Bernardum, hodie Jesum Christum*, yesterday I *preached Bernard*, but to day *Jesus Christ*: It is the same with all *Preachers of Gods word*: There can be no *feast within*, when a *Man* is *conscious* to himself of *dallying with God*; Integrity is that which *furnisheth out* the sweet banquet and *heavenly repast of joy*: That *Preacher* shall have *most comfort*, that *preacheth most of Christ*; and so shall he too that *lives most to Christ*, when a *rotten-hearted Wolfey*, whose *Conscience* tells him, he served the *King his Master better* then *God his Maker*, shall languish away in *discontent*, and *vexation of spirit*.

God

God afflicts his Children for their good

890.

IT is the observation of an excellent Preacher yet living, who passing by on a dark night in the streets of London, and meeting a youth who had a lighted Link in his hand, who being offended thereat, because it burnt so dark and dim; and therefore the better to improve the light thereof, he beat, bruised, and battered it against the wall that the weike therein might be spread out, and the pitch with other combustible matter (which before stifled the light with its over-stifness,) might be loosened, which presently caused the link to blaze forth in a brighter flame: Thus God deals with our Souls, that they may shine the brighter before Men, he buffets and afflicts us with severall Temptations, to give us occasion to exercise those graces, which otherwise would lye dormant within us, and such corrections will in fine greatly add to our spirituall light and lustre.

T. F. in a Ser. of Assurance.

Aurem cordis
tribulatio aperit
quam saepe pro-
speritas claudit.
Greg. in moral.

The Godly Man is Gods favourite.

891.

Luther was known to pray oft with intention of mind, and zealous fervency, that so long as he lived, Germany might be quiet, and had often profest that he firmly believed it would be so, that so Gods word might have a little Freedom and space to spread it self; Whereupon one Nich. Mark, a Citizen of Frankfurt, was wont as oft as he heard of any rumours of War, to say; I fear it not so long as Luther lives; this was the esteem that Luther had of all good Men, they thought that God would deny him nothing: And certainly the Godly man is Gods favourite, God will hear him in a time of trouble, it is he that must stand in the gap to prevent, and that must stand up to take off the hand of God when it lies heavy upon a sinful Nation or People, be the Judgement near or afar off, imminent or incumbent, it is the godly man (if any) that must be instrumentall for delivery.

Joh. Sleidain.
Comment.

Ephr. Uddall's
Sermon at Merc.
Chap. Lond.
1634

Christians and their Knowledge, to be communicative.

892.

The Naturalists do observe, that the Pismires, which are reckoned amongst the most sagacious creatures; and the Bees, which are amongst the most usefull; and the Elephants, amongst the potent, are for communion, and do gather and keep together: And the excellency of other creatures, lies in the communication of themselves, the Sun raying out his warme and cherishing beams, the Fountain bubbling out his purling streams, the Earth yielding forth soveraigne herbs and plants, all for the benefit of others. Such are all true Christians, they are then in their excellency, when they are communicative and usefull; nay, they encrease by communicating, and gain by giving away, and imparting their gifts. There is a story, of some mountains of Salt in Cumana, which never diminished, though carried away in much abundance by the Merchants; but when once they were monopolized, to the benefit of a private purse, then the salt decreased, till afterwards all were allowed to take of it, it had a new access and encrease. The truth of this story may be uncertain, but the application is true; He that envies unto others the use of his gifts, decays them; but he thrives most, that is most diffusive.

Plin. nat. hist.

Thor. Muffery
Hist. Insc. Forum.

Pet. Mart. hist.
India occident.

Reyn. de Pisis
Pantheologia.

The waies of Hypocrites, not easily traced.

893.

AN horse may be known by the track, and where a cart hath gone, you may perceive by the print of the wheel: but we know not the way of a ship, though Hondius, Mercator, and others, have delineated in their Maps, the severall voya-

Sam. Torshel
Hypocrite un-
mask'd.

Vincent. Spe-
cul. li. 23. c. 10

Intus Nero, for-
tis Cato.

ges of Captain Drake, Cavendish, Scouter, &c. yet the marriner can see no such path upon the sea, as they have drawn out. Such are the ways of all hypocrites, though a man may have some directions and marks to follow them, yet may he misse of them at the very last: you may search all the rooms of their hearts, and yet be at a losse; they have secret and back doors to go out at, they are cunning to keep their secrets, as an harlot doth her lover. The sister of the Emperour Henry the third, when a great snow fell, carried her lover upon her shoulders, that the frost might not be discovered; the lover is entertained, but nothing can be seen but the print of the Ladies feet; and the hypocrite harbours his lust, but there is nothing to be found but the steps of the upright in heart. It is harder to discover the rottenness of his soul, than the tricks of a horse-courser, in the open market of Smithfield.

894.

Mans Inconstancy

Sam. Torshel
un-anted.

Hercules devoti-
onem promittit,
sed gladium acu-
it. Chrylost.

There is a Fable, how that Inconstancy would needs have her picture drawn, but none would undertake it, because her face and shape altered so often: But at length, Time took a pencill in hand, and because he had no other Table to do it upon, he printed her picture upon Man: And most true it is, that all men and women since that time, have had too much of her resemblance, & too too many men have her very face to the life; they will be religious, and they will not be religious; there's no body knows what they will be, nor what to make of them; they are constant in nothing but inconstancy, they have their gales of devotion, their breathings of love, one while; at another time, when the fit is upon them, then there's nothing but lumpishness of spirit, and dulness of affection; now, faithfull to their promise; anon, fallen off, for one by-respect or other.

895.

The sincere Preacher's courage.

Abrah. Muscu-
lus in Europa-
ris.

Sam. Torshel
un-anted.

— hic murus a-
thenicus esto, Nil
conficere tibi,
&c. Vigil.

There was a Noble-man, one Reinard, at Rotinburg, that much loved wolfg. Musculus, and was very tender of his safety, as knowing that he had many enemies, because of his revolt from Popery: and perceiving that he was gone abroad (as his use was) into a village to preach, he disguising himself, because he would not be known, and taking many of his Horse-men with him, came rushing in at the Church-door, and in a threatening manner bids him come out of the Pulpit; Musculus thinking they had been the servants of a Popish Bishop, who was his violent Adversary, desired he might have leave to finish his Sermon, and then he would go with them whithersoever they would carry him; And so he went on being nothing at all daunted, exhorting the People to constancy in the faith; and withall to pray for him, who was now (as he thought) in his Enemies hands: When Sermon was done, the Nobleman discovers himselfe, hugs him in his arms, admires his courage, tells him he did it to try his spirit, and withall to warne him how easily he might be endangered: See here the courage of sincerity, how the Righteous are as bold as Lions; It is a gracious God and a good cause that supports them; but on the other side, How do the wicked fear? even where no fear is, he hath nothing at all left to sustaine him, nothing to cover his head when the Cloud breaks in upon him, yea before the appearance of any actual trouble, he creates both feares and jealousies to himself, sonus excitat omnis suspensum, he trembles at every motion.

To make God our Counsellor.

896.

M. Bernard of Barcomb.

AN ancient able Divine, reports it of Sir Thomas Thim a Religious western Knight, that he would undertake no business before he was fully perswaded of the lawfulness of it, both by clear Texts of Scripture, and approbation of the Learned; he made scruple of committing not onely the least known sin, but of embarking into any action which was questionable amongst those that love the truth in sincerity; This was in him a good frame of spirit, and it were heartily to be wished, that Mens actions were suitable to their professions; that they would consult with God in all things, that as they carry a Bible in their hand, so they would make that their Master to direct them, not listening to the close whisperings of the Jesuite in one ear for matters of Religion, or to Nicholas the Florentine at the other ear in point of Policy; but in all the changes and chances of this mortal life, commit themselves to Gods guidance, and so they shall be sure to prosper.

Quicquid vel dicimus vel facimus, id testimonio Scripturae confirmari debet. Basil. in Reg. mon.

Minding of the great day of Judgement, a meanes to live Godlily.

897.

Pet. Pizarus de rebus Persicis.

WHen Sapore King of Persia raised a violent persecution against the Christians, Usthanes an old Nobleman, a Courtier, that had Sapore Government in his minority, being a Christian was so terrified, that he left off his profession: But he sitting at the Court-gate, when Simeon an aged holy Bishop was leading to prison, and rising up to salute him, the good Bishop frowned upon him, and turned away his face with indignation, as being loath to look upon a Man that had denied the faith: Usthanes fell a weeping, went into his Chamber, put off his courtly attire, and brake out into these or the like words; Ah, how shall I appear before the great God of Heaven whom I have denied, when Simeon but a Man will not endure to look upon me; if he frown, how will God behold me, when I come before his Tribunal? The thought of Gods Judgement seat wrought so strongly upon him, that he recovered his spiritual strength, and dyed a glorious Martyr: Thus, did but Men consider that they must one day stand before the bar of Gods Tribunal, they would then be casting up how things stood betwixt him and their own Souls; Would any man loyter away the day, when he knows that he must shew his work to his Master at night? Let every Man then in all his doings remember his end, and so he shall never do amiss; remember that all must come to a reckoning in that great day, and that though here in this world, a Man may wear white gloves upon foul hands, and a crooked body may be bolstered under a silken gown; yet when they shall consider that these gloves shall be plucked off in that day, and the body be shewed naked before God, with whom they shall then have to do, it will be a meanes to order and regulate their lives, so that their appearance may be with comfort.

Nil est quod magis proficiat ad vitam honestam quam ut credamus Christum judicem &c. Ambros. B. Wernicke's at Court, 1637.

The great power of faith seated in the heart of Man.

898.

Joh. Bodin de Rebus.

THe Philosopher when he would perswade the King to settle his Court and place of residence in the heart of his dominion, laid before him a Bull hide ready tan'd, upon which when he stood upon any one side of it, and so kept down that, the other side would rise up; when he removed to the side that rose up and kept down that, then the side he came from would rise as high; but when he stood in the middle, he kept down all alike: Thus Faith is this great King, which being seated in the Heart, makes provision against every Rebellion, keeps down every mutiny, marshals and orders every action and affection, takes a Man off from all servile dependances, and by-respects, and makes him profess Gods name boldly, evenly, and with

Quid non inveniat fides? Attingit inaccessat, deprehendit ignotas. &c. Bern. in Cant.

without halting; it cleanseth the whole heart, seasons every affection, alters the taste of every appetite, strengthens every propension to good, and fortifies the Soul against all evil.

899.

Blasphemous language condemned.

T. Fullers
Serm. at St.
Clem. Lond.
1647.

Non minus pec-
cant, qui blas-
phemant Chri-
stum regnantem
in celis, quam
qui crucifixe-
runt ambulan-
tem in terris.
August.

Cato being very much struck in years, would by all means study the Greek tongue, and being asked by one, why in his old age he would set upon such an exotic language; O (said he) I am informed that the Greek is a copious and fluent tongue, and withall, such a tongue as the Gods speak in; I would therefore learn it, that I may be able to converse with the Gods in their own Dialect: This was Catoes conceit in those darker times of Nature; but there is a generation amongst us in these clearer times of Grace, Ranters, Roaring boyes, such as are great proficients in all manner of blasphemous language, such as belch out nothing but oaths, and direful execrations, in the very face of Heaven; What can this else be, but to practise here on Earth, what by a sad Prolepsis they are sure to come to hereafter, that is, to be roaring boyes and girls in Hell to all eternity.

900.

Drowsiness in Prayer to be avoided.

Nich. Caussin
la Cuan, scilicet.

Sit oratio pura
fervida, &c.
Prosper.

It is reported of Queen Katharine, Dowager of King Henry the eighth, that in her devotions to God, she was poplite flexo nudo &c, on her bended knees, naked upon the bare floore; it was without doubt that she might be the more watchfull over her heart, which otherwise might be apt to slumber, and take a nod in the performance of so holy a duty: It is not hereby meant, to take away the use of Cushions, but to mind us that we do not lay cushions of sloath under our knees, nor pillowes of idleness under our elbowes, nor to be drowsily devoted, but to be attentive and sprightly upon the bended knees of our hearts, when we approach unto God in the spirituall exercises of Prayer and heavenly meditation.

902.

The least measure of true faith, rewarded.

Joh. Gores
Ser. at St. Pe-
ters Cornhill
Lond. 1631.

Rev. 2.

Plal. 2.

Plal. 102.

A Man having many Children, and one amongst the rest a small undergrowth, a very weakling; Doth he cast off this child? doth he cease to be a Father therefore? No, his bowels are the more enlarged, he provides for it, supports it, cherisheth it more than all the rest, till in some measure it be enabled to help it selfe: Thus God, if we be weak in faith, though we be but as younglings of Christ's flock, we must not therefore be discouraged, he will take care of us, not cast us off, he hath a Crown for the least works; if there be but singultus fidei, a sob or a sigh of faith; nay which is less, if but a pant of faith present it self, Surgam dicit Dominus, &c. I will up (saith the Lord) help them and set them at rest: yet further, which is the least of all, though the pulse of faith beat not at all, though David be like a deaf Man, that heareth not, or as one that is dumb, not opening his mouth; yet God will look down from his Sanctuary and make deliverance for David, as he did also for the poor Man sick of the Palsie, Mat. 19. 2.

903.

Hypocrisie, the generality of it.

Imperat. vita.
Plutarch
Apophthegm.

Esa. 19. 15.

The Emperour Frederick the third, who when one said unto him, he would go find some place where no Hypocrites inhabited; he told him, He must travell then far enough, beyond the Sauromatae, or the frozen Ocean; and yet when he came there, he should find an Hypocrite, if he found himselfe there: And it is true, that omnis homo Hypocrita, every Man is an Hypocrite. Hypocrisie is a lesson that

that every Man readily takes out, it continues with age, it appears with infancy, the wise and learned praise it; the duller and more rude attain unto it; All are not fit for the Wars, Learning must have the pick't and choicest wits, Arts must have leasure and pains, but all sorts are apt enough, and thrive in the myttery of dissimulation; The whole throng of Mankind is but an horse-fair of Cheaters, the whole world a shop of counterjeit wares, a Theater of Hypocrittall disguises.

Sam. Torthel
at anted.

Serpt hodie
putrida tabes,
hypocritas, &c.
Bernard.

The justice of God what it is, and how defined.

903.

IN the Raigh of King Edward the first, there was much abuse in the alnage of all sorts of Drapery, much wrong done betwixt Man and Man, by reason of the diversity of their measures, every Man measuring his cloath by his own yard, which the King perceiving, being a goodly proper Man, took a long stick in his hand, and having taken the length of his own arm, made Proclamation through the Kingdom, that ever after the length of that stick should be the measure to measure by, and no other: Thus Gods Justice is nothing else but a conformity to his being, the pleasure of his Will; so that the counsell of his Will, is the standard of his Justice, whereby all Men should regulate themselves as well in commutative, as distributive Justice, and so much the more Righteous than his Neighbour shall every Man appear, by how much he is proximate to this Rule, and lesse Righteous as he is the more remote.

Th. Walsingham.
Hil.

Ephe. 1. 5.

Tho. Fullers
Serm. at St.
Clem. Lond.
1647.

Justification by Christ, the extent of it.

904.

AS the Sun by his beams doth not onely expell cold, but works heat and fruitfulness also: Thus in the Justification of a sinner repenting, there's a further reach then tollere peccata, the taking away of sin, there is also infusion of grace and virtue into the sinners heart. The father of the Prodigall did not onely take off all his Sons rags, but put on the best he had, and a Ring on his finger; And to say truth, our Justification doth not consist onely in the taking away of sin, but in the imputation of Christs Righteousness and obedience; for though the act be one, yet for the manner it is two-fold: 1. By privation. 2. By imputation.

Reyn. de Pisis
Pamtheologia.

How is it that the proceedings of God in his Justice, are not so clearly discerned.

905.

TAKE a streight stick, and put it into the water, then it will seem crooked, Why because we look upon it through two mediums, air and water, there lies the deceptio visus, thence it is that we cannot discern aright: Thus the proceedings of God, in his Justice, which in themselves are streight without the least obliquity seem unto us crooked; that wicked men should prosper, and good men be afflicted; that the Israelites should make the bricks, and the Egyptians dwell in the houses; that servants should ride on horse-back, and Princes go on foot; these are things that make the best Christians stagger in their judgements; And why, but because they look upon Gods proceedings though a double medium of Flesh and Spirit, that so all things seem to go cross, though indeed they go right enough: And hence it is that Gods proceedings in his justice are not so well discerned, the eyes of Man alone being not competent judges thereof.

T. Fuller &
antia.

R. William's
Serm. at Fun.
of L. Bayning
1629.

Resolution

906.

Resolution in the cause of God, very requisite.

Cyriac. Span-
genberg. in
Chron.Jer. Whitakers
Ser. at Westminster,
1644.

John Duke of Saxony, who might have had the world at will, if he would not have been a Christian, resolved rather to pass by much difficulty, nay rather death it selfe, then to desert the cause of God, which afterward he did heroically maintain against all opposition in three Imperiall Assemblies; And when it was told him that he should lose the favour of the Pope, and the Emperour, and all the world besides, if he stuck so fast to the Lutheran cause; Here are two wayes, said he, I must serve God or the world, and which of these do you think is the better? And so put them off with this pleasant indignation: Neither would he be ashamed to be seen which way he chose to go; for when at the publique Assembly of the States of the Empire, it was forbidden to have any Lutheran Sermons, he presently prepared to be gone, and profest boldly, He would not stay there, where he might not have liberty to serve God: Thus must every good Christian be thoroughly resolved for God, and for the truth which he takes up to profess, Resolution must chain him as it did Ulysses to the Mast of the Ship, must tie him to God that he leap not over-board, and make shipwrack of a good Conscience, as too many have done; It is Resolution that keeps Ruth with her Mother, it makes a Man a rocky promontory, that washes not away, though the Surges beat upon him continually; Resolution in the waies of God is the best aggronata of a Christian, and a resolved Christian is the best Christian.

907.

To be carefull in the censure of others.

Ulysses Aldro-
vand. Ornitho-
log.Sam. Torshel
Hypocrite dis-
covered.

IT is reported of Vultures, that they will fly over a Garden of sweet flowers, and not so much as eye them, but they will seize upon a stinking carrion at the first sight; In like manner Scarabs and Flies will passe by the sound flesh; but if there be any gall'd part on the horses back, there they will settle. Thus many there are that will take no notice at all of the commendable parts and good qualities of others; but if the least imperfections shall appear, there they will fasten, then they will be sure to single out of the croud of Virtues, and censure but let such know, that Aquila non capit muscas, the Eagle scorns to catch at flies, so that they discover what dung-hill breed they are come of, by falling and feeding upon the raw parts of their brothers imperfections, without any moderation at all.

908.

Prejudice in Judgement, very dangerous.

Ro. Willam's
Serm. at Vifi-
tat. in Essex,
1627.

THE mad Athenian standing upon the shore, thought every Ship that came into the Harbour to be his own: Pythagoras Schollars were so trained up to think all things were constituted of Numbers, that they thought they saw Numbers in every thing: Thus prejudice in judgement, and prejudicate opinions, like coloured Glasse, make every thing to seem to be of the same colour, when they are looked through; And it is most true, that when Men have once mancipated their Judgements to this or that error, then they think every thing hits right, whether pro or con, that is in their fancy; all the places of Scripture that they read, all the doctrinall parts of Sermons that they hear, make for their purpose; and thus they run into monstrous absurdities, and dangers inevitable.

909.

The Hypocrite Characteristically laid open.

Erasmi. Similia

Hypocrites are like unto white Silver, but they draw black lines; they have a seeming sanctified out-side, but stuff'd within with malice, worldiness, in-

in-

intemperance; like *window cushions* made up of *Velvet*, and perhaps richly embroydered, but stuff'd within with *Hay*; Or like some *mockbegger balls*, or houses in the Country that are built with lofty *Turrets*, that are presently in the Travai- lers eye; and if they draw nearer to view, they find them built with stately Por- ches, neat Galleries, fine Stair-cases, curious Gate-houses, but not one *conveni- ent lodging Chamber*, nor any *Hospitality* at all; They have much to entertaine the *Passenger*, and the *Viewer*; they will entertain you with fine *notions*, choice *dis- courses*; but if ye dwell with them, ye shall find very *ill accommodation*, ye shall hear of them as ye *ride* through the Country, they have the name amongst Profes- sors, they *carry* it away from others: but you shall experience it, that they are not such as are spoken, they are not furnished indeed to be *Hospitable* to the weary Christian, they cannot *close* with any godly spirit, because they *move* by a clean contrary Principle.

Sam. Torthel
Hypocrite cured

Herodes devo-
tionem promit-
tit, sed gladium
acuit.
Chrysost. in
Math. 2.

910.

The policy of Tyrants, in doing many good things for the publike.

Richard the third, that great Master of mischief, as Sir *Walt. Raleigh* styles him, having made his way to the *Crown* through an Ocean of innocent blood, by the advice of his Parliament, *enacted* many good Laws, (as yet unrepealed) for the benefit of the People, as the settling of *Trade*, damning the grievous tax of *Benevolence*, rectifying the credit of *Jurors*, &c. Thus have done all Tyrants from time to time, they knowing that their actions *sink* in the nostrils of *God*, and the *World*, do so *perfuse* them with *favours*, and *spice* them with *acts* of *grace*, that the People can hardly *scent* them, and by this means *ingratiate* themselves in such manner, they that work their own *safety*.

In prefatione,
Hist. mundi.

Vultu tyrannus
est quidem la-
tissimus, sed do-
lores sed fo-
vet, &c.

To make good use of Opportunity.

911.

In times of dearth, the poor Man picks up every grain of *Corne* that falls be- sides; O saith he, *it is dear, none must be lost*: but he that should in the time of *Famine* give his *corn* to the Hogs, were worthy to be *hanged* at his own barn- door: So are they worthy to *lose* the reward of *weldosng*, that lose the *oppor- tunity* thereof; Let no Man omit to do *seasonable* courtesies, because the least crum of *time* wherein a man may have *occasion* to do good, is not to be *lost*, the *salve* must not be *deferred*, till the *sores* doth *putrifie*, nor the *portion* kept back till the pa- tient be *endangered*; A penny given now, may do more good then an *hundred* pounds hereafter, *servo dat qui roganti dat*, those *benefits* are *slow* of foot, that come not till they are called for.

Quirin. Sala-
zar. Com. in
Proverb.

data tempore
profuit. Ovid.

Not to talke of our good Deeds:

912.

A Friend of *Cesars* had preserved a certain Man from the Tyranny of that *Tri- umvirate* proscription, but he did so talke of it, that the poor Man was enfor- ced to exclaim, *Redde me Cesari*, Prethee restore me up to *Cesar* again, I had ra- ther undergo a thousand deaths, than to be thus continually upbraided by thee with my life: And to say truth, the frequent commemoration of a *benefit* doth *wrack* the mind of him that doth *receive* it. We must not therefore make our selves the trumpet of our *benevolence*, nor enter our *liberalities* upon Record, or in a Calen- der register the dayes of our *good deeds*; but let them be like *John Baptist*, the speaking son of a dumb parent, *speak* to the necessity of our brother, but dumb in the relation of it to others; It is for *tribolary* *Empiricks* to stage *themselves* in the Market, and recount their *cures*, and for all good *Christians* to be silent in their cha- ritable transactions.

Tacitus.

Eximia est vir-
tus praestare si-
lentia rebus.
Ovid. l. 2. art.

Dan. Tuvills
Essays.

913.

Tho. Fullers
Serm. at St.
Clem. Lond.
1650.

Quid est peccatum
ad Dei misericordiam?
Tela aranea,
&c. Chrylost.
in Psalm. 50.

God, a mercifull God.

THere happens sometimes in *England* such *Affizes* as are called the *Maiden-Affizes*, that is, when the offences brought to the bar, do not reach to the taking away of *life*, so that there is not any Execution: Whereupon the *high Sheriffe* of the County presents the *Judges* at their departure with *white Gloves*, to wear in commemoration of the *mercies* then shewed to *Offenders*, which perhaps by the strict rule of *Justice* might have been cut off: Such an *Affizes* as this God now keeps, we *sin* daily, we *offend* hourly, and therefore guilty of *death eternall*; but God woes, and entreats us to come in, promiseth *life eternall*, nay binds it with an *Oath*, *As I live*, saith he, *I will not the death of a sinner*. Let us then return unto him, *white hands, candid thoughts, clean hearts*, and then rest assured that he will look upon us, neither black with *revenge*, nor red with *anger*, but with a *smooth brow*, and *smiling countenance*, receive us into *mercy*:

914.

Contr. Lycophanes
Apothegm.

Dan. Tu villi
ut anted.

Change of Government, not to be affected.

A Certain *Rustick* having blamed *Antigonus* while he lived, grew after some *trial* had of his *successor*, to recant his *error*, or to recount his *crimes*; and digging one day in the field was questioned, *What he did there*? O said he, *Antigonum refodio*, I seek *Antigonus* again: And is there not many a Man at this time, that would be glad to *delve* and *dig* for *Peace*, if he might have it? would be joyfull to see *order* and *decency* both in *Church* and *State* restored? but

*Saturnus perit, perierunt & sua jura;
Sub Jove nunc mundus, jussa sequere Jovis.*

Thus *Englished*,

Saturn is dead, his *Lawes* are all decay'd,
Jove rules the *World*, and *Jove* must be obey'd.

Principibus placuisse viris, non
ultima laus est.
Horat. l. ep. 17

What then is best to be done? seeing the day grows *cloudy* and *over-cast*, let every Man betimes withdraw himselfe to *shelter*, and there remain till the *storm* be past, not complaining of the *violence* of the *tempest*, because it may be followed with a *worse*, not to repine at the *present Government*, but take it as it is; and since he cannot *reform* it, by no means be induced to *provoke* it, leaving all to *Gods good will* and *pleasure*.

915.

Suet. in vita.

Like to like.

Augustus *Cesar* being present at a *publique prize*, with his two *Daughters*, *Livia* and *Julia*, observed diligently what *company* came to court them, and perceived that *grave Senators* talked with *Livia*, but riotous and wanton youths with *Julia*, whereby he discerned their *severall humours* and *inclinations*, according to the *Italian proverb*,

*Dimmi con chi tu vai,
Et sapro quel che fai.*

Tell me with whom thou goest,
I'll tell thee what thou doest.

And

And most true it is, that *Custom* and *Company* are Cousin-Germans, and that *manners* and *meetings* for the most part sympathize together; he that walks in the *Sun* is sure to be tan'd, and he that toucheth in *pitch* shall be defiled, or at least he shall be thought so; for all *flesh* will resort to their *like*, and every Man will keep *company* with such as he is *himself*; saith the Wisemans Ch. 10. v. 15.

Dan. Tutevils
Essays.
Similis Simili.

A Man full of talk, full of Vanity.

916.

A Prating Barber asked King Archelaus how he would be trimmed, the King replied, *Silently*: Surely in much talk there cannot chuse but be much *vanity*, *Loquacity* is the *Fistula* of the mind, ever running and almost incurable; Let every Man therefore be a *Phocion* or *Pythagorean*, to speak briefly to the point or not at all; let him labour, like them of *Crete*, to shew more wit in his discourse then words, and not to poure out of his mouth a flood of the one, when he can hardly wring out of his brains a drop of the other.

Plutarch de
garrulitate,
Owen Fel-
tham's Re-
solves.

In garrulo, vir-
borum flumen,
mentis gutta.
Scobizus.

How to read with profit.

917.

AS it is not the best way for any that intendeth to make himselfe a good States-
man, to ramble and run over in his travells many Countries, seeing much, and making use of little for the improving of his knowledge, and experience in State-policy; but rather stay so long in every place, till he have noted those things which are best worthy his observation: So is it also in the travels and studies of the mind, by which if we would be bettered, in our judgements and affections, it is not our best course to run over many things slightly, taking onely such a generall view of them, as somewhat encreaseeth our speculative knowledge; but to rest upon the points we read, that we may imprint them in our memories, and work them into our hearts and affections, for the encreasing of saving knowledge; then shall we find, that one good Book often read, and thorowly pondered, will more profit, than by running over an hundred in a superficial manner.

J. Downham
Christ's warfar

Hoc lege quod
possis dicere ju-
re, memi est.
Martial. 10.

The severall expressions of God in his Mercies, and

why so?

918.

AS Lawyers in this captious age of ours, when they draw up any Conveyances of Lands, or ther writings of concernment betwixt party and party, are faine to put in many equivocal terms of one and the same signification, as to have and to hold, occupy and enjoy, Lands, Tenements, Hereditaments, Profits, Emoluments; to remise, release, acquit, discharge, exonerate of and from all manner of actions, suits, debts, trespasses, &c. and all this to make sure work, so that if one word will not hold in Law, another may: Thus God when he shews himselfe to his People in love, he varies his expressions as he did to the Israelites, Exod. 34. 6, 7. The Lord, the Lord God, mercifull and gracious, long suffering, and abundant in goodnesse and truth, keeping mercies for thousands, forgiving iniquity, transgression and sin, &c. Here's an homonymy of words, all Synonymes; And why so? to raise up the drooping soul, to bind up the broken-hearted, that if it chance to stumble at one expression, it may be supported by another; if one word will not reach, another may; his mind is that the poor soul may rather leave then lack, when it comes to draw comfort out of the breasts of Mercy.

Tho. Fuller
at antiq.

Hh 2

Love

919.

H. Peters Ser.
at Merc. Chap.
Lond. 1651.
Plalm. 4.

Love to Christ, how to be recovered when it is once lost.

A Man upon the way having accidentally lost his Purse, is questioned by his fellow-Travailer, where he had it last; O, saies he, I am confident that I drew it out of my pocket when I was in such a Town, at such an Inne; Why then (saies the other) there's no better a way to have it again, then by going back again to the place where you last had it. This is the case of many a Man in these loose unsetled times, they have lost their love to Christ and his truth, since their corn and wine and oyl have encreased, since outward things are in abundance added unto them; they have sleighted the light of Gods countenance, the love of Christ is defective in their souls; but when they were poor and naked of all worldly comforts, then they fasted and prayed, then they sought Gods face both early and late, nothing was more dear and precious unto them than the truth of Christ, O how they loved him! What then is to be done, to recover this lost love of Christ? back again, back again, directly where you last had it, to the sign of the broken and contrite heart, there it was that you drew it out into good words and better works, and though it be since lost in the croud of worldly employments, there and no where else you shall be sure to find it again.

920.

Sir Joh. Hey-
ward in vita.

Tho. Fullers
Sermon at St.
Clement. Lond.
1650.

The generality of Gods knowledge.

IT is said of King Edward the sixth, that he knew all the Ports, Havens, Harbours, and Creeks, in and about the English coasts; together with the depth and shallowes of the water, as also the severall burthens of every ship that could ride there with safety; yet this was but a puny knowledge in that young King; when we look upon the general knowledge of God. He knows all things, all Creatures, nothing is hid from his knowledge, he knows the thoughts of Man as far off, he knows what he will think many years hence if he live to it; he knows the stars by their names, whereas our eyes are dim, they small, the distance great, yet his infinite essence is a vast Nomenclator of them all; such and so general is the knowledge of our all-knowing God, that he knows all things, also Simul, semel, & uno intuitu, all at once, both things past, present, and to come.

921.

Specul. Exam-
plorum.

Tho. a Kemp-
is Sermon.

Greg. Nuza-
trali. Boang.

Ingratitudo est
hostis gratie,
inimica salutis.
Bern de 7. mi-
sercordiis.

Gods goodness, and Mans ingratitude.

IT is storied of a certain King, that fighting a desperate battle, for the recovery of his daughter injuriously stollen from him, found but ill success, and the day utterly against him; till by the valour of a strange Prince, disguised in the habite of a mean Souldier (that pittied his loss, and bore love to his daughter) he recovered both her and victory: Not long after, this Prince received some wrong in the point of honour, which he deservedly prized: He made his complaint to the King, desires Justice; the forgetfull King puts him over to a Judge: The Prince replies, Know this, O King, when thou wast lost, I stood betwixt thee and danger, and did not bid another save thee, but saved thee my selfe, Ecce vulnera! behold the scars of those wounds I bore to free thee, and thy state from ruine inevitable: And now my suit is before thee, dost thou shuffle me off to another? Such was our case, Saiban had stollen our dear daughter, our Sow, in vain we laboured a recovery; Principalities & Powers were against us, weakness and wretchedness on our side; Christ the Son of God took pitty on us, and though he were an eternall Prince of peace, disguised himselfe in the habit of a common Souldier, Induens formam servi, putting on him the likenesse of a Servant, undertook the War against our too strong Enemies, set himselfe betwixt us and death, bore the wounds in his own person, which should have light upon us: Now his glory is in question, his honour much concerned in the transactions of these times; We stand by, and behold it, he appeals to our censure, remembers

us of the wounds, passions, sorrows, he endured for us, we put off from one another, and let the cause of him that saved us fall to the ground; Who shall plead for our ingratitude? Heaven and Earth, Sea and Stars, Orbs and Elements, Angels and Devils, will cry shame upon us.

The right use that is to be made of Dreams.

922.

THERE are many People that find out more mysteries in their sleep, than they can well expound waking; The Abbot of Glasfenbury, when Ethelwold was Monk there, dreamt of a Tree, whose branches were all covered with Marks comles, and on the highest branch, one cowl that out-top all the rest, which must be expounded the greatnesse of this Ethelwold: If they dream of a green Garden, then they shall hear of a dead corps; if they dream that they shake a dead man by the hand, then there's no way but death: All this is a kind of superstitious folly, to repose any such confidence in Dreams; but if any man desire to make a right use of dreams, let it be this; Let him consider himself in his dreaming, to what inclination he is mostly carried, and so by his thoughts in the night, he shall learn to know himselfe in the day; Be his dreams lustfull, let him examine himself, whether the addictions of his heart run not after the bias of Concupiscence: Is he turbulent in his Dreams, let him consider his own contentious disposition; be his dreams revengefull, they point out his malice; Run they upon gold and silver, they argue his covetousnesse: Thus may any Man know what he is by his sleep, for lightly Aden answer temptations actually waking, as their thoughts do sleeping.

Guil. Malms-
burien. Hist.

Somnia fallaci
ludent temera-
ria mollr. Ti-
bul. 3. 4.

Nat. Shures
Serm. at St.
Mildr. Poul-
tre, Lond.
1633.

*Consultation with flesh and blood, in the waies of Hea-
ven, is very dangerous.*

923.

LOOK upon a Man somewhat thick-sighted, when he is to passe over a narrow bridge, how he puts on his spectacles to make it seem broader, but so his eyes beguile his feet that he falls into the brook. And thus it is that many are drowned in the whirl-pool of sin, by viewing the passage to Heaven, onely with the spectacles of flesh and blood; they think the bridge broad, which indeed is narrow, the Gate to be wide, which indeed is straits, and foruine themselves for ever.

B. Porters
Serm. at St.
Mary Spire
Lond. 1641.

The sad condition of adding sin to sin.

924.

Mr. Fox in his Martyrology, hath a story of the Men of Cockam in Lancashire: by a threatening command from Bonner, they were charged to set up a Rood in their Church; accordingly they compounded with a Carver to make it; being made and erected, it seemed it was not so beautiful as they desired it, but with the hard visage thereof scared their Children; Hereupon they refused to pay the Carver: The Carver complained to the Justice; the Justice well examining and understanding the matter, answers the Townsmen: Go so, pay the workman, pay him, get you home, and mark you Rood better; if it be not well-favoured to make a God, it is but clapping a pair of horns on't, and it will serve to make an excellent Devil: Thus when any man adds one sin to another, when they add superstitious dotage, covetous oppression, and racking extortion to their worldly desires, whereby they gore poor Mens sides, and let out their very heart-bloods, they shall find no peace of God to comfort, but Devil enough to confound them.

Page 1404.

Tho. Adams
Exposit. on ep.
1. Pet.

Monibus ac-
cumulant vici-
os, &c. Ovid.
Met.

Preaching

925.

Preaching and Prayer, to go together.

Pet. Nonius
de arte novi-
gandi.

Dr. Marr. Day
lett. at S. Pauls
1619
Quam bene con-
veniunt
Rom. 12. 1.
Prov. 19, 18.
Mat. 21, 13.

[T]is observed by those that go down into the deep, and occupy their business in great waters that when they see the Constellation of *Castor* and *Pollux* appear both together, then it is the happy omen of a successful voyage; but if either of them appear single, *adum est de expeditione*, there's small hope of thriving: Thus it is, that when *Preaching* and *Prayer* do meet together, and like *Hippocrates's* two twins, live arm in arm together, not all *praying*, and little or no *preaching*, as some would have it; nor all *preaching*, and little or no *praying*, as others would have it, then is offered up that *Sacrifice* which unto God is made acceptable: For, *praying* and no *preaching*, would not so well edifie his Church, because where *Visions* fail the People perish; and *preaching* without *prayer* would not well beseech his Church, which is called an *house of prayer*, but both together will do exceeding well, the one to teach us how to *pray*, the other to fit us how to *hear*.

926.

Man losing himselfe in the pursuit after knowledge
Extraordinary.

M. Goffe Ser.
at St. Mary
Spittle, Lond.
1626.

Librorum bel-
liones.

Dan. 7. 9.

1 Cor. 9. 24.

Hounds that are over-fleet, often out-run the prey in the pursuit, or else tyred and hungry, fall upon some dead piece of carrion in the way, and omit the game: Thus *Man*, who onely hath that essentiall consequence of his *Reason*, Capacity of *Learning*; though all his time he be brought up in a School of *Knowledge*, yet too too often lets the glass of his dayes be run out, before he know the *Author* he should *study*; hence it is, that the greatest *Epicures* of *Knowledge* (as *Children* new set to School, turn from their *lessons* to look upon *Pictures* in their *Books*) gaze upon some hard *trifle*, some unnecessary *subtily*, and forget so much as to *spell* God; How great a part of this span-length of his dayes doth the *Grammaticall Critick* spend, in finding out the Construction of some *obsolete word*; or the principal *verb* in a worn-out *Epitaph*, still ready to set out a new *book* upon an old *Criticisme*? How doth the *Antiquary* search whole *Libraries*; to light upon some *ancient Monument*, whilst the *Chronicles* of the *Lord*, who is the *Ancient of dayes*, are seldom looked into? all of them so wearying the faculties of their understandings before hand by over-practising, that when they come at the race indeed, where their *knowledge* should so run that it might *attain*, it gives over the course as out of breath, before it have begun.

927.

Slanders of wicked men, not to be regarded.

Sueton. Osa.
Augustus.

Convitia quis
facile tolerat
(Cic. Greg. lib.
3. moral.
R. Holdsworth
Serm. at Merc.
Chap. Lond.
1627.
Multi cum aliis
maledicunt, sibi
ipsi convitia
faciunt. Sen.
ep. 76.

Livia wrote to *Augustus Caesar*, concerning some ill words that had passed of them both, whereof she was over-sensible; but *Caesar* comforted her; Let it never trouble you, that *Men* speak ill of us, for we have enough that they cannot do ill to us: And to say truth, above *Hell* there is not a greater punishment, then to become a *Sannio*, a subject of scorn and derision: Ill tongues will be walking, neither need we repine at their violence; we may well suffer their words, while *God* doth deliver us out of their hands: Let it never trouble us that *Men* speak evil of us, for we have enough that they can do no evil to us: And withall, whilst that the *Derider* dasheth in a puddle, the dirt flies about his own ears, but lights short of *Innocence*; the *Mocker*, that casts *asperisions* on his brother over night, shall find them all on his own cloaths next morning.

How

How to be truly Humble.

E *Paminondas* that Heathen Captain, finding himself *lifted up* in the day of his publique triumph, the next day went *drooping*, and hanging down the head; but being asked, What was the reason of that his so great *dejection*, made answer; *Yesterday I felt my selfe transported with vain glory, therefore I chastise my selfe for it to day*; thus did *Hezekiah*; thus *David*; thus *Peter*, and many others: And so must it be with every truly *humbled Man*; If he have not the proposed or *fore-humility*, to levell all his thoughts at the glory of God in the suppression of all *self-conceit*, nor the opposed or *mid humility*, to banish all *selfe-confidence* and presumption upon his own strength, let him be sure to double the imposed or *after-humility*, making *Pride* it selfe to *humble* him the more; And thus it was, that the Psalmist doubles, nay trebles his words, *Non nobis Domine, non nobis Domine, &c.* feeling some thought of *Pride* (like some fly) alighting upon his Soul, he beats it away with a *Not unto us O Lord*; If it lights a second time, he flaps it off again, *Not unto us O Lord*; but if it comes the third time, he kills it dead with the next word, *Sed nomini tuo*, but to thy Name give the glory; This is the exercise of a three-fold *Humility*, and if in any of these there be a *failing*, the best of our actions will be so far *tainted*, that there will be no remedy to supply that defect, but with doubling our *after-humility*, that as *Pride* grew up out of *Humility*, so *Humility* may spring out of *pride* again.

Plutarch. A. pophibegm.

2 Chron. 32. 25
1 Chron. 21. 1.
Dan. Cawdry
Serm. at S. Ann
Blackfr. Lon.
1624.
Psa. 115. 1.

Erubescant elati, ubi credunt locum habere superbiam &c.
Cassiodor in Luc. 2.

Men of other Callings, not to meddle with that of the Ministry.

By the *Laves* of the Land, a person occupying the craft of a *Butcher*, may not use the occupation of a *Tanner*; and a *Brewer* may not deal in the occupation of a *Cooper*; none prescribe *Physick*, but such as are *Doctors*, at least *Practitioners* in the faculty; None plead at the Bar, but such as are learned in the *Law*: It must needs then be a great fault (as *Hierom* complains in an Epistle to *Paulinus*) when every ordinary *Mechanick* takes upon him exact knowledge in *Theology*, and will teach both *Clark* and *Priest* what they should say, what they should do; when *artles* Men will judge of *Art*, nay enter upon the work of the *Ministry*, instructing others, when they have need to be instructed themselves.

928.
Ferdinand. Poultons a-bridgm. title
Brewers, Butchers &c.
When a Hatter Will go smatter in Philosophy, Or a Pedler Wax a medler in Theology.
Sir T. Moore inter juvenilia.

Charity mistaken.

IT is reported of those *Indians* in *Jamaica* who refusing to furnish *Columbus* that *Genoese*, (the first discoverer of that new *American* world) with provisions; but he seeing the People idolatrously devoted unto the *Moon*, and foreseeing her *Eclipse* by his *Ephemerides*, told them; that if they did not speedily supply him, the Divine anger would suddainly consume them, a sign whereof they should see in the darkned face of the *Moon* within two dayes; They, silly wretches, being *ignorant* of the cause, were so terrified at the beholding of the *Eclipse*, that they came to beg pardon of him, and brought him provision in abundance; He made use of their *ignorance*, supplied his own necessity, and engaged them much unto us: Thus, many there are to be found amongst us *simple* men & *silly* women, *ignorant* of the wiles of their *seducing Teachers*, laying down all they have at their feet, thinking nothing good enough, all too little to throw upon them; when (such is their preposterous zeal) they will not willingly part with a *penny* that is due, to maintain him that is more *Orthodoxall*.

929.
Gasp. Enf. Sam. Purchase Voyages.
Macutus Posthumus.

930.
Assentatori decentia scortorum talentum, sed Philosopho triobolum. Laert. in vita Cratris.
2 Tim. 3. 6.

The

The necessity of humane Learning.

932.

M. Goffe, Ser.
at St. Mary
Spittle, Lond.
Rom. 14. 18.

1 Tit. 12.
Acts 14.

Mat 3. 3.

2 Cor. 12. 2.

Nam videas in
Ecclesia imperi-
tissimos quosq;
Eccl.
1 Sam. 9.

When S. Paul undertook to make the *Corinthians* know who was the Lord God, he profess a wealthy variety of much other *knowledge* besides the Scripture, and thanks God for it, that he spake with tongues *παιδων ὁμιλον*, more then they all did; he cites their own *Poets* amongst the then learned *Athenians*, and applies a Satyrical verse out of *Epimenides*; to reprehend the lying and bestiall manners of the *Cretians*; so powerfull was his language amongst the *Lystrians*, that he gain'd the repute of *Mercury*; And questionless, the sitting so long at the feet of *Gamaliel*, made him *vas electionis*, a Vessel fit to hold that divine treasure, which the *Holy Ghost* powred into him: It is but folly then for any one to be transported with the pangs of so indiscreet a zeal, as to extinguish those first lamps of *knowledge*, polite and numane studies; for they are like the *Cryer in the Wilderness* before our Saviour, to *prepare his way*; and though they do not directly teach us to know God, yet are the *fittest spectacles* for unripe years, and tender sights to put on, who are not able to endure at the first, *vehemens sensible*, so excellen an object as God is: It is true, that S. Paul was *wrapt into the third Heavens*, but God leads Men now with a more apprehensive and ordinary hand, then either by *taking them up*, or sending down lights and *visions* from himselfe, to make his *Spirit* to be at the command of every obstreperous, *unletter'd Extemporist*, who will undertake to teach before themselves have *learnt*, whereby it often falls out, that whilst such *Ignaroes* are about to make known the *knowledge of God*, though their bodies be *confin'd* within the compass of the *Pulpit*, yet is their *stragling* invention fain to *wander* for matter, as *Saul* did over the Mount *Gilboa*, and many other Mountains to seek his Fathers *Asses*, and yet never found them.

No Man able to free himself from Sin.

933.

Tonc. Zuinger
theat. hum. vita.

T. Adams ex-
posit. on 2 Pet.
Nemo sine cri-
mine vivit.

Prov. 20. 9.

Psa. 130. 3.
Job 9. 30.
Rom. 7. 15.

It is reported of a *Prince*, with whom a mighty neighbour- King used to pick quarrels by making impossible demands; otherwise threatening War and ruine to him: Amongst the rest one was, that he charged him to *drink up the Sea*; which a *Counsellor* hearing, advised him to undertake it; The Prince replied, How is it possible to be accomplished? The *Sage* answered, let him first stop up all the *Rivers* that run into the *Sea* (which are no part of the bargain) and then you shall perform it. Much more impossible is it for our selves to consume and dry up all the Ocean of *Sin* in us, so long as *lusts* remain like so many *Rivers* to feed it: For still *sin* breeds *lusts*, and *lusts* encrease *sin*, as the *sea* sends forth *springs* that run into *Rivers*, and those *Rivers* return to the *Sea* again; So that to bid a Man *clear his heart from all sin*, is to impose upon him *opus Dei*, the peculiar work of grace omnipotent: Who can say, *I have made my heart clean*? That can I, saies the proud *Pharisee*; and that can I, saies the *Papist Justiciary*, *Non habeo Domine quod mihi ignoscas*, I have nothing Lord for thee to pardon, said *Isidore* the sinfull Monk; but so could neither *David*, *Job*, nor *St. Paul* say, for in many things we *sinne* all.

934.

Plutarch. in
vita Paul.
Aemil. Erasmi.
Adag.

To promise much and perform little, reproveable.

Livy said of *Hannibal*, that he never stood to his *promise*, but when it made for his profit; And *Antigonus* was called *Doson*, in the future tense, as being about to *give*, yet never *giving*: whereupon grew the Proverb upon him that *promised much and performed little*, that he was a *Doson*: The World is at this time surely full of many such, such as one would think were born in the *Land of Promise*, who feed their Prisoners of hope with *future promises*, as *Ephraim* with wind;

wind; meer Alchymists whole Promises are gold, payment but dross, putting off, as the trick is, either with improbable reveritions, or Promises of Promises, like the Devils *omnia dabo*, imaginary and delusory; whilst their Patients, like that Man of many years infirmity in the Gospel, fainting by the pool, and none to put him in, lie languishing at Hopes Hospital, like a hungry man dreaming of meat, and when he awaketh his soul is empty; or like Men in a swoon, cheared with strong water, they revive onely to bewary their eyes with further expectation, and to witness the fallibility of Promise.

Hof. 12. 1.
Math. 4.
R. Senhouse
Serm. at Court,
1617.

Joh. 5. 7.
Esay 29. 8.

Partial Hearers of Gods word, reproved.

935.

IT is observable that in great Fayrs and Markets, the Pedlar and the Ballad singer are more thronged than the wealthy tradesmen; Children and Fools hang upon them who sell toys, and neglect those who have their shops furnished with rich and Merchantable commodities: And such is the partiality of many Hearers of Gods word, that they will croud to hear a Sermon abroad, when they may hear one (perhaps a better) at home, and that too with a great deal more ease; and here in they wrong both God, his Word, and his Ministers; God, to whom onely Judgement belongs in this case, for though some may judge of the Ministers eloquence, many of his industry, yet none of his faithfulness, which is the chief thing required in a Steward. His word, in having the faith of our Lord Jesus Christ, in respect of persons, Jam. 2. 5. Lastly, They offer indignity to the Preachers of his word, in overvaluing one man, and too much sleighting another.

Auris bona est
qua libenter au-
dit utilia, &c.
Bern. in Epist.

Mat. Styles
D. D. at St.
Greg. Lond.
1631.
Mat. 24. 5.

Afflictions happen both to good and bad, but to severall ends.

936.

THE stalk and the ear of Corne, fall upon the threshing floor under one and the same Flayl, but the one shattered in pieces, the other preserved; from one and the same Olive, and from under one and the same press, is crushed out both oyl and dregs, but the one is tun'd up for use, the other thrown out as unserviceable; And by one and the same breath, the fields are perfumed with sweetness, and annoyed with unpleasant savours. Thus Afflictions are incident to good and bad, may and do befall both alike, but by the providence of God not upon the same accompt; Good Men are put into the Furnace for their tryal, bad Men for their ruine; the one is sanctified by Afflictions, the other made far worse then before; the self-same Affliction is as a Load stone to the one, to draw him to heaven, as a Millstone to the other to sink him down into hell.

Heft. Pintus
in Dan.

In eadem af-
flictione mali
Deum detestan-
tur, & blaspe-
mant; boni au-
tem precantur
& laudant.
Aug. de civit.
Dei. l. 1. c. 8.

The study of School-divinity, not altogether necessary.

937.

THERE is an Italian Tree mentioned by Pliny, called *Staphylodendron*, whose wood is fair and white, like our Maple, the leaves broad and beautifull, the fruit sweet and pleasant; yet *Dodoneus*, a good Herbalist, saith of it, that it is good for nothing: Such is the study of School-divinity, (I will not say good for nothing) but as Dr. Whitaker, a learned Man in his time, said; That School-men had *plus argutiarum quam doctrinae, plus doctrinae quam usus*, a goodly kind of learning that whetted the wit with quaint devices, and filleth the head with nice distinctions: *Multa dicunt sed nihil probant*, said another learned Man; yet giving them Christian freedom, we may use them as sweet meats after a feast, rather to close the stomach, and to delight with variety, then to satisfy the appetite, or support Nature.

Nat. Hist. lib.
16. cap. 16.

In vita ejus
prae fixa operi-
bus.

Dr. Holdsw.

Mr. Mofse Ser.
at S. P. 1619.

938.

*Atheism condemned.*Laert. Diog.
in vita.Non est cum
Dei hostibus
societas coen-
da.
Zonar. in Gra-
tiano.

Protagoras Abderites, because he began his Book with a doubt, *De Diis, neq; ut sint, neq; ut non sint, habeo dicere*, was banished out of Athens, and his Books solemnly burnt to ashes. And the same Athenians committed Anaxagoras to prison, and but for Pericles had put him to death, for but writing a book of the Moon's Eclipses, after they had received her for a Goddess. Then, do we find such jealousy of the Heathens over their fained Gods, and shall the denyall and disparagement of the Honour of the one true and ever-living God be tolerable among Christians? No, let us know that Atheism is the main disease of the Soul, not only pestilent to the person in whom it is harboured, but to the whole Land where it is permitted.

939.

Heaven, the inheritance of Gods children.

Gen. 25.

Marc. de Pile
Theolog. mora-
lis.Rom. 9. 8.
Jam. 1. 12.
1 Tim. 4. 8.

It is observable, that whereas Abraham gave gifts to the Sons of his Concubines, and so sent them away, yet the Heritage he reserved for his son Isaac, in whom the Covenant was established, the Son of Promise: So if God (as oftentimes he doth) give secular things, common gifts unto bastard-children; yet the Inheritance of Heaven, the Crown of life, he preserveth for them, who after the manner of Isaac are children of promise, as St. Paul speaks, to his Isaacs, his laughers in whom he takes pleasure, to those that love him, saith St. James; to those that love his appearing, saith another; all which hinteth thus much, that Heaven is the proper inheritance of Gods children.

940.

*God in wisdom ordering all things to work together for the good of his Children.*Tho. Hering
Panacea Chris-
tiana.Providentia
Dei omnia gu-
bernatur &
quæ putatur pa-
na medicina
est. Hieron. in
Ezech.
Rom. 8. 28.

Look upon the revolution of the Heavens, how every Planet moves in its proper Orb, their motions are not all alike but various, nay opposite each unto the other; Hence those different Conjunctions, Oppositions, and Aspects of the Planets; yet by the wheeling round of the Primum mobile, they are brought about to one determinate point: Or, do but observe well the wise and politique carriage of a provident Governour, who meeting with opposite factions in the State, while each man takes his own way, one seeking to undermine another; he serves his own ends of both, so wisely managing the good, so powerfully over-awing the bad, that all turns to the common good: Thus it is, that though many and sundry Agents are found in the world, whose course and scope, whose aims and ends, and actions, are not the same; yea divers; nay adverse, one thwarting and crossing the other; yet the over-ruling providence of God so swayes all subordinate and inferior instruments, that in the midst of their mutuall jars, they conspire in a sacred harmony, as if they were entered into an holy league, or some sacred combination for the good of his chosen; where-ever the Enemies be in respect of their places, whosoever they be in regard of their persons, howsoever dis-joyned in regard of their affections, all their projects and practices tend and end in the good of his Elect.

941.

*The unprofitable Rich man.*Heb. Pinus
in Dan.

It is observed by the Mineralists, such as dig for treasure, that the surface of that Earth is most barren, where the bowels are most rich, that where veins of Gold and Silver swell the biggest, the body of that Earth (as if the treasure had eaten out all its fatness) is made so poor, that it is not capable of the least improvement: Thus it is (not alwayes) but most usuall with rich Men, they have full purses,

purses, but empty souls; great incomes of wealth, but small stocks of Grace; Judas carried the bag, he was good for nothing else; and a rich Man laden with thick clay, having outward things in abundance, is good for no body but himself; so true it is, that as Greatness and Goodness, so Gold and Grace seldom meet together.

Quid prodest
arca plena si in-
anis sit conscientia?
Augustin.
Joh. 13. 29.
Hab. 2. 6.

To beware of erroneous Doctrine.

942.

IT is recorded by Theodoret, that when Lucius an Arrian Bishop came and preached amongst the Antiochians, broaching his damnable errors, the People forsook the Congregation, at least for the present, having indeed been soundly taught before by worthy Athanasius: Thus it were to be wished, that the People of this age had their wits thus exercised to distinguish betwixt truth and falsehood, then false doctrines would not thrive, as they do now amongst us; and Errors, though never so closely masked with a pretence of zeal, would not so readily be received for Truths, as now they are by the Multitude, nor so much countenanced by those that make profession of better things.

Hist. Eccles.
lib. 4. cap. 20.

J. Denisons
Sr. at S. Pauls.

Atbeism punished.

943.

IT was somewhat a strange punishment, which the Romans inflicted upon Parricides; they sewed them up in a mail of leather, and threw them into the Sea; yet so, that neither the water of the Sea could soak through, nor any other Element of Nature, earth, air, or fire approach unto them. And certainly every Creature is too good for him that denies the Creator; nor can they be further separated from Heaven, or pitched deeper into Hell, than they deserve, that will believe neither; The God they deny shall condemn them, and those Malignant spirits whom they never feared, shall torment them, and that for ever.

Wolff. Lazius
de Magist. Rom.

Truth beloved in the generall, but not in the particular.

944.

AS the Fryer wittily told the People, that the Truth he then preached unto them, seemed to be like Holy-water, which every one called for a pace; yet when it came to be cast upon them, they turned aside their face as though they did not like it. Just so it is that almost every Man calls fast for Truth, commends Truth, nothing will down but Truth, yet they cannot endure to have it cast in their faces; They love Truth in universali, when it onely pleads it selfe, and shewes it self, but they cannot abide it in particulari, when it presses upon them, and shewes them themselves; they love it luculentem, but hate it redarguentem; they would have it shine out unto all the world in its glory, but by no means so much as peep out to reprove their own errors.

Ph. Bosquier.
Cod. Evang.

R. Senhouse
Ser. at S. Pauls
1618.

The confident Christian.

945.

THE Merchant adventurer puts to Sea, rides out many a bitter storm, runs many a desperate hazard upon the bare hope of a gainful return: The valiant Souldier, takes his life into his hands, runs upon the very mouth of the Cannon, dares the Lion in his Den, meercly upon the hope of Victory: Every Man hazards one way or other in his Calling, yet are but uncertain venturers, ignorant of the issue; But so it often falls out, that the greedy Adventurer seeking to encrease his stock, loseth many times both it and himself: The covetous Souldier gaping after spoil and Victory, findeth himselfe at last spoiled, captivated: But the confident Christian, the true child of God, runs at no such uncertainty, he is sure of the Goal

Tho. Heting
Panacea Christi-
ana.

Confidentia
semper est cauta
& circumspecta,
nec ideo minus

Agnes & Anna, &c. Psalms, in Ebra. 1 Sam. 17. 37. Judg. 7. 15.

when he first sets out, certain of the day before he enter the field, sounds the Trumpet before victory; and when he puts on his harness, dares boast as he that puts it off witnesseth Davids encounter with Goliath, Gedeons march against the Midianites, and the christian resolution of those three Worthies, Dan. 3. 17.

947.

To take Time, while time serves

R. Bellarm. de Attentione grad. 7.

Temporibus semper cautus servire memento. Phocilides.

IT was a curious observation of Cardinal Bellarmine, when he had the full prospect of the Sun going down, to try a conclusion of the quickness of its motion, took a Psalter into his hand: And before, saith he, I had twice read the 31 Psalm the whole body of the Sun was set, whereby he did conclude, that the Earth being twenty thousand thousand miles in compasse, the Sun must needs run in half a quarter of an hour, seven thousand miles; and in the revolution of twenty four hours, six hundred seventy two thousand miles, a large progresse in so short a time. And herein, though the Cardinal's compute (as well as his doctrine in debates Polemicall) doth very much fall short of truth; yet his experience in this, gives some proof of the extraordinary swiftnesse of the Suns motion. Is then the course of the Sun so swift? is time so passant? then let time be as pretious, lay hold upon all opportunity of doing good, labour while it is day, for night will come, and time will be no more. The Sun was down, before the Cardinal could twice read the Psalm, *Miserere mei Deus*; and the light of thy life (such is the velocity thereof) may be put out, before thou canst say once, *Lord be mercifull to me a sinner.*

948.

The workings of God and Man, very different.

R. Gardiner Serm. at St. Pauls.

Narcissus cunctis superis. Lucan.

THE first and highest Heaven drawes by its motion the rest of the Planets, and that not by a crooked, but by a right motion; yet the Orbs of the Planets so moved, move of themselves obliquely. If you enquire whence is the obliquity of this motion in the Planets? Certainly, not from the first mover, but from the nature of the Planets. Thus in one and the same manner, Man aims at one end, God at another; the same that man worketh sinfully, God worketh most holily; and therefore they work *idem*, but not *ad idem*. The motion of our wills do exceedingly vary from Gods will, and seem to drive a contrary end, than that which God aimeth at; yet are they so over-ruled by his power, that at last they meet together, and bend that way where he intendeth.

949.

A wicked life hath usually a wicked end.

T. Stapleton in vita Tho. Mori.

Capta male infelix exitus usque manet. Ovid.

THERE is a story of one, that being often reproved for his ungodly and vitious life, and exhorted to repentance, would still answer, That it was but saying three words at his death, and he was sure to be saved; perhaps the three words he meant, were *Miserere mei Deus*, Lord have mercy upon me. But one day riding over a bridge, his horse stumbled, and both were falling into the River, and in the article of that precipitation, he onely cried, *Capiat omnia diabolus*, Horse and man and all to the devill: Three words he had, but not such as he should have had; he had been so familiar with the devill all his life, that he thinks of none else at his death. Thus it is, that usually a wicked life, hath a wicked end: He that travells the way of bell all his life-time, it is impossible in the end of his journey, he should arrive at heaven. A worldly man dies, rather thinking of his gold than his God; some die jeering, some raging, some in one distemper, some in another. Why? They lived so, and so they die. But the godly man is full of comfort in his death, because he was full of heaven in his life.

The telling of Truth, begets hatred.

AS the Turk taunted some Christians at Constantinople, who said, That they came thither to suffer for the Truth, tells them, That they needed not to have come so far for that; for had they but told the truth at home, they could not have missed suffering for it: Telling truth needs not travell far for enmity, enmity will encounter it at home, wheresoever it be. Hence is that definition that Luther made of Preaching, *Prædicare nihil est quàm derivare in se furorem, &c.* That to preach, and preach home, as he did, was nothing else, but to stir up the furies of hell about their ears. Mr. Dering telling Queen Elizabeth in a Sermon, that it was once *Tantum ovis*, but now it was *Indomita juvenca*, was never suffered to preach more at Court. Tell a Politician Papinian's truth, that, That's the best reason, which makes most for Religion; that the best policy, that makes most for piety: Why, this truth crossing his projects and purposes, the teller may take his bill, and sit down quickly, and write enmity. Tell a covetous man St. Pauls truth, that the love of money is the root of all evil, you offer him loss, you touch his freehold, y'are a trespasser to his trade, an enemy. Tell the luxurious man that Theorem of truth, that Temperance is the razor of Superfluities, and the rule of necessities, and that this whole life ought to be a kind of a Quadragesimal abstinence: Away with your thred-bare Scholars posies, what, do you bring us into the wilderness to starve us? You are an enemy. Thus, let the truth-teller never dream of comforts and sweet-meats, but make account to eat his Passover with four herbs; let him never feed himself with vain expectation, that the trade of truth-telling is a plausible, winning, welcome profession, *An expectas ut Quintilianus ametur?* Let him rather account himself to be born, as Jeremy; a contentious man, one that striveith with the whole earth, a troublesome companion, an enemy.

Phil. Bosquier
Orat. her sancte.

Lec. Com.

Obsequium ami-
cos veritas odi-
um parit. Te-
rence.

R. Senhouse
Sermon at Court.
1620.

Men not repairing to the Church of God, reproved.

THe renowned Captain Huniades, when he felt himself in danger of death, desired to receive the Sacrament before his departure, and would in any case (sick as he was) be carried to the Church to receive the same, saying, *That it was not fit, that the Lord should come to the house of his Servant, but the servant go rather to the house of his Lord and Master.* Davids desire was, to dwell there; and Nicodemus (though a Ruler) did not send for Christ, but go unto him: Whose modesty condemns many amongst us, who will not vouchsafe to come to Christ, (if he will be served) Christ must come to them, the Supper of the Lord must be brought to their table, the Ministers of Christ must Church their wives at home, baptize their children at home; vainly imagining, that they do God a great favour, when they tread in his Courts, and a grace to his Ambassadors, when they lend their ears to an hours audience.

R. Knoles
Turk. hist.

Psal. 24. 7.

Joh. Boys
Postills.

Grace seemingly lost in the Soul.

THe two Disciples talked with Christ, yet knew him not; Mary with her blubber'd eyes, mistakes Christ for the Gardiner, Hagar, in the very midst of her distresse, had a fountain of water before her, yet could not see it, till God was pleased to open her eyes, Gen. 21. 19. Thus, the least cloud of Gods displeasure may, as it were an Ecliptick line, seem to darken the splendour of his graces within us: Christ may so hide himself from our hearts, that knowledge or faith shall not be able to reach him, and much of the Spirit may be so darkned, that though a man have Christ in the promise, O strange detention, yet he shall not be able to discern him.

952.

Luk. 24. 16.
Joh. 20. 25.
F. Bellers Ser.
at S. Pauls.

Men

953.

*Men, not to run themselves into trouble.**Hist. tripartita.**J. Downham
Guide to Godli-
nesse.**Non est nostrum
persecutiones
arripere, sed il-
las ab aliis,
etc. Hieron.
super Job.*

THere is mention made in the *Ecclesiasticall story*, of a silly woman, that must needs spit in the Emperour's face, that so she might suffer *Martyrdom*. And it is said of the *Lion*, that to provoke himself to anger, when there is none to hurt him, he beateth himself with his own tail. But thus must no good Christian do, we must take heed that we do not wilfully run our selves into troubles, but rather use all lawfull means to prevent them before they come, and to be freed from them when they are come: For he shall have sorrow that loves it, and he that runs into danger, shall perish in it, and he that voluntarily laies a crosse upon his own shoulders, when he needs not, hath no promise that God will take it off. It is true, that we must drink of this bitter cup, but we must stay till God put it into our hands; otherwise we cannot say, that we are chastised by him, but that we scourge our selves with whips of our own making.

954.

*How to behold our selves in the Glasse of Gods Law.**Joh. Fox A.D.
and Mon.**Lex divina
tanquam in spe-
culo peccata
monstrat.
Augustin.**Psal. 50. 17.
Matth. 19. 18.
Luk. 18. 11.
T. Adams on
2 Pet.*

ONe of the Persecutors in Queen Mary's daies, pursuing a poor Protestant, and searching the house for him, charged an old woman to shew him the Heretick. She points to a great chest of linnen, on the top whereof lay a fair Looking-glasse. He opens the chest, and asks, where the heretick was. She suddainly replied, Do you not see one? meaning, that he was the Heretick, and that he might easily see himself in the glasse. And thus, God's Law is the glasse, that shews us all our spots, let us hold it right to our intellectuall eye; not behind us, as the wicked do, they cast Gods word behind them; not besides us, like the rich worluling that called to Christ; not to turn the back-side of the glasse towards us, which is the very trick of all hypocrites; nor lastly, to look upon our selves in this glasse, when we are muffled, masked, or cased, for under those vails, we cannot discern our own complexions. But let us set the clear glasse before our face, and our open face to the glasse; and then we shall soon perceive, that the sight of our filthinesse, is the first step towards cleanness.

955.

*Men of all sorts to stand up for the Truth.**Lib. de Orthod.
fide.**A.D. and Mo-
niments.**R. Senhouse
Serm. at Court.
Gal. 4. 16.*

IT was the great praise of learned Fulgentius, upon young Donatus, that being set upon by the *Arrians*, though he had not the skill to defend the truth with his tongue, yet he had a will to maintain the truth in his heart; though he could not unloose all their cunning tricks, he could yet hold fast the conclusion, Truth: And he that (for he could neither write nor read) could not clerkly subscribe his name to Truth's confession, could yet manly draw blood of himself, wherewith to set his mark to it. And he that for want of learning, could not dispute Christ's cause, could yet be content to die for it: And were every hair of my head a man, I would burn them all, said a third, rather then go from Truth. Thus it is to be wished, that as this was the first Nation, that universally received the truth of the Gospell, so to the last it may continue constant for the truth; that every man would stand up for the truth, fight and die for the truth; and happinesse it will be found in the end, thus to suffer for so good a friend as truth is, to continue truth's friend, who ever he be that shall become an enemy therefore.

Kingdom of Christ, a peaceable Kingdom.

A Captain sent from *Cæsar* unto the Senators of *Rome*, to sue for the prolonging of his Government abroad; understanding (as he stood at the Council-chamber-door) that they would not condescend to his desire, clapping his hand upon the pommel of his sword; well, said he, seeing you will not grant it me, this shall give it me. So when the Citizens of *Messina*, despising *Pompey's* jurisdiction, alledged ancient orders in old time granted to their Town, *Pompey* did answer them in choller; what, do you prattle to us of your Law, that have swords by your sides? And thus it is that *Mahomet* dissolveth all Arguments by the sword, and thus all Tyrants and Potentates of the World end all their quarrels, and make their Enemies their foot-stool by the sword: But the Scepter of *Christ's* Kingdom is not a sword of steel, but a sword of the Spirit; He ruleth in the midst of his Enemies, and subdueth a People unto himself, not by the sword, but by the words for the Gospel of peace is the power of his arm to Salvation.

956.

Plutarch.

Calv. Turciam
lib. 1. cap. 4.

Rom. 1. 16.

Recreation, the necessity thereof.

957.

IT is reported of a good old *Primitive Christian*, that as he was playing with a Bird, two or three youths as they were passing by, observ'd it; and one of them sayes to the other, See, how this old man playes like a child with the bird; which the good Man over-hearing, calls him to him, asks him what he had in his hand? A bow, saies he; What do you wish it, and how do you use it? said the other; whereupon the young Man bent his bow, and nock'd his Arrow as if he had been ready to shoot, then after some short time unbent his bow again; Why do you so, said the holy Man? Alas, sayes the young Man, If I should alwaies keep my bow ready bent, it would prove a slug, and be utterly disabled for any further service; Is it so, said the good old Man? Then, my son take notice, that as thy bow, such is the condition of all human Nature, should our thoughts and intentions be alwaies taken up, and the whole bent of our minds set upon the study of divine things, the wings of devotion would soon flage, and the arrows of Contemplation fly but slowly towards heaven: And most true it is, that there is *Otiū* as well as *Negotiū*, a time of taking pleasure, as well as a time of taking paine, neq; semper arcum tendit Apollo, the bow that stands alwaies bent will become unserviceable; And let but the frame of this body of ours want its naturall rest, the roof will be soon on fire; Recreation is a second Creation; when weakness hath almost annihilated the spirits, it is the breathing of the Soul, which otherwise would be stifled: Lawfull Recreation (such as that of the *Philosophers*) strengthens labour, and sweetens rest; and the blessing of God may be expected therein as well as in doing the work of our Calling.

S. Joh. Evang.

Laur. Surius,
invita Rhemigi

Joh. Cassion,
col. 24. cap. 21

-Nec semper
Cnoscitur arcu
Destinat, ex-
empta sed laxat
cornu nervo.
Lucan.
Tho. Fullers
Holy State.
Major post vita
virtus. Sil. Ital.

The great benefit of Devotion at bed time.

958.

Ovens that have been baked in over-night, are easily heated the next morning; The Cask that was well seasoned in the Evening, will smell well the next day; The Fire that was well raked up when we went to bed, will be the sooner kindled when we rise: Thus, if in the Evening we spend our selves in the examination of our hearts, how we have spent the time past, and commit our selves unto the good guidance of God for the time to come, we shall soon find the spirituall warmth thereof, making us able and active for all good duties in the morning, and by adding some new fuel to this holy fire, we shall with much facility and comfort cause it to burn and blaze in all Christian and religious duties.

Jo. Downhams
Guide to Godli-
ness.

Sera serid;

To

959.

To accept the event of things with Patience.

J. Walchrius
decas Fab.Scinditur in-
certum studia in
contraria, &c.T. Adams on
ep. 2. Pet.
Gaudet patientia
duris. Lucan.

THe *Censurers* of the World, by way of *Apologue*, being met together, consulted about the redress of divers enormities: One with the countenance of *Heraclitus*, was ever weeping for the disorders: another with the face of *Democritus*, was ever laughing at the absurdities: a third, of a more *pragmatical* spirit, was busie where he had no thanks: They all studied, and plotted how to reform the *atavie* of things, and to bring the World into some peace and order: *Princes* were implored, *Philosophers* consulted, *Physicians*, *Souldiers*, the eminent in all *Professions* were convened; many stratagems were devised, still the more they projected to still the worlds troubles, the more troublesome they made it: One would have it this way, another that, the next differs from both, a fourth opposeth them three, a fifth contradicteth them all: So that there was nothing else but crossing one another, *Physicians* with their *Recipes*, *Commanders* with their *Precipes*, *Jesuites* with their *Decipes*, all the rest with their *Percipes*, could do no good at all; At last a Grand-father in a religious habite, presented them an herb of such sovereign vertue, that when every one had tasted of it, they were all calm and quiet presently: The herbs name he called *Bulapathum*, the herb *Patience*. And let but this be our dyet continually and we shall find a strange alteration in our selves; No troubles abroad, nor discontents at home shall break our peace, if we be but armed with *patience*; The Church and People of God are thrown upon sad times: Blessings are not denied, though they be not presently granted: Some while God is not fit to give, the time for his greater glory is not yet come: Another while, we are not fit to receive, the time of our preparedness and capacity is not yet come. The Lord looks to be waited on; *Psalm. 27. 14.*

960.

To be carefull in the prevention of Danger.

R. Senhouse
Serm. at Court.

Venienti occurrere morbo.

In poemat.

THe *Boare* in the Fable being questioned, Why he stood whetting his teeth so, when no body was near to hurt him, wisely answered, That it would then be too late to whet them, when he was to use them, and therefore whetted them so before danger, that he might have them ready in danger; Thus as *Demosthenes* advised the *Athenians*, & *πεποινημένους, ἀλλὰ προειδόμενοι*, that they would not expect till evil came, but prevent it; and to deal with dangers as Men do with *Serpents* and *vipers*, of which though happily they never have been stung or bitten, yet seeing any of them, they tarry not till it sting or bite, but before harm done, forthwith seek to kill it, to crush the *Scorpion* at the first appearance; not waiting and gaping after event (the School-master of fools) as *Fabius* calls it; but *ante bellum auxilium*, and *ante tubam tremor*, to be affected with what is not yet effected, wary before they be wounded, and prudent in seeing a danger a far off and shunning it, *Prov. 22. 3.*

961.

The folly of late Repentance.

Joh. Boys
Poftills.

That *Carrier* must needs be taken for a fool, who being to go a farre and foul journey, will lay the heaviest pack upon the weakest horse: So that *Christian* cannot be held any of the wisest, that layes the great load of *Repentance* upon his faint and feeble *dotage*, whereas in the chiefest strength of his youth he cannot lift it easily, but is ready to stagger under it.

Watchfulnesse of life, rewarded.

962.

That famous *Apollonius*, held in his time for an Oracle of the World, coming very early in the morning to *Vespasianus* Gate, and finding him awake, conjectured thereupon, that he was worthy to command an Empire, and said to his Companion that went along with him *Αντι δαξεν*, undoubtedly, this Man will be Emperour, because he is so watchfull. Thus whosoever thou art, that with *David*, dost seek God early, and with those three women that looked after Christ very early in the morning; thou that remembrest thy Creator in the days of thy youth, that art *circumspect* in walking, careful of thy life and conversation, diligent in thy way, be assured that thou shalt stand before Princes, that thou hast not laboured in vain, nor spent thy strength for nought, for thy judgement is with the Lord, and thy work with thy God, who will fully reward thee.

Philostratus in vita.

Psal. 63. 1.

Mark. 16. 2.
Vigilare decet hominem, Qui vult sua temporari conferre officia.
Plaut.

How to behave our selves in the hearing of Gods word.

963.

It were a great unmannerlines for a Man that is invited at a solemn feast, to rise before the Table is taken away, unless in case of sickness, weakness, or some important affair: And it were an high contempt even to the most inferiour Judicature, that a man being lawfully summoned thither, would depart without licence, till the Court were risen. And shall Men dare to sneak out of the Church before the Sermon be ended? or make haste away after the Sermon be ended, rushing out (like Prisoners or School-boys, when the doors are open) without craving a blessing of God, or attending the blessing from God by the mouth of his Minister: If this be not a contempt of Gods word, and Commandements, let any man judge.

I. Downhams Guide to Godliness.

Learning and Honesty to go together.

964.

Franciscus Petrarcha, that *Scholarium Tetrarcha*, a Man famous in his time, was put upon the scrutiny of Mens judgements; Four Men undertook the task: One had no Learning, the other had a little, a third not much, the fourth somewhat, but intricate and perplexed: (Good Man! he was not tryed by his Peers). All their opinions were sum'd up in this sentence, *Petrarcha sine literis, vir bonus, Petrarch* an illiterate good Man. The King stormed at this sentence; the Nobles fretted, his friends were vexed, and almost all Men threatned revenge upon such lawcy Judges; But Petrarch himselfe applauded their judgement, saying; *O utinam non vere dixerunt, &c.* The end of all my study was, to be a good Man; if Learning came in upon the by, I did not refuse it; but now seeing by their sentence, I may without Learning have goodnesse; what a comfort is this to me, and thousands more of no better knowledge? And most true it is, that of two unhappy disjunctions, it were better to see an honest Man without Learning, then a Learned Man without honesty: but *quam bene conveniunt*? when Learning and honesty meet together; Where Learning is as the sowing of the ground, and a vertuous and holy life is as the Harvest; Where knowledge is but for breed, but being married to Grace, brings forth a glorious issue, a race of Heavenly fruits, a posterity of good works.

In vita praefix or per. per. Hieron. Scharzschum

Vita bona sine doctrina gratiam habet, doctrina sine vita integritatem habet.
Glos. in ep. ad Philippenf.

Carnall Security reproved.

965.

It is observable of the *Smiths dogge*, that neither the noise of hammers by him, nor the sparks of fire flying about him, nor some that light upon him, do any whit awaken him, but he snorts and sleeps on securely: Saint Paul speaks

R. Senhouse
Serm. at Court, 1623.

Ephes. 4. 19.
Prov. 23. 35.
& 7. 22.

Mater negli-
gentia solet esse
securitatis Greg.
in Pastore.

of men ἀνιδυμότες, such as are past all feeling: And Solomon brings in one so insensible, that if he were stricken, he was not sick; if beaten, he felt it not: Another going like a fool to the stocks, not knowing of the danger that he was running into. Such are they, that dally and fool with dangers, even spirituall dangers, the harlotry of sin; so that whether it be, that they are besotted with carnall security, or engrossed with covetous secularity, or deafed with the durdum of worldly vanity; Nescio quid teneros fascinat, one thing or other so stupifying and deadning the faculties of their souls, that they are as it were benum'd with carelesse security, that they have little or no sense of any spirituall hazard at all.

966.

The time of our Youth to be given up to God.

Joh. Boys
Postills.

Honor adolef-
centum est, ti-
morem Dei ha-
bere, &c. Am-
bros. de Officiis.

Almighty God ever required in his service the first fruits, *Exod. 3. 19.* and the first born, *Exod. 13. 2.* The firstlings are his darlings, *Gen. 4. 4.* the fatest lambs are fittest for his sacrifice. If the King of Babel would have young men, well favoured, without blemish, and such as had great ability, to stand before him, *Dan. 1. 4.* shall the God of Israel, even the King of Glory, have none to stand in his Courts, but the halt, lame, and blind, such as the soul of David hated, *2 Sam. 5. 18.* He shall not see my face, saith Joseph to his brethren, except you bring your younger brother with you, *Gen. 43. 3.* And how shall we behold the face of our blessed Jesus, if we do not remember him in the daies of our youth, if we dedicate to the devill our lovely young years, and offer unto him nothing else, but the dregs of our loathed old age.

967.

Time, the least moment thereof cannot be assured.

Laert. Diog.
in vita.

Quicumque
modo rem.
Nemo sibi peri-
re diem, & nun-
quam rediturum
cautatur. Bern.
ad Scholares.

Alexander being much taken with the witty answers of Diogenes, bad him ask what he would, and he should have it. The Philosopher demandeth the least proportion of Immortality. That's not in my gift, saies Alexander. No, quoth Diogenes? then why doth Alexander take such pains, to conquer the World, when he cannot assure himself of one moment to enjoy it? What the Cynick said to this great Conquerour, may very well be retorted upon many in our age; How do many men turmoil themselves, in the pursuit after riches, honours, and preferments, per fas & nefas, no matter how they come by them; yet when all's done, they cannot add one cubite to their stature, nor one minute to their lives, wherein he may take comfort in them.

968.

Lawfull Recreation, the benefit thereof.

J. Downhams
Guide to Godli-
nesse.

Vires instigat
alutq; Tempesti-
va qui es. Stat.

The strings of a Lute let down and remitted, do sound sweeter, when they are raised again to their full pitch: And fields being every year sowed, become at length very barren; but being sometime laid fallow, repay the Husbandmans patience with double encrease. So our bodies and minds, if they have no remission from labours, will make but dull musick; and if we do not sometimes let them lie fallow, and give them a summer-till of seasonable recreation, they will soon become barren and fruitlesse.

969.

A man not well principled in his Religion, unstable in all his waies.

T. Adams on
ep. 2 Petr.

The intemperate man now sucks the grape of Orleans, anon that hotter fruit of the Canaries, then he is taken with the pleasant moisture of the Rhenish plants, sometimes the juice of the pressed apples and pears delights him, which he

war-

warmeth with the *Irish Usquebash*; and then quencheth all with the liquor made of *English barley*. Thus, a man not well principled in his *Religion*, is *unstable* in all his waies, he reels like a *drunkard* from place to place; he hath put so much intoxicating scrupulosity into his head, that he cannot stand on his legs: A *drunkard* indeed, not so much for *excesse*, as *change of liquors*; for his soul doth affect *variety of Doctrines*, more than the intemperate body doth *variety of drinks*: He takes in a draught of *Religion* from every *Country*, so much of *Anabaptism*, as may make him a *rebell*; so much of that *loving Family*, as may make him an *adulterer*; so much of *Rome*, as may make him a *traitor*; so much of *Aryanism*, as may make him a *blasphemer*: Onely he will stand to *nothing*, as the *drunkard* can stand at *nothing*: He knowes what he hath been, he knowes not what he will be, nay, he knowes not what he is.

Bene vivere loco positum est. Senec. in epist.

The want of Zeal in the cause of God, reproved.

970.

IN the sacking of *Troy*, *Aeneas* is said first to have exported *Ides* *παιδες*, then *Ides* *πατρίες*, to have carried out his gods, even before his dearest father. Look upon the *Turks* eagerness, in defending and propagating that their Law, *Non disputando, sed pugnando*, as *Mahomet* their Prophet hath taught them: Or if *Christian* instances may be more operative, look upon the *Romanists*, their *Jesuites* own expression, shall evidence their earnestness: *Campion* in his Epistle to the Council of *Queen Elizabeth*, *Quandiu unus quispiam è nobis supererit, qui Tiburno vestro fruatur*, &c. saith he, That so long as there was any one *Jesus* of them remaining, to enjoy *Tiburn*, any one of them left for the gallows, torment, and imprisonment, they had vowed never to desist, endeavouring to set up that *Religion* in the Nation. Shall *Turks* then, and *Heathens*, and *Papists*, sollicit their bad cause so earnestly, and we our good cause, our *Goa's cause*, so faintly? O let it not be said, *Acrius ad perniciem, quam nos ad salutem*, that they should drive like *Jehu*, *fiercely*, and we like *Egyptians* with their wheelies off, *heavily*; they clamour out for their wooden and *bredden god*, and we by our *suggishness*, prejudice and betray the cause of our great and glorious God.

Homer.

In Alcoran.

B. Senhouse Sermon at Court.

Si videris Ethnicum vitam temperatam, &c. Bas. Sermon de Zele.

How Faith alone may be said to justify.

971.

JUDITH cut off *Holofernes's* head alone, she commandeth all her attendants, as well great as little, to stand without her Tent, and to go forth of her presence; but when once the deed is done, when the *Serpent's* head is broken, and trodd under foot, her whole troop runs to her, and stands about her. Thus, albeit *Faith*, apprehending Gods sure mercy, for the full and free pardon of sins, is in our justification sola, yet in our conversation it is not *solitaria*, but ever accompanied with cleanness of hands, which is ready to do that which is right; and with a graciousness of tongue, which is ready to speak that which is true, neither deceiving our neighbour, nor blaspheming God, by lifting up his soul unto vanity; i. e. taking his Name in vain, as some Divines expound it.

Chap. 13. 3. J. Boys Postilla.

Bucer, Moller, Calvin, Belarmin, Genebrard. &c.

The Commandements of God, the reasonableness of them.

972.

HERE is mention made of one, who willingly fetched water, neer two miles every day, for a whole year together, to pour upon a dry dead stick, upon the bare command of a Superior, when no reason could be given for so doing. How ready then should every one be, to do God service, to be at the command of *Jesus Christ*, whose service is perfect freedom, whose commands are back'd with reason,

J. Cassian, de Institut. renunti. ant. lib. 4. c. 24.

Pater adsum, impera quid vis. Plaut.

Luk. 6. 38.

and whose *precepts* are attended with *encouragements*. Never did any man *serve* him in vain, never was any mans *labour*, in, or for the Lord, *forgotten*: Nay, as he doth not let *Obedience* go unrequired, so doth he not requite it with a *little*, or measure out his *rewards* by *inches* or *scantlings*, but such as shall be *pressed down*, *shaken together*, and *running over*.

973.

Jof. Hall Con-
templat. Worm, of
Canaan.

To be fervent in Prayer.

Non chordis
musica, sed cor.

AN Arrow, if it be *drawn up* but a little way, it goes not *far*, but if it be *pulld* up to the head, it flies *strongly*, and pierceth *deeply*. Thus *Prayer*, if it be but *dribled forth* of carelesse lips, it *falls down* at our feet; It is the strength of *ejaculation* that sends it up into *Heaven*, and fetches down a *blessing* thence. The *child* hath escaped many a *stripe*, by his loud cry; and the very *unjust Judge* cannot endure the *widow's clamour*. Heartlesse motions do but bespeak a *denyall*, whereas *fervent suits* offer a *sacred violence* both to *Earth* and *Heaven*. It is not the *Arithmetick* of our *prayers*, how many they are; nor the *Rhetorick* of our *prayers*, how *eloquent* they be; nor the *Geometry* of our *prayers*, how *long* they be; nor the *Musick* of our *prayers*, the *sweetnesse* of our *voices*; nor the *Logick* of our *prayers*, and the *method* of them; but the *Divinity* of our *prayers*, which God so much *affecteth*: He looketh not for any *James*, with *horny knees*, through *assiduity of prayer*; nor for any *Bartholomew*, with a *century of prayers* for the *Morning*, and as many for the *Evening*; but *St. Pauls* frequency of *praying*, with *fervency of spirit*; that's it which availeth much, *Jam. 5. 16*.

974.

J. de Wann
Ser. de Tempore.

Parents not to be over carefull, to make their Children rich.

Quocunque mo-
do rem.Malè parva ma-
lè dilabuntur.

THERE is a true story of a *rich oppressour*, who had stored up a great masse of *wealth* for his onely *son*: This man falling into *sicknesse*, and thereby into some *remorse*, called his *son* to him, and told him, how abundantly he had *provided* for him; withall asking him, whether he did truly and really love him. The *son* answered, That nature (besides his *paternall indulgence*) bound him to that. The *father* being now in his sick bed, further puts him to it; How he would *expreffe* his love to him. The *son* answered and said, In any thing that he should command him. Hereupon his *father* chargeth him, to hold his finger in the *burning candle*, but so long as he could say one *Pater noster*, without removing it. The *son* attempted it, but could not endure it. Yet, saies his *father*, to get thee *wealth*, and a large estate upon *Earth*, I have hazarded my *soul* to *Hell*; for the *velfare* of thy *body*, I have ventured my *soul*: Thou canst not suffer the burning of a *finger* for me, I must burn *body* and *soul* for thy sake; thy pain is but for a *minute*, mine must be *unquenchable fire*, even torments for *ever*. By this consideration, being melted into *repentance*, he *restored* all the gains of his *injustice*, made the poor *partakers* of his *riches*, abandoned all *worldlinesse*, and was recovered both in *soul* and *body* to the Lord. As this man hath many *tollowers* in his *base avarice*, so it were to be wished of God, that he had some in his *gracious repentance*. Little do *gri- pulous fathers* think, that *vvhhat* was *forty years* a gathering, should be spent in a few *daies* *revelling*. And so it comes to passe, (as by daily experience may be seen) that *vvhhen* men are *over carefull* to provide for their *ovvn*, by taking *avvay* another mans, *vix gaudet tertius haeres*; He that buies a *Patrimony* for his child, *vwith* the *losse of his own soul*, hath but a dear *purchase*, a very hard *bargain*.

975.

Joh. Sleidan
Com. lib. 3.
In epist.

To be zealous in the cause of God.

MEMORABLE is that christian resolution of *Martin Luther*, that he would enter into the City of *Worms* in the Name of the Lord *Jesus*, though there were as many *devills*, as tiles to cover the houses. And that of *Calvin*, *Nē decem qui-*

quidem maria, &c. That it would not grieve him to sail over ten seas, about an uniform draught for Religion. And the blessed Apostle was not onely ready to be bound, but to die also, for the Name of the Lord Jesus. And thus must ever, good Christian do, be zealous in the cause of God, contend for the truth of his Word, spare no cost, leave no stone unmov'd. *Ubi de Religione, ibi quoque de vita agitur*, holding even their very lives to hold upon Religion, serving God with all their might, and, as is commanded, ready to run through fire and water, for their holy profession.

Act. 21. 13.

Phil. Jud. de vita contemplat.

Christ to be received into our hearts by Faith.

976.

In the Gospels history we find, that Christ had a four-fold entertainment amongst the sons of men; some received him into house, not into heart, as Simon the Pharisee, who gave him no kisse, nor water to his feet; some into heart, but not into house, as the gracelesse swinish *Gergesites*; some both into house and heart, as *Lazarus, Mary, Martha*. And thus let every good Christian do, endeavour that Christ may dwell in their hearts by faith, that their bodies may be fit Temples of his holy Spirit, that now in this life, whilst Christ stands at the door of their hearts, knocking for admision, they would lift up the latch of their souls, and let him in. For if ever they expect to enter into the gates of the City of God hereafter, they must open their hearts, the gates of their own City, to him here in this world.

Joh. Boys Postilla.

Luk. 7. 44.

Marth. 8. 34.

Joh. 11. 15.

Ephes. 3. 17.

1 Cor. 6. 19.

Sermon not done, till practised.

977.

It is reported of a good man, that comming from a publick Lecture, and being asked by ones whether the Sermon were ended, made this answer, fetching a deep sigh, *Ah! it is said, but not done*. And to speak truth, the Sermon cannot be said to be done, till it be practised: But herein, the Lord be mercifull to most of us, we are apt to think, that when a Sacrament day is over, all the Sacrament duties are over too; when the discourse from the Pulpit is finished, the Sermon is finished; as if when the Ordinance were at an end, there were an end of the Ordinance, and of us with the Ordinance also.

Ph. Goodwin Evang. com.

Audire, est obedire. Lüdor.

Christ, the poor mans Object, as well as the rich mans.

978.

A Low man, if his eye be clear, may look as high, (though not so far) as the tallest; the least *Pigme* may from the lowest valley, see the Sun or Stars as fully, as a *Giant* upon the highest Mountain. He that stands by, may see as far into the millstone, as he that picks it. Christ is now in Heaven, it is not the smallness of our person, nor the meanness of our condition, can let us from beholding him; the soul hath no stature, neither is Heaven to be had with reaching: If God be but pleased to clear the eyes of our faith, we shall be high enough to behold him.

Jos. Hall Contemplat.

Zacheus.

Ministers to be encouraged and protected against the plots of wicked men, and why so?

979.

Philip of Macedon besieging Athens, sent Legates to the City, conditioning with them, that if they would deliver into his hands ten of their Oratours, such as he should choose, whom he pretended to be the disturbers of the Common weal, he would raise his siege, and be at peace with them. But Demosthenes smelt out his plot, and with the consent of the Athenians, returned him this apologeticall answer: The Wolves came to treat of a league with the Shepherds, and told them thus, All the feud and discord betwixt you and us, ariseth from a certain generation of Dogs; which you maintain against us; deliver up those dogs, and we will

Plutarch in vita Demosthenis.

Justinus ex Trogo.

will be good friends with you. The *dogs* were delivered up, the *Peace* was concluded, the *shepherds* (as they thought) secure. But oh the wofull *massacre* that was presently made amongst the poor *Lambs*, they were all *devoured*, the *shepherds* undone, and all by *parting with their dogs*. Thus, if the *Popish* or the *Peevish* party, could but once get the *Ministers of the Gospel* to hold their *peace*, or procure them to be *muzzled* by Authority, or to be *delivered over* to their *woolwish cruelty*, vvo vvere it to the *souls* of the poor people; *errour* vwould then play *Rex*, *darknesse triumph*, hell make *play-day*, truth vwould *languish*, and all *goodnesse* fall flat to the *earth*: As little as *they* are novv regarded, men vwould then *misse* them, and *wish* for them, and be glad to *protect* them, if they had them.

980.

Meditations of Death, the benefit thereof.

Flac. Illiric.
Cat. Test. veris.

* Such as lately
suffered in
Savoy, Anno
1655.

J. Potter at
Fun. of L.
Scamour.

Ipsa jubet mor-
tis te meminisse
Dens. Chilo
per Ausonium.

Peter Waldo, a rich Merchant of Lyons in France, being invited to a great supper, where one of the company fell suddainly dead at the table, he was so taken with the sight, that he forsook his Calling, and fell to study the Scripture, trading for the Pearl of the Gospel, whereby he became an excellent Preacher, and the first founder of those antient Christians, called * Waldenses. Such is the benefit that commeth by the meditation of death. Let but a man behold the bones of the dead, and make a Christian use thereof, he must needs fall into a patheticall meditation within himself; as thus, Behold these legs, that have made so many journeys; this head, which is the receptacle of wisdom, and remembereth many things, must shortly be, as this bare skull, and drie bones are. I will therefore betimes bid worldly things adieu, betake my self to repentance, and newnesse of life, and spend the rest of my daies in the service of my God, and thoughts of my dissolution. Away then with that sad, and too too usuall expression, I thought as little of it, as of my dying day: Let Otho think them cowards that think on death, but let all good men think and meditate on death, what it is unto all men by nature, what unto good men, what unto bad; and great will be the comfort arising thereupon.

981.

Men to be helpfull one to another.

S. Augustin
in Psal. 41.

Plin. hist. nat.
lib. 8. cap. 32.

Psal. 42. 1.

Concors sic pra-
stat uterque.
Alciati Em-
blem.
Psal. 36. 8.

IT is reported of *Harts*, that being to travail far by heards on the land, or else to passe over some great water, then they go behind one another; and when the foremost is weary, then he resteth his weary head upon the hindmost; and so mutually bearing one anothers burden, they come happily to the place where they would be. Thus, as the souls of holy men long and thirst after God, with whom is the well of life, like as the *Harts desire the water-brooks*, let them as *Deer* support the sick head, and heavy hart of one another, bear up a Brother which is falling, rear up a Brother which is fallen, strengthening one another in the way of this earthly pilgrimage, untill they all rest upon Gods holy mountain, where they shall be satisfied with the pleasures of his house, drinking out of the comforts thereof, as out of a River.

982.

Graces, to stock them up against a day of trouble.

Epist. 125.
ad Cyriac.
episcop.
Psal. 24. 1.
Job. 1. 21.
Act. 7. 59.
Mark 6. 24.

ST. Chrysostom suffering under the Empresse *Eudoxia*, tells his friend *Cyriacus*, Show he armed himself before hand, ἡ μὲν βούλεται ἡ βασιλισσα ἐξορκισαί με, &c. I thought, Will she banish me? The earth is the Lords, and the fulnesse thereof. Take away my goods? Naked came I into the world, and naked must I return. Will she stone me? I remembered Stephen. Behead me? John Baptist came into my mind, &c. Thus it should be with every one that intends to live and die comfortably, they must (as we say) lay up something for a rainy day, they must stock themselves with *graces*, store up *promises*, and furnish themselves with *experiences* of Gods loving kindnesse to others, and themselves too, that so when the evil day comes, they may have much good comming thereby.

Man

Man since the fall of Adam, subject to the Creatures.

983.

A Creon in the Fable, goes abroad a hunting, but unhappily lights upon Diana in the midst of his game, as she was naked bathing her selfe in a fountain; The Goddess is angry, and transforms him into the shape of a Hart, the dogs not knowing their Master, being thus changed, hunt him down, & tear him all in pieces. Thus Man, before his fall, was Gods Vicegerent over all his Creatures, they did homage and fealty unto him, as their seige Lord and Sovereign, but since Satán hath obliterated the Image of God, wherein he was first created; and drawn his own in the room; the Creatures seeing him thus altered, one snaps, another snarls at him; nay the weakest of all the Creatures are able to undoe him, as the spider to poyson him, and the fly to choak him; But for our comfort, we may recover our selves by the second Adam, Christ Jesus, get but an interest in him, and then that Lion which tore the Prophet in pieces, shall do us no more hurt, than he did Daniel when he had him in his Den; and those Dogs which eat up Jesabell, shall lick up our sores, as they did those of Lazarus; no Creature shall have power to hurt us without Gods especiall dispensation:

Ovid. Met. l. 2.

Hieron. Drex-
lii Zodaicus.

1 King. 13. 24.
Dan. 6. 10.

To trust in God onely.

984.

THe Forresters knowing that the Elephant useth to sleep leaning against some Tree, are wont to cut the likeliest Tree with a Saw so deep, that the unsuspecting beast thinking to rest upon it, falls down with it, and so is surprisid by them: Thus they that put their trust in Man, or in any other Creature, shall soon find him hewen down by Death, and then there lyes all their hope in the dust: It is ill sticking to any thing but God, all other props will fail us: we are sheep apt to wander; we shall not, if we keep to our shepherd: There's no trust but in God onely, Psalm. 33. 18.

T. Adams Ser.
on ep. 2 Pet.

Insensibility of Death, reproved.

985.

IN a good Pasture where many good Oxen are, the Butcher comes and fetcheth away one and kills it; next day he fetcheth away another, and kills that too: Now those which he leaves behind, feed and fat themselves, till they are driven to the slaughter, not considering what is become of their fellows, or what shall become of themselves: So when Death coming amongst a multitude of Men, here taking one, and there another, we pamper up our selves till he overtake us also; We live as though like Adam & Abel, we never saw a Man dye before us, whereas every Church-yard, every age, every sickness should be a Preacher of Mortality unto us.

Alphonf. ab
Avenden. Com.
in Matth. c. 6.

Men to bear with one anothers Infirmities.

986.

A Blind Man, and a lame Man (as it is in the Fable) meeting upon the way; the lame Man said, If thou wilt be feet unto me, then I will be eyes unto thee; so the blind Man carrying the lame, and the lame guiding the blind, both arrived at their journies end in a good hour: Thus it is that Men, especially Christian men, must bear with one another, yea bear and forbear; If a brother in his unadvised anger use thee roughly, rudely, bear with him, & thou bearest his burthen; If thou be too silent in thy conversation, and thy brother on the contrary too full of prattle, bear thou with his loquacity, that he may bear thy pertinacy. A Magistrate in the Common-wealth, and a Master in his Family, must have patience to see many things, and not to see them; hence is that Motto of Frederick the first, Qui nescit dis-

Aesop. in fa-
bula de ceco &
claudo.

Primafus.
Anselm. in
Gal. 6. 2.

Reusneri Sym-
bola.

disimulare, nescit imperare, may be digested easily with a little salt ; For when small faults are *winked* at in time and place wisely, Sovereign and Subject, Master and Man, one and another according to that Apostolical injunction, may be very well said to *bear one anothers burthen*, Gal. 6. 2.

987.

The great danger of sleighting the least Sinne.

Tho Fullers
Sermon at St.
Clem. Lond.
1650.

Principiis obsta.

Generall Norris, one of the Ancients of that Noble Family, having (as he thought) received a *sleight wound* in the Wars of Ireland, neglected the same, presuming belike, that the *balsome* of his own body, without calling in for those other *Auxiliaries of Art*, would have wrought the cure ; but so it was, that his arm gangrened, and both arm and life were lost together : Thus it was with him in the body natural, and thus it will be too in the body spirituall ; the least of *Sin* therefore is to be avoyded, the *least growth of sinne* to be prevented, the Cockatrice must be *crushed* in the egge, else it will soon become a Serpent ; the very thought of *sinne*, if not *thought on*, will *break out* into Action, *Action* into custom, *custom* into habit, and then *actum est de Corpore & Anima*, both body and soul are irrecoverably left to all Eternity.

988.

Marriage to be sought of God by Prayer.

S. Fawcetts Ser.
at S. Alphage,
Lond.

Sic dos non ux-
or amatur. Ju-
venal. Satyr. 6.

It came so to pass, when Men began to multiply upon the face of the Earth, and daughters were born unto them, That the *Sons of God* (Men well qualified) saw the *daughters of men*, (very lewd ones) that they were *fair* (that's all they aimed at) and therefore they took them *wives* (hand-over head) of all which they *chose*; but being not of Gods providing, they had better been without them, Gen. 6. Thus when Men send out *lusts* to seek them *wives*, and *unclean spirits* to woo for them ; When Men send out *Ambition* to make their houses great, and *Covetousness* to joyn house to house, and land to land ; When Men send out *flattery*, lying and deceitfull speeches, and do not send out *Prayers* and loud cries unto Almighty God, to direct them in their *choyce*, they may thank themselves, if they meet with *wives*, but not such *meet helps* as God otherwise intended for them-

989.

The beight of Patience.

S. R. Baker
Collett. of hist.
of Engl.

Gaudet patien-
tia davis.
Lucan.

Queen Ann Bullen, the Mother of the blessed Q. Elizabeth, when she was to be beheaded in the Tower, thus remembered her thanks to the King ; *From a private Gentlewoman, he made me a Marquiss, from a Marquiss a Queen, and now he hath left no higher degree of earthly honour for me, he hath made me a Martyr* : Here was *Patience* in the highest degree, such a *Patience* as had *its perfect work*, and came up to its full growth ; when punishment becomes preferment ; when for *Christs sake* and his Gospels, persecution shall be held an *honour*, and misery a dignity, *ipsamque crucem, coronam*, and the very Cross a *Crown* ; This is the *Patience* of the Saints.

990.

The prevalency of a good Example.

Euseb. hist. lib.
4. cap. 8.

Qui sanctorum
vtrum imitatur,
etc. Ibid. de
sum. bono. l. 1.
cap. 11.

Justin Martyr confesseth, that he left Philosophy, and became a *Christian* Scholar, through the admiration that he had to behold the innocent and godly lives of the *Primitive Christians*, hearing them *pray* unto God, for the good and welfare of those, who to the utmost of their power, endeavoured and wrought their ruine. Thus forcible, thus effectually, thus prevalent is the *Example an holy life* ; When Men and Women live so *chastly*, walk so *circumspectly*, and order themselves

selves so holily, so meekly, so blamelessly, that Men that are even strangers to a godly life, are strongly wrought upon, and very much affected with, and won to Christ by their religious and gracious conversation.

1 Pet. 2.

Faults in manners, and Errours in Doctrine, to be distinguished in the matter of Reproof.

991.

IT is observable, that Almighty God, hath in old time dispensed with some precepts of the second Table concerning our duty to Men, as in bidding Abraham to kill his Son Isaac, contrary to the sixth Commandment; and in suffering the Fathers to have many Concubines, contrary to the seventh Commandment; and in advising the Children of Israel to rob the wicked Egyptians, of their Jewels, contrary to the eighth Commandment: But he who cannot deny himselfe, as the Apostle speaks, 1 Tim. 2. 13. never dispensed with any Precept of the first Table, concerning his own true honour, worship, and holiness: Thus it is that there must be a difference put betwixt Faults in manners, and Errours in doctrine; for principles of faith are like a Mathematicall point, which admits of neither ademption, nor addition; to be patient in suffering a private wrong, onely concerning our own Persons is commendable, yea Noble. But when once the quarrell is made Gods and the Churches, injurias Dei dissimulare nimis est impium, it is too great impiety for any man to bear: In such a case the Prophet Elijah called for fire from Heaven upon his Enemies. In such a case St. Paul in the sight of the whole Church of Antiochia, withstood Peter to his face: In such a case (God assisting me saith Luther) I am and ever shall be stout and stern; herein I take upon me this title, Cedo nulli, I give place to none; And in such a case renowned Jewel, sweetly to the same purpose, I deny my learning, I deny my Bishoprick, I deny my selfe, onely the faith of Christ, and truth of God I cannot deny; with this faith, and for this faith, I trust I shall end my dayes.

P. Mart. lo. com. p. 1. c. 17.

Gen. 23. 2.

Exod. 2.

M. Lutheri lo. com. tit. de Zelo. Prov. 9. 11. Discamus exemplo Christi Gyc. S. Chryl. in Mar. 2 King. 1. Gal. 2. 11. In visa ejus per Anonym. Answ. to Har. dings pref.

Judgement-day, the terrors of it to the wicked.

992.

IT is reported of Zisca, that valiant Captain of the Bohemians, that he commanded, that after his decease, his skin should be flead from his body to make a drum of it, which they should be sure to use, when they went out to battail, affirming that as soon as the Hongarians, or any other of their enemies should come within the sound of that Drum, they would never be able to abide it: Now if Zisca's Drum, and the beating thereof was so terrible to the poor Hongarians, how fearfull shall the sounding of the last Trumpet be to the wicked, when the Lord Jesus shall shew himselfe from Heaven with his mighty Angels to judge the quick and the dead? Saul was astonished, when he heard Jesus of Nazareth but calling unto him. Herod was affrighted, when he thought that John Baptist was risen again. The Carthaginians were troubled, when they saw Scipio's sepulchre: The Saxons were terrified, when they saw Cadwallon's image; The Philistims were afraid, when they saw Davids sword: The Israelites were appalled, when they saw Aarons rod: The Romans were dashed, when they saw Caesars bloody robe. Juda was ashamed, when he saw Thamars signet and staffe: Balthazar was amazed, when he saw the hand-writing on the wall: And all the Enemies of God and goodness, look they never so high, wax they never so bigge in this World, shall be then confounded, when they shall see Christ appearing in judgement.

Hist. persee. Eccles. Bohem. Dubravius. lib. 36.

Act. 23. 8. Mark. 16. 6. Hollingsheds chron. 1 Sam. 21. 9. Dion. lib. 44. Numb. 7. 10. Gen. 38. 2. Dan. 5. 9. Heu miser peccator, quo sig. Gies. Gyc. Anselm.

LI

Christ

Christ seen more clearly under the Gospel, than under the Law.

993.

Judei legi studentes quasi candelae affiscentes &c.
Chrysost. hom. 54. in Genes.

Dr. Holdsw.

AS a King in his progress coming to some great City, divers of his train ride before him, and many more come after him, yet all come to the same place; but those that are before, do not see what entertainment is made in the way, so well as they that come behind: Thus it is that Christ is seen more clearly under the Gospel, than under the Law; The Patriarchs, and the Israel of God, saw somewhat of Christ as they were before him, but not one half which we see that are behind; Moses was then under a cloud, but his face is now unveiled; It was a good observation of an acute Preacher (now with God) then lying on his death-bed; O how happy, said he, are the People of this age, that see more of Christ than ever their Predecessors did, more than the Patriarchs and People of old, They had onely Moses, Psalms, and the Prophets, but we the Books of the new Testament, setting out Christ before us.

994.

T. Adams Ser. on ep. 2. Pet.

Conrad. Zuin-geri theatrum hum. vite.

Scandalum proximo nec in vita nec in doctrina ponendum est. Bcda.

2 Pet 3. 3.

Not to give occasion that Religion be ill-spoken of.

WHEN a Pagan beheld Christians receiving the blessed Sacrament, and observed with what reverence and devotion, they demeaned themselves in that holy business, he was inquisitive what that action meant: It was answered by one of them; That God having first emptied their hearts of all their Sins, as pride, envy, covetousness, contention, luxury, and the rest, did now enter into them himself, with a purpose to dwell there. He was silent for the present; but followed and watched them, whom he saw to be Communicants in that action, for two dayes together: And perceiving some of them to fall into quarrells, uncleanness, rapacity, and drunkenness so soon, he declared his censure of them with this exclamation, I confess that your Religion may be good, your devotion good, your Profession good; but sure your hospitality is stark naught; Apud quos ne Deus quidem biduo commorari permittitur, that you will not give your God two days lodging: Here now was a sad occasion given for the Enemies of God so to judge of them, that seem to make profession of his holy name: This the shame of Christians, the disparagement of Religion, when it is forced against the nature of it, to encourage lewdness; This an abuse of the promises of Grace, of the Covenants and pledges of Grace, which are the Sacraments, when encouragements to evill, are derived from so mercifull Indulgence: Again, it is a dishonour done to the honour of Grace and Godliness, when from the Sermon which forbiddeth such a sin, we shall immediately run into the sin forbidden by the Sermon, and so give an unhappy occasion for weak ones to be offended.

995.

The loss of a faithfull Ministry, not to be sleighted, And why so?

Imperator vita per. Phil. Nepotem.
Flavius Vopiscus in Hist. Mat. 9. 36.
Esay, 40. 1, 2.
Act. 4. 36.
1 Cor. 4. 16.
Esay 58. 12.
Ezek. 22. 30.
Jer. 8. 22.
Rom. 10. 13.

GAlienus the Emperour, when tydings was brought him of the loss of Egypt; Well said he, let it go, Cannot we live without the Flax and hemp of Egypt? And when he had also lost France, two great and mighty Countries: What, said he, Cannot the Land stand fine sagis trabeatis, without those Souldiers Cassocks which France doth send us? This was a piece of Heathenish stupidity: But if ever it shall come to pass (quod avertat Deus) that the Ministers of the Gospel should be driven into corners; let no good Christian make slight of it but be deeply affected, and affectionately taken with the loss; For, they are such as watch for our souls, the comforters of Sion, the Sons of Consolation, spirituall fathers, repairers of the breach, such as stand in the gap of Gods anger, spirituall Physicians, Doves which bring the Olive leaf of peace

to

to the troubled soul, and what not? They are *sanguis mundi*, when they dye or fail; a Man may justly feare the *World's a dying*; they are the butteresses and pillars to uphold it from ruine and confusion, *grievous* then must it needs be, and matter of *great concernment*, when such are taken away.

The secure Worldlings suddain ruine.

996.

Look upon a *weary Traveller*, scorched with the heat of the *Sun*, how he reflecteth himselfe under the *shady leaves* of some fair *spreading Tree*, and there falls asleep so long, that the *Sun* coming about, *beats* him more then formerly, so that he is ready to *faint*, his head akes, and all his body is as it were, *stewed* even in its own sweat: Thus it fares with the Men of this *World*, such as having *wearied* themselves in heaping up the things thereof, lye down and sing a *foolish Requiem* to their Souls, mean while the *courle* of their life *runs on*, the *Sun* comes about, *Death* overtakes them, and instead of a comfortable *shade* to refresh them, they may easily perceive the *fire of Hell*, if God be not the more mercifull, ready to *consume* them.

T. Stapleton
Prompt. moral.

Sape mens dum
virtutis sue se-
curitate resolvitur,
insidiante
adversario &c.
Greg. in moral.

*A child of God preserved by God, though never so much
sighted by the World.*

997.

They that work in *Gold* or *Silver*, let fall many a bit to the ground, yet they do not intend to *lose* it so, but *sweep* the shop, and keep the very *sweepings* safe, so that that which they cannot at present discover, the *Finer* brings to light: Thus, the *World* is *Gods Work-house*, many a dear *child of God*, suffers and falls to the ground by banishment, imprisonment, sorrow, sickness, &c. but they must not be *lost thus*, God will search the very *sweepings*, and cull them out of the very *trash* and preserve them; What though they be *slightly* set by, here in this *world*, and lie amongst the *pois*, no better accounted of than the *rubbish* and *refuse* of the *Earth*? God will finde a time to make them up amongst the rest of his *Jewels*,
Mal. 3. ult.

S. Fawcets
Serm. at St.
Alphage. Lon.
Mundus Dei
officina. Aug.

Psal. 68. 13.

*True knowledge never rests on the Creature, till it cen-
ter in God the Creator.*

988.

As the Legend speaks Historically (which is onely true Symbolically) of St. *Chrsophor*, that before he was *converted to the faith*, he would *serve* none but the strongest; He had for his Master, a Man of great *strength* and *puissance*, but a King *subdued* him; Him he forsook for that King, but finding him to be *overcome* by a Neighbour, he betook himselfe to that other *Pagan Conquerour*: This Conquerour was also *tyrannized* over by the Devill, to whom he was a meere slave, doing all his base commands: This he could not *endure*, but entered into service with the *Devill*; For awhile he admired the *power* of his new Master, and what a *dominion* he exercised over the sons of Men, but in a short space he found out his *weakness* also: so feeble and fearfull was he of a piece of *Wood*, he durst not passe by the *Cross*; but when that stood in his way, he must by all means back again: Now the *weary servant* longed to know what this *Cross* meant, that he might find out a *more potent Lord*; It was told him, that *Christ* was the Lord of that *Ensign*, and that the *Cross* was his Banner; Thither then he flies, and there he found out a *most mighty*, yea an *Almighty Master*. So true knowledge never rests on the *Creature*, till it center in the *Creator*, aims at none but the *highest*, and climbs from strength to strength, from height to height, till it appear before God in *Zion*; higher than *Riches* in their Treasury, then *Princes* on their Thrones,

T. Adams Ser.
on ep. 2 Per.
Scurius in vita.
Aloyf. Lippo-
man in vitis
P atram.

Hac tota scien-
tia hominis, sci-
re, quia ipse ni-
hil est, &c.
Aug. super.
Psal. 70.

then *stars* in the Firmament, fetching all her light and comfort from *God in Christ Jesus*.

999.

How it is that wicked men are said to hasten death.

Tom. 2. in
Dom. 2. Qua-
dragesimal.
Serm. 17.

Cun. His flat ter-
minus exi.
Silius.

Job 14. 15.
Psal. 39. 4.

1 Sam. 3. 33.
Gen. 15. 16.

Bernardinus Senensis, a devout man, tells of a stripling in *Catalonia*, being eighteen years of age, that having been *disobedient to his parents*, fell to robbing; and being hanged on the Tree, and there remaining, for a spectacle to *disobedient children*; on the next morning, a formall beard and gray hairs *appeared* on him, as if he had been much struck in years; which the people hearing of, and wondering at the suddenesse of the change, urging how *young* he was at his death: A grave reverend Father of the Church being then present, said, That he should have lived to have been *so old*, as he then appeared, had he not been *disobedient*. The devout man (it's probable) may be out in the story, but the other was in at the application: For, *Stat sua cuique dies*, every mans daies are determined, the number of his months is with *God*, he hath appointed him his bounds, that he cannot passe; there is a measure of his daies, in respect of *Gods prescience* and providence: But in respect of the *course of nature*, the thread of life which might have been *lengthned*, is cut off by *Gods command* for sin, as in the Family of *Eli*, and the People of the *Amorites*, not living half their daies, *Psal. 55. 23*.

1000.

How to be made like unto Christ.

T. Stapleton
Prompt. moral.

2 King. 4. 34.

Virgilius in
lib. 2. Aeneid.

He that intends to have his *picture* drawn to the life, must not *wrest* and *wristle* his body this way and that way, but *sit still*, with a composed settled countenance, having his eye fully set upon the *Painter*; otherwise the resemblance will be false, and the work much mis-shapen. So, he that would have the *image of Christ* truly stamped on his soul, must eye *Christ*, as he is the *perfection of all graces*; doas the Prophet did by the *Shunamites* child, lay his mouth to his mouth, his eyes to his eyes, his hands to his hands; say as he said, *do as he did*, *Sic oculos, sic ille manus*; propose him as a *pattern* in all things imitable: Otherwise, if he gaze upon the vanity of the creature, and spread his thoughts at large upon earthly things, there will be much of *Mammon*, but little or no *likenesse of Christ* appearing upon his soul.

1001.

The certainty, not the time of our Calling, to be so much looked into.

S. Fawcett Ser.
at S. Alphage
Lond. 1644.

Joh. 9.

What a deal of do did the *Pharisees* make with the poor man, that was born blind? *Joh. 9*. first, his neighbours, they begin with him, *How were thine eyes opened?* vers. 10. then the *Pharisees* asked him, *How he had received his sight?* vers. 15. The poor man tells them, That one called *Jesus* made clay, and annointed his eyes, &c. After many questions, they bid him *give God the praise*, for they knew that that man *Jesus* was a *sinner*, vers. 24. Well, (saies the poor man) whether he be a sinner or not, that's more then I know; but so much I know for certain, that *whereas I was blind, now I see*: It matter'd not with him, what the man was that cured him, nor the place where, nor the time when; this he took notice of, that he was blind, but now he did see. So the question is not, *when*, or, *How any man is called of God*; but the main will be, *Whether he is yet called*. A woman with child, if the babe stir in her womb, she takes no thought, when it was that the child first quickned, but is glad that it is quickned. If a man can but see marks and signs of *salvation* within him, and perceive that the blessed Spirit of *God*, hath wrought wonderfully on his soul, he may certainly conclude, that he is called, let the time, place, and manner be never so uncertain.

without

Without Faith, impossible to please God.

1002.

OF all the Virgins presented to *Ahasuerus*, none was so pleasing as *Hester*, Let the maiden that pleaseth the King be *Queen*, in stead of *Vashti*. When that Decree was published, what strife, what emulation (may we think) was amongst the *Persian Damofells*, that either were, or thought themselves *fair*? every one hoped to be a *Queen*. But so incomparable was the beauty of that *Jewesse*, that she was not onely taken into the *Persian Court*, as one of the *selected virgins*, but had the most honourable place in all the *Seraglio* allotted unto her: The other *virgins* passe their probation unregarded: When *Hesters* turn came, though she brought the same face and demeanour, that *Nature* had cast upon her, no eye saw her without admiration; the King was so delighted with her beauty, that contemning all the other *vulgar forms*, his choice was fully fixed upon her. Thus, *Faith* is that *Hester*, to which God holds out his golden Scepter: He is pleased with all graces, hot zeal, and cool patience please him; cheerful thankfulness, and weeping repentance please him; charity in the height, and humility in the dust please him: but none of them are welcome to him, without faith in *Christ Iesus*.

T. Adams Exposit. on ep. 2 Pet.

Hest. 2. 4.

Sine fide nemo ad filium Dei numerum pervenire potest, &c. Aug. de fide ad Petrum.

Heb. 11. 6.

All alike in Death.

1003.

AS *Trees*, while they grow, are apparently known by their *fruits*, by their *verall kinds*, and so are commonly called by their *names*; but when once the *Ax* comes amongst them, that they be felled, fired, and consumed, none can distinguish of their *ashes*. So when men, whilst they live, do very much differ in office, title, place, and power; but when they be *dead*, and resolved into cinders, their *dust* admits of no *seperation*, it can by no means be *divided*: As there is the like *ashes* of the *Shrub* and the *Cedar*, so the like *dust* of the *King* and the *Beggar*. *Mors sceptri ligonibus aequat*. Death is the *head of the Levelling party*, makes all men alike, the mightiest have no more *priviledge*, than the meanest.

Alphonf. ab Avendano. Moralitat. in cap. 5. S. Matth.

Æquo pede pulsat pauperum tabernacul. &c. Horat.

Ingratitude reproved.

1004.

AN *empty bucket* that is let down into a well, doth, as it were, *open its mouth*, to receive the water; but being drawn up full, sheweth his *bottom onely* to the well that gave it: The *sea* receives her moisture from Heaven, *sweet and pleasant*, but returns it *salt and brackish*: The *clouds* by the power of the *Sun-beams*, are *exhaled* from the earth; but being once mounted, they *darken* that aire, and *obscure* that *Sun* that raised them: The *frozen Snake* in the *Fable*, *stingeth* him that refreshed it. Thus it is with all *unthankfull men*, men *ingratefull* to God: he ladeth them daily with *benefits and blessings*, and they lade him with *sins and trespasses*. God would have them to be *righteous*, but they will not part with their *inventions*: So *ingratefull*, so *swinish* are they, that having *acorns* to feed on, *mercies* to encourage them, *promises* to support them, they will not so much as *look up to the Tree*, not be *thankfull* to God, that hath so richly provided for them.

T. Stapleton Prompt morale.

Adverte homo quia limus es & non sis superbus, &c. Beza. Psal. 68. 19.

Eccles. 7. 29.

Gods fundamentall love of Election, and actuall love of Adoption, how distinguished.

1005.

IT so falleth out sometimes, that a *great person* of quality, hath a purpose to *marry* a poor *kitchen-maid*; he provides her *cloths* and all things *suteable* for such a state: She (poor wretch) little *dreams* of any such matter, is in the *kitchen* about her *drudgery*, and it cannot be said, but that he *loves* her still: Here now is an

S. Fawcet Ser. at S. Alphage Lond. 1645.

inten-

Rom. 8.

intentionall love, a virtuall and fundamentall affection; but there will be another manner of love, when she comes to be his wife, and lie in his bosom. Thus wretched sinfull *Man*, he is under *wraith*, a very bond-slave of *Sathan*, in a sad condition by nature, hath nothing in him that may deserve love; yet God intending to adopt him for his son, looks after him, and treasures him up in *Christ Iesus*. The poor sinner all this while knows little of it, he is not justified, because he is not called; but when God shall be pleased to manifest himself, by the operation of his blessed Spirit, the love of Election, which was virtuall and fundamentall from all Eternity, will break out, and he shall be actually adopted, a child of God, and heir of eternall salvation.

1006.

Faith, the root of all Graces.

T. Adams Exposit. on ep. 2 Pet.

Fides radix est omnium virtutum, & quod super hoc fundamentum, &c. Ambros. de Cain & Abel.

THE root of a tree is a ragged and a jagged thing, no shape, no proportion, no comeliness in it, and therefore keeps it self in the earth, as unwilling to be seen; yet all the beauty that is in the tree, the straightnesse of the bulk and body, the spreading fairnesse of the branches, the glory of the leaves and flowers, the commodity of the fruits, proceed from the root, by that the whole subsisteth. So Faith seemes to be but a sorry grace, a vertue of no regard: Devotion is acceptable, for it honours God; Charity is noble, for it does good to men; Holinesse is the Image of Heaven, therefore beautilous; Thankfulnessse is the tune of Angels, therefore melodious. But, *ad quid fides?* what is faith good for? Yes, it is good for every good purpose, the foundation and root of all graces: All the prayers made by Devotion, all the good works done by Charity, all the actuall expressions of Holinesse, all the praises sounded forth by Thankfulnessse, come from the root of Faith, that is the life of them all. Faith doth animate Works, as the body lives by the soul. Doubtlesse faith hath saved some without works, but it was never read, that works saved any without faith.

1007.

The Ministers partiality in the reproof of sin, condemned.

Coelius Rhodigin. Var. elect.

Dan. Featly Ser. at S. Pauls Lond. 1621.

THERE is mention made of a sort of people, called *Gastromantes*, such as speak out of their belly, so hollow, that a stander by would think, that some body else spoke, in the next room unto them. Just such are those byas'd Ministers, the trencher Chaplains of our daies, that when they speak of sin, (especially in great ones) they may be said to speak out of their bellies, not out of their hearts; a dinner, or a great parishioner, or a good Dame, will make them shoot the reprehension of sin, like pellets through a Trunk, with no more strength, than will kill a sparrow. Hence is it, that there are so many no-sins, so many distinctions of sins, that with a little of *Jesabels* paint, *Adams* weaknesse, in regard of his wife, is called tendernessse, *Abraham's* lye, equivocation; *Lois* incest and adultery, good nature; *Noahs* drunkenness, the weaknesse of age; *Aaron & Solomons* idolatry, policy; oppression, justice; treason, religion; faction, faith, madnesse, zeal; pride, handsomenesse; and covetousnesse, good husbandry: whereas sin should be set out in his right colours, and the sinner pointed out, as *Nathan* did *David*, Thou art the man, 2 Sam. 12. 7.

1008.

To be charitable Christians, and why so?

T. Stapleton Prompt. moral.

IF a man should at his own proper cost and charges, build a fair Bridge, upon some River, in a convenient place thereof, leading the ready way to some City or Market-town; can it be thought amisse, if he should demand a small kind of tribute or pontage, for horse or man, that should passe over, whether it were to keep the Bridge in repair, that so posterity might have the benefit thereof; or for the acknowledgment of so great a benefit, or for the satisfaction of the builder? Surely it could not. Thus, *Christ Iesus*, our blessed Saviour and Redeemer, hath with the

the price his own most precious blood, built a *bridge of mercy* to pass over, and is himselfe become a *new and living way* for all repentant sinners to walk in, there being no other way, no other bridge for passage into *Heaven*; It is but just then, that something should be done on our parts, not that he hath any need, but because he looks for it; some tribute, something by way of *acknowledgement*, something as a *Toll-penny* for the reliefe of his poor distressed Members, with this assurance, That *Eleemosyna, viaticum in Mundo, thesaurus in Cælo*, What we lay out in this world by way of *Charity*, shall be doubled in the next by way of *Retribution*.

*Disce ad fugi-
la dona gratias
agere, Bern.
super Cantica.*

Regeneration, the necessity thereof.

1009.

ONE bargain'd with a *Painter*, to paint him a *Horse* running as it were in a full careere; The *Painter* having done his work, presents it with the heels upward; Why, said the Man, I bespake the *Picture* of a running *Horse*, but thou hast brought me a horse kicking up his heels; O but (quoth the *Painter*) turn the frame, set the *picture* right, and then you shall find it to be a running horse, such an one as you bespake. Such is every son of Man in his naturall condition, his head and his heart is all downward, groveling on the *Earth*, whilst his heels are kicking at *Heaven*; but let the Table be once turned, let but God come into his Soul by the operation of his blessed spirit, then there will be a renewing of the mind, then that *Tongue* which ere-while was set on fire in *Hell*, will become a *Trumpet* of Gods glory; those hands which were once reached out to do wickedly, will now work that which is honest; those feet which were swift to shed blood, will now walk in the paths of peace; instead of an itching ear, there will be an attentive ear; instead of a wanton eye, there will be a covenanting eye not to look upon a strange woman; there will be a new will, new affections, new qualities, a new disposition, all new.

R. Skinners
Serm. at St.
Greg. Lo. 1623

--Sunt res non
tempora & eternum
Observanda tibi.
Mant.

A man of Learning speaks little.

1010.

WHEN a *Rabbi*, little learned, and lesse modest, usurped all the discourse at Table; one much admiring him, asked his friend in private, whether he did not take such a Man for a great Scholar: to whom he plainly answered, For ought I know, he may be learned, but I never heard Learning make such a noise. So when a modest Man gave thanks to God with a low and submissive voyce, an impudent criticall Gallant found fault with him, that he said *Grace* no louder: but he gave him a bitter reply, Make me but a fool, and I shall speak as loud as you, but that will marre the *Grace* quite. Thus it is that the Sun shews least, when it is at the highest; that deep waters run most silent; But what a murmur and bubbling, yea sometimes what a roaring do they make in the shallows? Empty Vessels make the greatest sound, but the full ones give a soft answer; Profound knowledge sayes little; and Men by their unseasonable noise are known to be none of the wisest, whereas a Man of parts and learning sayes little.

T. Adams ex-
posit. on ep.
2 Pet.

Vir, loquutus qui
paucas, sapit.

Death, the end of all.

1011.

MAN is, as it were, a Book, his birth is the *Title-page*, his Baptism the *Epistle Dedicatory*; his groans and crying, the *Epistle to the Reader*; his Infancy and Child-hood, the *Argument* or *Contents* of the whole ensuing Treatise; his life and actions are the *subject*; his sinnes and errours, the *faults* escaped; his Repen- tance, the *Correction*; As for the Volumes, some are in folio, some in quarto, some in octavo, &c. some are fairer bound, some plainer; some have piety and godlinesse, for their subject; other some (and they too many) mere *Romances*, *Pamphlets* of wanton.

Charles Fitz-
Geffery Serm.
at a Fun. 1622.

-Mors ultima
linea rerum est.
Horat. 1. ep. 16
Ecclef. 7. 2.

wantonness and folly; but in the last page of every one, there stands a word which is, *Finis*, and this is the last word in every Book: Such is the life of *Man*, some longer, some shorter, some stronger, some weaker, some fairer, some coarser, some holy, some prophane; but *Death* comes in like *Finis* at the last, and closes up all; for that is the end of all.

1012.

Th. Stapleton.
Prompt. morale.
Ulyf. Aldro-
vandus Hist.
de Insectis. 1. 2.

Consuetudo pec-
candi tollit sen-
sum peccati.
Isidor.

The incorrigible Sinners stupidity.

It is reported of *Silkworms*, that at the noyse of *Thunder*, they are oft-times even terrified unto death, inasmuch that they which keep them, use to beat a drum amongst them, that they being accustomed to the softer noyle of the drum, may not be daunted with louder claps of *Thunder*. Thus it is with *incorrigible sinners* of all sorts, they are so affected with the whisperings of *worldly pleasures*, so taken up with the jingling noyse of *Riches*, so delighted with the empty sound of *popular applause*, and *secular preferments*; so sortish and befotted are they, that they are not sensible of *Gods anger* against them, the very custome of *sinne* hath taken away the sense of *sin*; that they do not so much as bear that which all the world be- fides heareth with trembling and amazement, the dreadful voyce of *Gods wrathful* and everlasting displeasure.

1013.

Ulyf. Aldro-
van. lib. de
Quadruped.
Gefnerus.

Nulla in dissen-
do mora est, ubi
Spiritus doctus
adest. Beda.
hom. 9. in Luc.

Regeneration the onely work of Gods spirit.

It is said of the *Bear*, that of all *Creatures* she bringeth the most ugly & misshapen *in helps*, but by *licking of them*, she brings them to a better form, yet it is a *Bear still*. Thus all of us are ugly and deformed in our inward man: 'Tis true, good breeding, learning, living in good Neighbourhood, may lick us fair, and put us into a better shape, but shall never change our nature, without the operation of the blessed Spirit: A Man may be able to discourse of the great mysteries of *Salvation*, yet not be changed; may repeat Sermons, yet not renewed; partake of the *Ordinances*, yet not regenerated; not any of these, nor any of all these put together, will stand in stead till it hath pleased *God* to square them, and fit them, and sanctifie them unto us by the blessed assistance of his holy Spirit.

1014.

T. Adams Ex-
posit. on ep.
2 Pet.

Nihil in hac
vita dulcius
sentitur, nihil
avidius sumitur
Etc. Hug. lib.
de anim.

Scripture-comforts, the onely true comforts.

It is storyed of an ancient and Reverend Rabbi, who that he might by some demonstration win the People to look after *Scripture-knowledge*, put himselfe into the habit of a Mountebank, or travelling *Aqua-vitæ* man; and in the Market-place made Proclamation of a *soveraign Cordial*, or *Water of life* that he had to sell: Divers call him in, and desire him to shew it; whereupon he opens the *Bible*, and directs them to several places of comfort in it. And to say truth, there is the greatest comfort to be had, being the word of the everliving God; The waters of life, which are to be thirsted after, whereby we may learn to live holy, and dye happy.

1015.

Aesopus.

The deaths of friends and others, not be sleighted.

The *Frogs*, in the Fable, desire a King; *Jupiter* casteth a stock amongst them which at the first fall made such a plunge in the water, that with the dashing thereof, they were all affrighted, and ran into their holes; but seeing no further harme to ensue, they came forth, took courage, leapt on it, and made themselves sport

Sport with that which was first their *fear*, till at length *Jupiter* sent a *Stork* among them, and he devoured them all. Thus it is that we make the *death* of others, but as a *Stork* that somewhat at first affecteth us, but we soon forget it, until the *Stork* come, and we our selves become a miserable prey. Do they who close the eyes, and cover the faces of their deceased friends, consider that their eyes must be so closed, their faces thus covered? Or they who shroud the *Coarse*, remember that they themselves must be so shrouded? Or they who ring the *knell*, consider that shortly the *bells* must go to the same tune for them? Or they that make the *grave*, even while they are in it, remember that shortly they must inhabit such a narrow house as they are now a building? Peradventure they do a little, but it takes no deep impression in them.

Charles Fitz-Geoffery Sermon at a Fun. Lon. 1622.

Miser homo, quare omni hora te non disponis? &c. Bern. in Sermon.

Prayers to be made unto God in Christs name.

1016.

Joseph gives strict command unto his brethren, that if ever they looked for him to do them any good, or to see his face with comfort, they should be sure to bring the lad *Benjamin* their brother along with them. Thus if ever we expect any comfortable return of our *Prayers*, we must be sure to bring our elder Brother *Christ Jesus* in our hearts by faith, and to put up all our requests in his Name; They of old called upon God, using the names of *Abraham*, *Isaac* and *Jacob*, three of Gods friends. Afterwards, they entreated God for his servant *Dauids* sake: Others drew up Arguments to move God, drawn from the Creation of the World: and from his loving kindnesse. These were very good wayes then, and very good to engage the great God of Heaven to us; But unto us is shewed a more excellent way, by how much the appellation of an onely begotten Son exceeds that of friend and servant; and the benefit of *Redemption* excels that of creation and favour: Dulce nomen *Christi*, O the sweet name *Jesus Christ*! no man ever asked any thing of God truly in that Name, but he had his asking.

Th. Stapleton Prompt. morale. Oct. 43.

Gen. 48. Esay 37. Job 10. Psalm. 79. Esay 63. Jer. 31. 1 Cor. 13. 21.

Ioh. 14.

To be mindfull of Death at all times.

1017.

There was once a discourse betwixt a *Citizen* and a *Marriner*; My Ancestors (sayes the *Marriner*) were all *Seamen*, and all of them dyed at Sea; my Father, my Grand-father, and my Great-grand-father, were all buried in the Sea; Then sayes the *Citizen*, what great cause have you then, when you set out to Sea, to remember your death, and to commit your soul to the hands of God; yea but, sayes the *Marriner* to the *Citizen*; Where, I pray, did your Father and your Grand-father dye? Why, sayes he, they dyed all of them in their beds; Truly then, sayes the *Marriner*, What a care had you need to have every night when you go to bed, to think of your bed as the grave, and the clothes that cover you, as the Earth that must one day be thrown upon you; for the very Heathens themselves that implored as many Deities as they conceived *Chimæra's* in their fancies, yet were never known to erect an Altar to Death, because that was ever held uncertain and implacable. Thus whether it be at Sea or Land, that Man is alwaies in a good posture of defence that is mindfull of death, that so lives in this World as though he must shortly leave it, that concludes within himselfe, I must dye, this day may be my last day, this place the last that I shall come in, this Sermon the last Sermon that I shall hear, this Sabbath the last Sabbath that I shall enjoy, the next Arrow that is shot may hit me; and the time will come (how soon God knows) that I must lay aside this cloathing of Mortality and lie down in the dust.

S. Fawcet Ser. at S. Alphage, Lon. 1646.

Cxl. Rhodogin. var. less.

Sera nimis vita est crassina. Martial. Sic mors ipsa quam venerit vincitur, &c. Greg. l. 4. mor.

1018.

Scripture-knowledge to be put in practice.

D. Westfields
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1019.

Gods Omniscience.

Ph. Edlin Ser.
at St. Mich.
Bastihaw. Lon.
1653.
Lipsius in Plin.
nii Paneg.
Aug. super
Matth. 7.
Prov. 7. 14.
Matth. 23. 14.

Jonah 1.
1 King. 14. 6.
*Deo nihil est
occultum.*
Comin. lib. 4.
*de bello Nepo-
litano.*

Psalms. 36.

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An. 1652.

*Fallax est hic
mundus finis
dubius exitus
horribilis, &c.*
Pet. Blef.

It was wittily painted by way of Emblem upon the Dutch Ambassadors Coach. A woman sitting in a forlorn posture, close to the body of a Tree, on the shady side; the Sun shining out in the strength of its heat, with this Motto, *Trunco non frondibus*; intimating thereby, that she was more beholden to the Trunk, then the leaves of that Tree for succour: Thus it is, that all good Men make God onely to be their support in the midst of danger, their refuge in time of trouble, the Rock of defence, and their strong Tower, whereas others cleave close unto the leavy Creature, trust in *uncertain Riches*, put their confidence in an *arm of flesh*, and bear themselves high upon their friends in Court, their preferments in the State, and such like miserable comforters, which will nothing avail them in the day of wrath, when they should have most need of them.

1021.

Whether it be lawfull to desire Death.

Salp. Sev.
Hisp. Sacra.

It is written of *Martyrius*, that being on his Death-bed, he desired that God would be pleased to release him out of the miseries of this sinful World; but his Audi-

Auditors standing by, said, *what will become of us, and our poor souls, when you are gone? your lesse will be a great prejudice to us, you cannot conceive, what hurt we shall receive by your death.* Well, saies he, *if my life may be profitable to Gods people, I will do any thing that he will have me to do.* He desires to live, so as it may stand with Gods good pleasure. And a man may wish to die, for it is good or sinfull so to do, as the grounds are, whereupon the desires are settled. It is an expression of faith to be freed from sin, and to have a more neer communion with God. Thus it is, that the Bride in the Revelation saies *Come*, and the Spirit saies *Come*; and both the Spirit and the Church take hands together; and say, *Come Lord Jesus, come quickly.* No man, saies Christ, can see my face, and live: O then, saies the Church, *let me die*, that I may see thy face. But such is the frailty of man, that even strong desires, and unadvised wilbes, are to be found amongst the people of God, such as *wish for death*, in regard of carnall ends; thus *Eliab*, because of *Jesabels frownes*, cries out, *Lord take away my life, &c.* and *Jonah*, in a petuish humour, thinks it better to die than to live, not considering, that *Patience* is the daughter of *Hope*, and grandchild of *Faith*; so that he that believeth, maketh no haste. There is Heaven, saies *Hope*; It is mine, saith *Faith*; Yea, but saith *Patience*, I will wait till Gods appointed time come.

S. Pawer Ser.
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Lond. 1646.

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Knowledge in Politicall affairs, very uncertain.

THe Chirurgeon that deals with an outward wound, can tell whether he can cure it, & guesse in what time; but the Physician that undertakes the cure of a feavour, can neither see the time of his patients recovery, nor assure him, that he shall be recovered at all: The Artizan, with his convenient thop & tools, can make up his daies work, if he be not hindered; but the Merchant Adventurer can promise to himself no such matter; he must have one wind to carry him out of the Haven, another to carry him about to the lands end, and perhaps another to drive him to the place of traffick; so that he can promise nothing, neither for the time of his return, nor the vending of his commodity; but as the wind, and the weather, and the marriners, and the Seas, and the time of trade, will give him leave. Thus, the uncertainty of our knowledge, in secular and politicall businesse doth appear, the most wise God hath hidden from us the event of things, *Caliginosa morte premis.* All politick successes are conjecturall, not demonstrative, they stand in need of the concurrences of many things and causes, which are casual; and of many mens minds, which are mutable; and of many opportunities, which are accidentall, so that we cannot build upon them. There's no policy so provident, no providence so circumspect, but is subject to error and much uncertainty.

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Anceps eventus
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Sacramentall Bread and Wine, how differenced from others.

AN Instrument, or Conveyance of Lands from one party to another, being fairly engrossed in parchment, with wax fastned unto it, is no more but ordinary parchment and wax; but when it comes once to be sealed and delivered, to the use of the party concerned, then it is changed into another quality, and made a matter of high concernment. Thus, the Elements of Bread and Wine, are the same in substance with the other bread and wine, before and after the Administration is past; the same in quality, the bread dry, the wine moist; the same in nature, the bread to support, the wine to comfort the heart of man: But being once seperated, (not by any Spells, or signing with the signe of the Crosse; not by any Popish carnall, sensuall Transubstantiation, nor any Lutheran Consubstantiation) from a common to a holy use: when Christs Name is set on them, in regard of Institution, consecration, operation, and blessing attending on them; then they be-

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Sicut communis panis corporis est vite, sic panis iste substantialis. Cyr. S. Cyprianus de Euchar.

come Christs Bread, and Gods wine, and the Table Gods Table too: not the bread of the buttery, but of the Sanctuary; not the wine of the grape, but of the Vine Christ Jesus, sealing unto us the pardon and remission of our sins. So that in the right receiving thereof, we must make it a work, not *deniss*, but *mentis*; not so much to look on the Elements what they are, but what they signifie; look through the bush, and see Gods through the Sacrament, and see Christ Iesus to our comfort.

1024.

Worldly things, their suddain downfall.

Hollanders at Amsterd.

Res nulla stabiles sunt, que cum fluxu hujus temporis constabiles sunt. Aristot.

AMongst many other significant devices, some, beyond the Seas, have the picture of a man, with a full blown bladder on his shoulders, another standing by and pricking the bladder with a pin; the Motto, *Quam subitò*; hinting thereby, the suddain downfall of all worldly greatnesse. How soon is the Courtiers glory eclipsed, if his Prince do but frown upon him? and how soon the Prince himself become a Peasant, if God give way unto it? How soon are the windy hopes of sinfull men let out, upon the least touch of Gods displeasure? Riches, honours, preferments, if God be but pleased to blow upon them, are suddenly reduced to nothing.

1025.

Magistrates called to do Justice at all times.

D. Voetier Ser. at S. Pauls, 1619.

Heb. 4. 14.

Preachers travels. Non differendo iudicium, quousque marsupia eorum qui constant exauriant. Isidor de sum bono l. 3.

IT was a piece of good counsell that Mordecai gave unto Hester; she was fearfull to go in to the King, because he had made a Law, That whosoever came into the inner Court without his leave, should be put to death. But what saies Mordecai? What is it that troubles thee? why dost thou shrink for fear? Who knowes whether thou art come to the Kingdom for such a time as this? So it may be truly said of all Magistrates, of all that are in place of Government, whether it be in Church or Common-wealth, that they are in their places for such a time as this, that *occasione Dei nutus*, occasions are Gods beckonings: As it is said of a King of Persia, that he would many times alight off his horse, onely to do justice to a poor body; a good copy for Magistrates to write by, to be ready to do justice and judgment at all times, upon all occasions, while they have time, that is, while they have season. They may have time to live in, but they may out-live the season to do good in, to work for God, and act for Christ, to relieve the oppressed, and therein not to be over-possessed by any power, or byas'd by any respects whatsoever.

1026.

All Knowledge but in part.

Cæcilius.

Diog. Laert. Joh. Baleas de Script. Joh. Plantavici Bibliotheca Rabbinica. 2 Sam. 16. 23.

Dum cognitionem universalem habemus, decipimur particulari. Arist. l. 2. de Resolut. 1 Cor. 13. 9.

AMong the Romans, *Nasica* was called *Corculum*, for his pregnancy of wit; among the Grecians, *Democritus Abderita* was called, not σοφός, but σοφία; not wise, but wisdom is self; among the Britans, *Gildas* was call'd *Gildas sapiens*, *Gildas* the sage: among the Jewes, *Aben Ezra* was called *Hechachan*; they said of him, That if Knowledge had put out her candle, at his brain she might light it again, and that his head was the throne of wisdom. Before him among the Israelites, *Achitophel* was the man, his counsell an Oracle. Here now was a pack of wise men, but why *Nilus* should overflow in the Summer, when waters are at the lowest; or why the Loadstone should draw Iron to it, or incline to the Pole-star; which of them with all their knowledge, can give a reason of either? And as in human, so in divine knowledge, the most acute and judicious, have, and must acknowledge their ignorance, and deplore their errors in divers points; we know but in part. Then if he that learned his Divinity among the Angels, yea to whom the holy Ghost was an immediate Tutor, did know but in part, it is well with us, if we know but part of that part.

To be deliberate in our Prayers unto God.

IT is observable, that when a man is to swim over some River, having thrown himself into the water, he passeth as far as he can, by the strength of his first stroke, and then being as it were at a stand, he fetcheth another stroke, and so a third, and a fourth, till he come to the place where he would be. So in the matter of prayer, in our addresses unto God, we must do, as that godly Martyr of Christ, Mr. John Bradford was said to do, not to ramble from one petition to another, till he had brought his heart into a perfect frame of prayer, so that every passage of prayer had its full work. As for instance. In the Lords prayer, when a man shall say, *Thy kingdom come*, and then shall be thinking with himself, O, but if it should now come, what a case am I in, that am thus unprovided? Then in the midst of these thoughts, say, *Thy will be done on earth, as it is in heaven*, letting the tongue go on, whilst the heart is on somewhat else; this is an error, a green wound ealie to be cured, being one good thought in stead of another, which is to be done by serious and deliberate attendance, and carefull dwelling on one particular, till another be presented.

Merit-mongers confuted.

THole of the old World, to get them a name upon earth, made Brick of their own devising, and built them a Babel, a Tower that must reach up to Heavens and when they had all done, they had but brick for stone, and slime for mortar, and the end was confusion. And such there are, who to get them a name, and an opinion of being more holy than other men, (Touch me not, I am of purer mold than thou art) make brick of their own pure naturalls, and inherent righteousnesse, to build up a Babel of Merit, that shall gain them the Kingdom of Heaven: And when they shall have all done, it is but the brick and slime of mortall corruption, and they can prognosticate to themselves no fairer end, than that of Babel was, Confusion.

Humility occasioned, by the consideration of our former and present condition.

Jacob humbles himself, when his brother Esau came against him; he knew himself to have been poor, and in a low condition: O Lord, saies he, *I am not worthy of the least of all thy mercies, and of all thy truth, which thou hast shewed unto thy servant: For with my staffe I passed over this Jordan, and now I am become two bands.* And are there not many in this great City, that came hither with a stick in their hands, a freez-coat on their backs, and a little spending money in their purses; poor servants then, God wot! but now they have gotten two bands, wife and children, money and trading. The consideration of these things, how God hath dealt with them from time to time, in the time of sickness and sorrow, in the time of health and prosperity; how he hath brought them from one condition to another, from a condition of want, to a condition of plenty; and from a condition of abundance, to a condition of want again: I say, the consideration of these things, (if they have any grace) is matter enough to humble them.

1027.

T. White Ser.
at S. Giles
Cripplegate
Lond. 1644.

A B. and Mon.

Non ergo Deum
officiat qui ali-
ud cogitat, ali-
ud rogat. Thyr-
veri Apoph. 75.

1028.

J. King S. Lond
Ser. at S. Pauls
before K. Jam.

Gen. 11.

Si vis excidere
gratia, jacta tua
merita. Aug. in
Psal. 31.

1029.

S. Fawcett Ser.
at S. Alphage
Lond.

Gen. 32. 10.

Tanto quisq; de-
bet esse humi-
lior. Greg.
homil. 9. in
Matth. 15.

Profession

1030.

T. Adams Ser.
at S. Greg. Lon.
Anno 1619.
Exod. 28. 34.

Omnia virtus in
actione consistit.
Cicero de Offi-
ciis lib. 1.

Profession to be joyn'd with Practice.

IT is commonly seen upon those Bells, that hang out for signes, upon the one side is written, *Fear God*; on the other, *Honour the King*. Aaron the high Priest had upon his vestment Bells, as well as *Pomgranats*. O that those bells might strike on both sides, with an *holy profession*, which is one stroke; and an *holy conversation*, that's another stroke. While we onely say, *We fear God*, and *glorifie Christ*, all this while the bell doth but toul, it strikes but on one side. But when we come to *honour the King*, to do good to all men, which is the *praisse* and exercise of noly works, then the bell rings out to Gods glory; if otherwise, we shall be no better then dissolute Choristers, that sing *Gloria Patri* in the Queer, but chant *Carmina Bacchi* in the Tavern. And indeed, to have a good heart to God, as some speak, and a leud life to the world, as some suppose they may: And that, *Intus si recte non laborandum*, if all be well within, they need care for no more; so they wear holiness next their skin, no matter what prophane stuffe their lives be made of. This is not to joyne profession and practice together.

1031.

Ez. Culverwel
Time well spent.

Utendum est
atate, cito pede
labitur atas.
Ovid. 5. Art.

Time, to be well husbanded.

IN the Country, if a man have a thousand acres of ground, he can then spare so much of it to lie waste, so much for a *bowling-green*, so much for a *tennis-court*, so much for a *court-yard*, and so much for his *mansion-house*, with the appurtenances thereunto belonging: But let a poor man have but an *hemp-pleck*, a small *burgage*, or *garden-plot*, he cannot spare one foot of it, but looks to it, and husbands it to the best advantage: And so ought we to make much of that little time, which we have in this world, *Hoc est momentum*. Eternity rides upon the back of Time, then not to squander that little time away, *aut male, aut nibil, aut aliud agendo*; so that the candle of our life burning low, we play it (like foolish children) out, and then go darkling to bed, comfortlesse to our graves.

1032.

2 Sam. 2.
Gen. 37.
Sueton in vita
Cesaris.

Tu quibus ista
legas, incertum
est, lector ocel-
lis.
Iste quidem sic-
cis scribere non
potui. Ovid.

The sad condition of Church and State, not to be sleighted.

When the body of slaughtered Azazel was left in the high-way side, there was not a man which came by, but stayed. When Jacob had the sight of Josephs bloody coat, he mourned, and would go down into the grave after him, refusing to be comfort. The shewing of *Cesar's bloody robe* in the market-place, set all the Romans in a tumult. And is it possible, that any true hearted Christian now living, can vvith drie eyes behold the scissures and maimes, which every corner both of Church and State are subject to? to see the tattered rags and relics of a wounded, bleeding, dying Church; to see Churches made dunghills, and the Temple a stable for hories; *Horresco referens*. The stories of the Antients, are full of examples of this nature; and, which is to be lamented, we were not, till of late years, unfurnished therewith.

1033.

J. Squire Ser.
at S. Leonard.
Shord. Middle-
sex. 1639.

The great comfort of a good Conscience.

A Prisoner standing at the Bar, in the time of his tryall, seemed to smile, when heavy things were laid against him; one that stood by asked him, *why he did smile*? O, said he, *it is no matter what the Evidence say, so long as the Iudge saies nothing*. And to speak truth, it is no matter what the world saies, so long as Conscience is quiet; no matter how crosse the wheelles go, so as the

the Clock strikes right; unspeakable is the comfort of a good Conscience, unconceivable is the joy, when God and a good Conscience smile upon a Man in the midst of Reproach and trouble, and false Imprisonment; for those cannot be scandals where a good conscience speaks fair; that cannot be a Prison where a good conscience is the Keeper; but that's a sad case, when there are clamours abroad, and a wofe within, when a Man is outwardly smitten with bitter things, and inwardly tormented with a guilty conscience.

Conscientia bona, bonus Delictorum, thesaurus Regis, aula Dei &c. Hugo. l. 3. de anima

Active Christians, the onely Christians.

1034.

Ephorus, an ancient Historian, and Scholler to Isocrates, had no remarkable thing to write of his Country, and yet was willing to insert the name of it in his History, and therefore brings it in with a cold Parenthesis: *Athens* did this famous thing, and *Sparta* did that; And at that time my Conntry-men the *Cumins* did nothing: God forbid, that *England* and *English-men* should be so recorded in Ecclesiasticall story, as to have their names put in with a blank; Such a Church did thus nobly, and such a People suffered thus pittifully, and at that time the Men of *England* did just nothing: to be more particular, such a Man did so much, and such a Man gave so much for the glory of *Christ*, and succour of poor *Christians*; and at that time thou didst nothing, thou gavest nothing; Thou professest thy selfe to be a *Christian*, be an active *Christian*: There be not onely walls upon Earth, but a Book in Heaven wherein the names of *Christian Benefactors* are written, let it be thy care to find thy name there, otherwise it will be no more honour for thee to be put into the *Chronicle*, than it was for *Pontius Pilate* to have his name mentioned in the *Creed*.

T. Adams exposit. on ep. 2 Pet. Cicero de clar. Oratoribus & ad Attic. Quintilianus Victorius. l. 18. var. lect. c. 4.

Conuoniz, omni ratione & arte Amantes patriam salutem ejus moliri. Euripid.

Sin not consented unto, excusable before God.

1035.

IN *Moses* Law it is provided, that if a woman being in the field, shall be forced by a Man against her consent, if she cry out, the Man shall be adjudged to death; but she shall be free, as having done nothing worthy of death. As it was well observed upon the Rape, committed by *Tarquin* upon *Lucretia* that gallant *Roman* dame, *Duo fuerunt, in actu &c.* there were two in the act, and but one in the Adultery: So that sinne, which a Man abhorreth from his heart, and consenteth not unto, but so farre forth as infirmity and weaknesse of flesh gave way, cannot properly be called his sinne but the Devils sin, it being the Devils Rape upon the precious Soul; for being tempted, he cries out unto the Lord for help, his heart smites him speedily, and he falls to Repentance immediately, so that it is no more He, but sin that dwelleth in him, that *ergos viuos* that other Law in the Members, that *oſqua rē* Iocōrōs, that body or remaines of sin, according to which he is confident, that God will not judge him, but according to the better and sounder part, which is that of the Spirit most prevailing within him.

Basilus Monnerus de Matrim. B. King. lect. on Jonah. Deut. 22. 25.

Hand est nocens, quicunque non sponte est nocens. Sen. Hercul.

Rom. 7. 23. 24.

Annotat. Minist Lond. in locum.

Humility advanced.

1036.

That little *humi* repens, the Grasshopper, (the silliest of all Creatures) is for all that advanced in the principal City, and in a principall street of that City, and a principall building of that street, and in a principall place of that building, as a golden object of Magnificence to be gazed on: Such a thing is Humility, that like the Violet, is poor in shew, grows low by the ground, and hangs the head as willing to live unseen, yet is never out of the way of preferment, is still upon the advance, as may be seen in the lives of *Joseph*, *Moses*, *Mordecai*, and many others in all succeeding ages.

Royal-Exch in London.

Excolle off patra, humilis off via; Ergo qui querit patriam quid recusat viam? Aug. ad Diofcorum.

Neg-

1037.

Negligent hearing of Gods word, condemned.

S. Fawcetts
Serm. at St.
Alphage, Lond.
1616.

Luk 12.14.

Matth. 23.13
Nec retinent po-
tula commissa
fideliter aures.
Hoiat. ep. 18.

IN the twelfth Chapter of St. Lukes Gospel, you shall find *Christ preaching an excellent Sermon*; one would think, that when he preach'd, all should be *ready to hear*; One of the company in the midst of the *Sermon*, thought him too long, his mind being on something else; Whilst *Christ* was encouraging his Disciples that in the discharge of their duty, they should not *fear* the face of Man, he *runs upon his face* with an impertinent demand; *Master, sayes he, speak to my brother, that he may divide the Inheritance with me*, as if he had said, My Father dyed, and left me a portion, I would have thee to set all down, and be an *Arbitrator* betwixt us; The motion was good; and might in all likelihood have wrought with *Christ* at another time, but now in the midst of an *Heavenly Sermon*, to talke of an *Earthly Inheritance*, was that which *Christ* reprov'd: Thus there are many that though they do not ask down-right questions of the Minister, yet they *sleep*, or *gaze* and *prate out the Sermon*, they sit on their seats in the Church, but their hearts are rambling out of the Church; like those that were buying and selling in the Temple; they, whilst the *Minister* is proposing the best bargain, the *Riches* that are to be found in *Christ Jesus*, are trading with the *Devil* about worldly contentment, and earthly vanities; And thats the reason they *benefit* so little by what they *heare*, and have so little comfort in the performance of all other religious duties.

1038.

To persevere in goodness to the end.

T. Adams ex-
posit. on ep.
2 Pet.

Non progredi est
regredi.

Finis coronat
opus.

THe *Philosopher* being asked in his old age, Why he did not give over his *practice*, and take his *ease*, answered, When a Man is to *run* a Race of forty furlongs, would you have him sit down at the nine and thirtieth, and so lose the prize? We do not keep a *good fire* all day, and let it go out in the *Evening* when it is coldest, but then rather lay on more *fuell*, that we may go *warm to bed*: Thus he that shakes the *heat of zeal* in his age, will go *cold to bed*, and in a worse case to his *Grave*; To continue in giving glory to *Christ*, is no less *requisite*, than to *begin*; Though the *beginning* be more then halfe, yet the *end* is more then all; The *God* of all perfection looks, that our *ultimum vite*, should be his *optimum Glorie*, that our *last works* should be our *best works*, that we should *persevere in goodness to the end*.

1039.

Prayer, the onely meanes to supply all defects.

Th. Whites -
Serm. at St. G.
Cripple-gate,
Lond. 1652.

Omnes medici
pecuniis, Deus
autem sola ora-
tione placatur.
Chrysost. in
Matth. 2.

IF a Man lose all his Personall Estate, and save his *reall*; If he be *rob'd* of all his Goods, and save his Lands, he may buy more goods, and supply the loss with the Income of his Rents: Or suppose one that being an *able Penman*, should by his writing get fifty pounds *per annum*, and lending his supposed friend such a like sum, should lose it, he would in a short time make it up again; but if his *hand were cut off*, there would be small hopes of any further earnings: Thus *Prayer* is as it were the *Right hand*, the onely means to supply all defects, it gets all, and makes up the loss of all; As a poor Woman said in her distress, *I have no friend, but I have a Prayer, that will get favour with my God, so long as I can find a praying heart, God will I am sure of that, find a pitying heart, and a helping hand*; And thus it is that when all outward comforts fail, and sorrows multiply on all sides, then it will be found that great is the benefit of *Prayer*.

The

The faithfull Servants of God, well Rewarded.

WHen a Man hath spent himselfe in some great Mans service, either he will not do him the good he *can*, or cannot do him the good he *would*, or if both *willing and able*, yet is ignorant what is best to do; *Mordecai* wears the Kings apparell, rides upon the Kings Horse with a Royal Crown on his head, what could be done more? Yes, all this and much more shall be done to him that *serveth God*, he shall be sure to have whatsoever is good. Imagine the happinesse of *Haman* in his Princes favour, the contentment of *Sampson* with his *Delilah*, the comforts of *Elijah* preserved by Ravens, the joy of *Paul* and *Silas* visited by Angels, the honours of *David*, advanced to a *Crown*; such honours, such pleasures, such comforts, such inward joyes, such and infinitely greater, lasting and everlasting happinesse will God bestow upon all those that *faithfully serve him*.

1040.

Tho. Sutton
Military Sermon.
1617.

Eth. 8,

Psal. 34. 10
Jud. 14. 7.
1 King. 17. 6.
Acts 16.

Sinnes of infirmity, how to be known from other sins.

A Traveller in his journey, thinks of nothing so much as his journeyes end, if he *stumble* by the way, that's against his *will*, and more then he intended; And if he chance to get a *fall*, or to go out of his way, he rests not till he be up, and in again. So look but upon a *Hunter*, he hath no design to follow his way at all, whether in the way or out of the way, his mind is upon the game; An *Archer* bends his bow, delivers his arrow, and though it fall short or over, on one side or other, his aim was at the *mark*: Thus it is with the Children of God, their *aim* is at *Heaven*, their thoughts upon *Zion*, their looks towards *Jerusalem*, and their faces thitherward; and if there be any *aberrations*, or turning aside, it is no more they, but *Sin* that dwelleth in them: *Non sic Impii non sic*, it is not so with the ungodly, they have no such design at Gods glory, the desire of their hearts is the satisfaction of their lusts and sinfull pleasures, they aim at nothing else but *Sin*, and so in the end reap the wretched fruit of their own wicked wayes.

1041.

2 Sam. 4. 3.
T. Westfields
Sermon at St.
Barthol. great
Lond. 1628.

Jer. 50. 5.

Rom. 7. 17.

Christ the onely object of the devout Soul.

A Stationer being at a Fair, hung out the pictures, or small printed counterfeits of Men famous in their kinds; among which he had also the picture of *Christ* divers Men bought according to their severall fancies; The Souldier buyes his *Cesar*, the Lawyer his *Justinian*, the Physitian his *Gallen*, the Philosopher his *Aristotle*, the Poet his *Virgil*, the Orator his *Cicero*, and the Divine his *Augustine*, every Man after the addiction of his own heart; The picture of *Christ* hung by still, of lesse price then the rest; A poor *Chapman*, that had no more money then would purchase that, bought it, saying; *Quando quisq; Deum abstulit sum, &c.* Now every one hath taken away his God, let me have mine, Thus whilst the Covetous repair to their *Riches* like birds to their nests; and the Lustfull to their *Brothels*, like flesh-flies to the Larder: the Ambitious to their honour, like Butter-flies to a Poppey; the strong to their holds, as Snayls creep into their shels; the Learned to their arts, as Bees to their hives; Atheists to their sensual refuges, as Dogs to their kennels; and Politicians to their wits, as Foxes to their holes, the devout Soul will know no other Sanctuary, fix upon no other object but *Christ Jesus*, not pictured in her Chamber, but planted in the inner Chamber of her heart.

1042.

T. Adams ex-
posit. on ep. 2 P.

Nihil aliud de-
siderat anima,
nihil aliud a
Deo querit quam
Deum ipsum.
Bern. Sermon. de
diversis affect.
anim.

N n

God

1043.

God a just God, as well as a merciful God.

John Daltons
Ser. at S. Pauls
Ulyf. Aldro-
vand. Plinim.

AS the *Lion* hath his paw to imprison, his voice to terrifie, and his teeth to tear his prey, yet *satis est prostrasse*, commiserateth the woes of the *prostrate*, and suffereth no ravenous beast to devour that which he hath protected: The *Eagle* hath his talons to strike, and his wings to shadow from danger: The *Leopard* hath comely spots, but an ill-favoured countenance: The *Panther* hath a sweet-scented breath, but a rotten deceitfull heart: Thus God is just as well as merciful, the Lyon of the tribe of *Judah*, that can as well encounter his foes with terror, as entertain his friends with peace; He that threatens to chastise, and favours to encourage; A terrible countenance to beget a dread of his might, and variety of Mercies to breed a delight in his Majesty; And whomsoever the beams of his bounty cannot warm in affection, the flames of his fury shall pursue to destruction.

1044.

The Ministers duty.

Abrah. Buchol
cer. in Chronol.
Anno 965.

Qui animarum
curam pro Do-
mino suscipit, ut
errantes doceat,
Eccl. Glof. su-
per Prov. 11.

IT is reported of the Nobles of *Polonia*, that when the Gospel is read, they clap their hands upon their swords, and begin to draw them out; intimating that by that Ceremony their resolution to defend the faith, and willingness to hazard their lives for the Gospels safety: Thus God hath given every Minister a sword to slay *Agag* and all his Cattle, originall impurity, and all his droves of unhallowed thoughts; he must maintain the Faith, by preaching truth, and confuting error; by commending virtue, and disparaging vice; by confirming the weak, and confounding the obstinate; by proving of Orthodox conclusions, approving Innocency and goodnes, improving labour and pains, reproofing sinne and prophaneesse; If he do otherwise, he is not *Præco* but *Prædo*, not a Pastor but *Impostor*; not a keeper, but a deceiver of the People.

1045.

God bringing Order out of Confusion.

S. Fawcetts Ser.
S. Albage,
Lond. 1647.
Acts 15.]

S. Augustin.
Disfociantur
isti, sed ea occa-
sione plures in-
visuntur, &
confirmantur in
doctrina.
Gualth. in lo-
cum.]

PAul and Barnabas continued a long time in the work of the Ministry together, at last they fell out about a motion to visite the Churches, where they had formerly preached; Barnabas will by all means have Mark along with him; No, says Paul, that shall not be, because he was not at the planting of the Churches; One will not go without him, and the other will by no means go with him; The Contention at last grows so high, that it comes to a Non-communication, they departed asunder one from the other; one went one way, and the other went another, and by this means the knowledge of God was more spread abroad, the Gospel of Jesus Christ further dispersed; O felix contentio &c. (said a good old Christian) O happy falling out of two, that was the falling in of so many unto Christ: And thus God, when his own time is, can bring good out of evil, light out of darkness, and order out of confusion, in making up the breaches, and composing the differences both in Church and Common-wealth.

1046.

The lawfulness of Stage-plays questioned.

T. Adams ex-
posit. on ep.
a Per.

VVhen one accused the Comickall Poet, that he brought a lewd debauched *Ruffian* on the Stage, and so gave bad example to young Men: He answered; True, I brought such a Man on, but I hang'd him before he went off, and so gave good example to young men: Thus it is to be supposed, that he that goes to see a Play, intends not to see a Truth, but a Fable, a Morall presented to his eye, that should

should convey some profitable document to his heart. But that any man should say, He can learn as much good at a *Play*, as at a *Sermon*, this is a wretched blasphemy, able to rot out the tongue of him that speaks it. Again, when a *Tyrant* objected to a *Player* his sawcinesse, that he durst personally tax men on the Stage, he made him this answer, *Be content*; for while the people laugh at our foolery, they never mind your villany. Thus, there are some that seek to defend *Stage-playing*, laying, Cities are populous, and vvhhere are many men, are most commonly many leud men; if their time were not spent so, it might in all likelyhood be spent worse. But this is no argument, to defend sin by sin, to prevent an evill not allowable, by allowing an evill that is preventable. In a word, that which makes a man evill, is his own evill mind.

Lucianus de
salvatione.

In omni ro finis
et intentio spe-
dari debet.
Polyb. lib. 1.

Ministers to be painfull, in the discharge of their duty.

1047.

THe Waldenses, in an apology of theirs, make mention of a better kind of *Abbey-lubbar*, *Qui ex sacerdote, agricola factus est*, that of a *Priest*, became a *Husbandman*; and his reason was, because he found it written, *In the sweat of thy brows shalt thou eat thy bread*: a strange humour. Had he so diligently discharged his calling as he ought, he never should have needed to have turned *Husbandman*; he might have eaten his bread in the sweat of his brows, and his brains too. But, as haply he, so a number there are, that live with such drie browes in the Ministry, that drie bread in another calling would yield them more comfort and content, then all their fulnesse in the Ministry, because they make no conscience to fulfill their Ministry.

Jac. Usserius
de Eccles. Christi-
statu.

Gen. 3.

Vos quoque ab-
esse procul jubeo,
discedite ab
eis. Tiber. 2.1

Danger of distracted Prayer.

1048.

AS long as *Dinah* stayed at home in her fathers house, she remained a chaste and beautifull Damosell; but when a gadding fit came upon her; that she must range abroad to see fashions, *Shechem*, Prince of that Country, met with her, and forced her virginity. This is the right condition of every prayer, that men put up unto God Almighty; so long as we commune betwixt God and our own hearts, and keep close unto him, there will be a comfortable return made, of that we pray for; but if *Dinah-like*, our hearts must needs be roving after vanity, and taken up with the thoughts of worldly things, then it is no wonder, if the devill, that Prince of the air, seize upon us, and lead us captive at his will: so that it were better not to have prayed at all, then to have offered the sacrifice of such foolish and distracted devotion.

Gen. 34. 2.
T. Fletcher
Ser. at S. Mich.
Bassishaw. Lon.
1649.

Despiciuntur o-
rationes leves,
sacris cura an-
xia, &c. Am-
bros. in Psal'm.

The danger of Self-confidence.

1049.

IT is storied of two men named *Denton* and *Wolfey*, that the one was very fearfull that he should deny the cause of Christ, were he but called to make profession thereof. The other, which was *Denton*, shewed a great deal of confidence, as being able to stand upon his own legs: But being both cast into prison, and put to the tryall, *Wolfey* stands up for the cause of God, and having no other foundation, but what was laid in Christ Jesus, suffers Martyrdom: whilst *Denton*, for all his great shew, plaid the *Renegado*, and turned like a weathercock with the time. But it so fell out, that he which would not willingly burn for religion, was afterwards unwillingly burned, in the saving of his own house then on fire. Thus, it is a very dangerous thing for any man, to rely upon his own strength, the danger of self-confidence is very great, it hath but one foot to stand on, and therefore apt to stumble, and catch a fall: whereas a child of God, just like a little child, will desire the hand of Gods good guidance, if he be to passe over the bridge of any difficulty whatsoever.

J. Fox Aft. and
Mon.

Expedi multo
bene timere e-
quam male ti-
mere, &c. Aug.
de sing. Cleric.

1050.

The Devils plot, to root out Learning.

1 Sam. 13.
Phil. Edlin Ser
at St. Mich. Bas-
fishaw Lond.
1653.

* Qui Christia-
norum fides li-
terarum cultu
interdixit, &c.
Sozomen. l. 5.

SAd was the condition of the *Israelites*, under the tyrannicall government of the *Philistins*, when they voted, that there should be *no smith in Israel*, lest they should make them swords and spears; nay, when the lawfull use of plowes, coulter, axes, and mattocks, instruments of husbandry, were to be laid aside, except they would come to *their forges* to whet them. Such is and hath been the *Devills policy*, and of his instruments, such as * *Julian*, and the like, in all ages, to put out (if possible) *the eyes of Learning*, and to *dam up the fountains of good literature*, lest men should make them swords and spears, furnish themselves with arguments and reasons, to confute and convince the *Jesuiticall doctrines*, the *Atheisticall practises*, and *Schismaticall opinions*, of such as are the grand sticklers and promoters of his *diabolicall Kingdom*.

1051.

Ministers of Gods Word, to be constant in the preaching thereof.

Rerum Germ.
Scriptores.

A.C. 13. 2.

2 Tim. 4.

Ernastus Duke of *Luneburg* caused a burning Lamp to be stamped on his coin, with these four letters, *A. S. M. C.* by which was meant, *Aliis Serviens Me ipsum Contero*, By giving light to others, I consume my selfe. Now if he thought this to be the duty of a *secular Prince*, how much more of a *spirituall Prophet*, one that is set apart for the holy function of the *Ministry*, to spend his strength in Gods service, to preach in season and out of season, never to give over, but to run the race with cheerfulnesse, being constant unto the end; knowing, that his labour shall not be in vain in the Lord.

1052.

The Heart of Man, author of all good and bad actions.

Plutarchi Mo-
ralia.
Plura machina-
tur cor uno mo-
mento. &c.
Hugo de ani-
ma. lib. 1.

Apollodorus dream't one night, that the *Scythians* took him, and flea'd off his skin, with an intent to boyl him; and as they were lifting him into the Caldron, his Heart said unto him, *Eγώ σοι τούτων αἰτία, It is I that have brought thee to this sorrow, I am the cause of all the mischief that hath befallen thee.* And it is most true, that the heart of man is the *forge*, where all our actions are hammered out at large: It is out of the abundance of the heart, that the mouth speaks, either good or bad. The *Centurion* had not readier servants at command, then the heart hath upon all occasions; the eye, ear, tongue, hands, feet, knees, all of them move, and are at the hearts devotion.

1053.

Custom of sin, no excuse for the committing of sin.

S. Fawcet Ser.
at S. Alphage
Lond.

Nil consuetudi-
ne pejus. Ovid
Art. lib. 2.

IT is said of a prisoner, that standing at the Bar indicted for Felony, was asked by the Judge, what he could say for himself. Truly, my Lord, saies he, *I did mean no hurt when I stole; it is an evill custom that I have gotten, I have been used to it ever since I knew anything.* Why then, saies the Judge, *if it be thy custom to steal, it is my custom to hang up thieves.* So, if it be any mans custom to swear upon every sleight occasion, it is Gods custom not to hold them guiltlesse, that take his Name in vain: Is it any mans custom to whore and be drunk? it is Gods custom to judge them. Whatsoever the sin be, there's no pleading of custom to excuse it, as that they meant no harm, it was against their will &c. All the fig-leaves that can be gathered, and sewed never so close, will not hide their nakednesse from the eyes of Heaven; God will certainly bring them to judgment.

Peoples ingratitude to their Minister, condemned.

1054.

When *Homér* had spent many lines, in dispraising the *body* of *Thyrſites*, he briefly describes his *mind* thus, That he was an *enemy* to *Ulyſſes*, a wise and eloquent man. And there can be no more said of a *bad man*, than this, That he is an *enemy* to his *Pastor*, that's enough to brand him. *Va illi qui minxerit in Fontem*, There is a curse pronounced against him, that shall pollute the fountain, cast aspersions on the *Minister*; who, like *David*, is tuning his Harp, to drive away their *melancholly*, and they, like *Saul*, dart their Javelins the whilst at his body: Whilst he is studying to apply the warm blood of *Jesus Christ* to their hearts, they are endeavouring to vex the *best blood* in his heart; he is taking care how to save their souls, and they, ingratefull men! are troubled, how they may vex and perplex his very thoughts, which are mecerly intended for their good.

R. Skinner
Ser. at S. Greg.
Lond. 1628.

1 Sam. 16. 23.

Occasiones in-
gratitudinis in-
vestigantes.
Bern. in die
Jejunii.

Self-seeking men reproved.

1055.

It is said of *Hadrian* the sixth, that having built a stately Colledge at *Louain*, he set this Inscription on the front, in golden letters, *Trajectum plantavit, Lovanium rigavit, sed Caesar dedit incrementum: Utrecht* planted me, for there he was born; *Louain* watered me, for there he was bred; but *Caesar* gave the encrease, who from the *Ferula* brought him to the *Croſier*, of a Schoolmaster, made him Pope of *Rome*. A merry Passenger reproving his folly, under-wrote, *Hic Deus nihil fecit*, Here was no room for God to do any thing. Thus God may be said, not to be in all the thoughts of *self-seeking men*, they do not with those Antients, preface to their works, *Oes, Oes*, but intervert a great part of the price, with that ill couple, turning *Gods glory* into shame, loving vanity, seeking after lies; such as (in the Originall) will deceive their expectations; of which sort, by a specialty, is that *smoak* of popular applause, which the higher it mounts, the sooner it *vanisheth*, and comes to nothing.

David Pareus
in ep. 1. ad cor.
cap. 3. ver. 6.

Psal. 10. 4.
Cael. Rhodo-
gin. ex Pauſa-
nia.
Act. 5. 2.
Psal. 4.

The true cause of Christian thankfulnesse.

1056.

Plato looking through the dim spectacles of *Nature*, gave thanks unto God for three things: First, That God had created him a *Man*, and not a *Beast*. Secondly, That he was born a *Grecian*, not a *Barbarian*. Thirdly, That not onely so, but a *Philosopher* also. But *Christians*, that are better bred and taught, turn the stream of their thanks into another manner of channell: First, That God hath created them after his *own Image*. Secondly, That he hath called them out of the common croud of this world, and made them *Christians*. Thirdly, and more especially, That amongst those that bear the name of *Christ*, he hath made them *faithfull ones*; like a few quick-sighted men, amongst a company of blind ones; like the *light* in *Goshen*, when all *Egypt* was dark besides; or like *Gideons fleece*, onely watered with the dew of Heaven, whilst the rest of the earth was dry, and destitute of his favour. Great cause of *thankfulnesse* indeed.

Marf. Ficinus
in vita.

2 Tim. 1. 19.
Joh. Bailly Spi-
rit. Marriag. a
Ser. ut Westim.
Exod. 10. 22.
Judg. 6. 40.

Perjury attended by Gods judgments.

1057.

Uladislaus King of *Hongary*, one that professed *Christ*, covenanteth with *A-murath* Emperour of the *Turks*; Articles are drawn up betwixt them, a Peace is concluded for ten years; *Uladislaus* swears to the agreement, signes it as his act and deed, and delivers it to the Emperour. But the Pope *Eugenius* not well liking the businesse, dispenseth with the Kings oath: Whereupon provision is made

Rich. Knoles
hist. of Turks in
the life of A-
murath 2.

Dii sunt perjuriorum vindices
Just. hist. l. 14.

Ezech. 17.
Jer. 34.
Zach. 5.

*In prolem dilata-
runt perjuris
patris. Claudian.*

made for war, the *Turk* is met with a great Army, the Battle is joyned, the service grew hot on both sides, and the *Turk* is worsted at the first: which *Amurath* their Emperour perceiving, drawes the Articles out of his bosom, spreads them in the face of Heaven, with these words, *O Jesu Christ, these men call themselves Christians, and they have sworn in thy Name, not to have war upon us for ten years. If thou be Christ, as they say, and we dream, shew thy self upon this People, in the breach of their Covenant.* Whereupon the Battle turned, and there were eleven thousand Christians slain upon the place in that day. Thus it is, that *perjury* hath ever been attended with Gods judgments, who will not part with his honour, though it be in the midst of a company of Infidells. Can a *perjured man prosper*? Was it ever heard, that any false, forsworn, *perjured wretch* did prosper? (and if he did, all that he got by it, was put into a bag with holes) witnesse *Zedechiab*. Where was it that the flying Role of curses light? where? where but in the house of him that *sweareth falsely*. *Perjury* may be carried off smoothly here in this world; and walk up and down with an *impudent face*; but yet for all that, judgment dogs it at the very heeles, so that one may easily read the fathers faults many times, in the sons punishment, even to the ruine of posterity.

1058.

Swelling big words of wicked men, not to be regarded.

T. Adams Ser.
on ep. 2. Pet.

An Regini R.
Jac. 1.

Prætor ostentationem & ventosam jactantiam nihil habent superbi. Plin.

AFTER the defeat of that great Armado in 88. the Duke of *Offuna* presented himself to the *King of Spain*, with a distaff at his side, and a spindle at his back, in stead of a sword and dagger; the King hereby understanding, that *Dux femina facti*, a Woman had foil'd them, hastily stept to the Altar, and taking a silver candlestick up in his hand, swore a monstrous oath, That he would waste all *Spain*, yea his whole *Indies*, to that candlestick, but he would be revenged on *England*. But, praised be God, those high words were but the effects of his malice, without *Englands ruine*: And had not a seasonable Peace not many years after been concluded, he might, for all his far stretch'd greatnesse, have been reduced to a *Kingship of Oranges and Lemons*. And thus the swelling big words of wicked men are not to be regarded. It were no living for any good man, if the hands of foul mouth'd men were as bloody as their hearts. Men and devills are under the restraint of the Almighty, neither are their words more high, or their designs more lavish, than their achievements be vain, and their executions shorts like the reports of Ordinance, they blaze, and crack, and smoak, and stink, and vanish away.

1059.

Men of self-ends condemned.

Melch. Adamus in vita.

1 Cor. 10. ult.

Iren l. 1. c. 24.
Sr. Edwin
Sands Relation of West. Relig.
Jos. Hall Exon

Hab. 1. 16.

IT was a sweet and savoury saying of *Oecolampadius*, *Nolui aliquid loqui vel scribere, &c.* I should be loath to speak or write any thing, that *Christ* should disallow; he is that Master, to whom every man must stand or fall; one good look from him is beyond all vulgar acclamation, according to that of the Apostle, *Not he that commendeth himself* (nor he whom the world commends) *is approved, but he whom the Lord commendeth*. Reprovable then are the *Gnosticks* of old, who gloried in themselves, and our modern *Jesuits*, who vaunt, that the Church is the soul of the world, the Clergy of the Church, and they of the Clergy. And many amongst our selves, that have (as our English *Seneca* said) *Eve's sweet tooth in their heads*, would be more then they are, tis or o, the man, or some body; such as are never well, but when they are setting their good parts a sunning, to gain the applause and admiration of the world; such as turn the Perspective-glasse, see themselves bigger, others lesser then they are, sacrificing to themselves, as those *Babylonians*, and setting up, and serving themselves of *Christ* and his service, as *Judas* and his successors, that rob him of his rents, and run away with his glory.

Good Christians alwaies thankful unto God.

1060.

IT was an ancient custome amongst us (though now much sleighted) upon every *New-years day*, mutually to give and receive Gifts, as lucky pledges of an hopeful year to come, according to that of the Poet,

G. Buchananus
Poemat.

*Mos vetus est Jani dare mutua dona Calendis,
Annus ut auspicio prosperiore fluat.*

yet good and faithfull Christians are not contented to give thanks unto God onely on the first day of the year, the first month of the year, the first week of the Moneth, the first day of the week, or the first hour of that day; but alwaies, at all times, upon all occasions, they do but, * *Think and Thank*; God lades them daily with benefits, and they pres him daily with thanks; Be it Prosperity, they look upon it as a pledge of his favour; be it Adversity, they entertain it as a tryall of Patience, still thankful.

Ad singula dona
gratias agunt.
Bern. in Cant.

* A Motto often
reiterated in
Mercers Chap.
Lond.

Parents to be carefull what they say in presence of Children.

1061.

ELiah was taken up to Heaven in a fiery Chariot, and having left Elisba behind him in his room, there was no want of mockers and jeerers in Israel, that were ready to laugh at any goodnesse, such as made themselves sport with the Prophets of God, saying, that Elisba should be taken up into Heaven too; and this they did in the hearing of their Children; No sooner was Elisba come to Bethel, but a company of Children meet him, saying, *Goup thou bald pate, go up thou bald pate*; do as thy Master did, thou must be in his room forsooth, then thou mayst mount as he did; The Prophet hearing this, turned back and looked on them (it had been better for them, if he had looked another way) and cursed them, whereupon there came forth two she-bears out of the woods and tore forty two of them asunder, 2 King. 2. 24. Here was a company of ill-bred Children; Their Fathers had in their hearing abused the Prophet, and they like ready Schollers, were not long in taking out such a lesson, though they paid very dear for their learning; Let Parents therefore be carefull what they say or do in presence of their Children, it cannot be imagined what large ears such slender pitchers have, how apprehensive, how imitable they are, especially in that which is bad.

S. Fawcetts Ser.
at S. Alphage,
Lond.

Corrumpunt vi-
riorum exempla
domestica. Juve-
nal.

To beware of Relapses in sin.

1062.

THe Workmans first care is to lay the foundation sure *ne corruiat*, lest it fall like the house built on the sands: the next, to perfect the rooffe, *ne perpluat*, that it do not rain through and rot the principals; The Poet did put no lesse virtue into Tueri, than into Querere; nor will the Lawyer pass a Conveyance with a meer *Habendum*, but he will have a *Tenendum* too; The Physitian ends not the cure of his Patient with the cure of his disease; but after all, minds the preventing of a Relapse: And so must we, though we stand, take heed lest we fall, beware of Relapses in sin; St. Peters *Carere ne excidatis*, is but an exposition of his Masters, *Memores estote*, both as fortifications against Recidivation: we may fall, therefore let us look to our standing, we may be lead away, the Devil will venture to try us; therefore let us not budge, nor give him one foot of ground, but if he beckens one way, be sure to take the other; He labours to trip up our heels, and it must be our care to take heed of falling: And as we desire to have our faith blessed into vision, our hope changed into fruition, our love into perfect comprehension, our Repentance comforted with par-

T. Adams ex-
posit. ep. 2 Pet.

2. Pet. 3. 17.
Luk. 17. 32.

If. Bargraves
Serm. at Court,
1627.
Omnia in affio-
ne virtutis consistit
Cic. 1. offi.

pardon, our *Charity* crowned with glory, and all our *services* rewarded with eternal life; let us keep the *Graces* of Gods *holy spirit* ever in *breath and motion*, alwayes in the *Ascendent*, climbing higher and higher, till they come to the *top of immortality*: And as when *Rivers* towards their end approach near unto the *Sea*, then the *Tide* comes and meets them; So when the course of our *Piety* draws near to the end of our life, God comes and meets us, comforts us with a *taste of Heaven* before our *death*, and gives us *after death* the *everlasting possession* of it through *Jesus Christ*.

1063.

Excellency of the Scripture-phrase.

Cicero.

Plutarch in
vita Demosth.
Plato de leg.
lib. 1.
Tit. 1. 12.
Xenophon,
memorabil. 1. 1.

Com. in Gen.
cap. 19.

Major est Scrip-
turae auctoritas
Cyc. Aug. in Gen.

2 Tim. 1. 13.

Euipides (saith the Orator) hath in his *well-composed* Tragedies more sentences then sayings; And *Thucydides* hath so stuff'd every syllable of his *History* with substance, that the one runs parallel along with the other; *Lysias* his works are so well couch't, that you cannot take out the *least word*, but you take away the *whole sense* with it; And *Phocion* had a speciall faculty of speaking much in few words; The *Cretians* in *Plato's* time (however degenerated in *S. Paul's*) were more *weighty* then *wordy*; *Timanthes* was famous in this, that in his *Pictures* more things were intended, then deciphered; And of *Homer* it is said, that none could ever peer him for *Poetry*: Then how much more apt and apposite are these high prayles to the *book of God*, rightly called, *The Bible*? As if it were, as indeed it is, both for *fitnesse* of terms, and *fulnesse* of *Truth*, the *onely Book*, to which (as *Luther* saith) all the *Books* in the *World* are but *waste-paper*; It is called, *the word*, by way of eminency, because it must be the *But*, and *boundary* of all our words; And, the *Scripture*, as the *Lord Paramount* above all other words, or writings of Men collected into *Volums*, there being (as the *Rabines* say) a *Mountain of sense* hanging upon every tittle of it, whence maybe gathered *flowers and phrases* to polish our speeches with, even *sound words*, that have a healing property in them, far above all *filed phrases* of humane elocution.

1064.

Christian Apparrelling.

John Baylies
Sp. Marriage,
Serm at Westm.

Luk. 14.

Psal. 84. 6.

They that put on the *Lord Jesus* are cloathed with a fourfold garment; First, With a *Garment of Christs imputed Righteousness*. 2. With a *Garment of sanctification*. 3. With a *Garment of protection*. 4. With a *Garment of Glory*. The first *Garment* may be called a winters *Garment*, *quia tegit*, because it covers us. The second, a summers *Garment*, *quia ornat*, because it adorns us. The third, a *Coat armour*, *quia protegit*, because it keeps us safe. The fourth, a wedding-*Garment*, *quia admittit*, because there's no *admission* to the *supper of the Lamb* without it. The first three may be called our *work-day suits*, because we must put them on all the dayes of our lives; but the fourth our *Holiday-suit*, because we must not put it on till the week of our *Pilgrimage* in *Babylon* be ended, and the *Sabbath* of our eternall rest in the new *Jerusalem* begun.

1065.

Changing of this life for a better, no matter of grieve.

Chrysostom.
ad populum.
Antiochen. 38.
Preciosa mors
tanquam finis
laborum, vita
janua Cye. Bern
super Cant.

IF a Man should come to a *Merchant*, and of two *stones* laid before him, the one *false and counterfeit*, the other *true and precious*, and laying down the price of the worser should get the better; Would ye think the *Merchant* had dealt hardly with him? No, he could not, but would rather *admire* his love and courtesie in the bargain: In like manner there are two *lives* proposed to all Men, the one *temporall*, the other *eternall*; both these he sets to sale, but he fels us the *eternall*: Why then, like silly Children, are we sad, because we have received the *best*, it being a great favour to be taken from the *evill* to come?

Drunken-

Drunkennesse, Whoredom, &c. the generality of them amongst us.

THere is a tale of St. Bridget, that she heard the blessed Virgin say to her Son, *Rome is a fruitful Land*; to whom he answered, *Jed zizania tantum*, onely fruitfull of tares: And as *Hugo Cardinalis* said of *Innocentius*, when he departed from *Lyons* in *France*; That whereas there were four *stems* at his coming thither, he had left them but one, *urbs tota lupanar*, that one reached from one end of the City to the other. Thus it is, that *Drunkards* were heretofore as rare as *Woolvs* in *England*, now they are as common as *Hogs*: *Whores* were like *Owls*, onely night-birds; now they keep open house, pay scot and lot with their honest Neighbours: Heretofore we had but some Families of *Papists*, *Schismaticks*, and *Seclarians*; now there's whole Colonies, Streets, Lanes, and Parishes of the brood of that spotted, Harlot, and crooked Generation.

1066.

Cat. test. verit. tom. 2.

Mat. Paris in vita. Hen. 3.
Seb. Munsters Cosmograph.

Ministers to preach plainly as well as learnedly, to the capacity of their Hearers,

IT is observable, that the profoundest Prophets accommodated themselves to their Hearers capacities, as of *Fishes* to the *Egyptians*, droves of *Cattle* to the *Arabs*, Trade and traffique to the *Tyrians*; So our blessed Saviour tells his *Fishermen*, that they shall be *Fishers of men*; And after many plain Parables to the People, (as if the father, the essential word, had been at a losse for a fit word, familiar and low enough for our dull and shallow apprehensions); whereunto, saith he, shall we liken the Kingdom of Heaven? Yea, the Evangelists spake vulgarly many times for their Hearers sakes, even to a manifest incongruity. In after ages (those two great lights of the Church) St. Augustine, and St. Ambrose, the one confesseth that he was faine to use some words sometimes to those *Roman Colonies* in *Africa*, where he preached that were not *Latine*, as *offum* for *os*, *dolus* for *dolor*, *floriet* for *florebit*, to the end they might understand him; And the other remembering that he was a Minister, stood not alwayes upon the pureness of his style, but was farre more solicitous of his matter, then of his Words: Thus as Children use money to jingle with, and Men use flowers for sight and scent, but Bees for hony and wax, not to gild their wings as the butterfly, but to fill their Combs, and feed their young; In like sort there are those that tip their tongues and store their heads, some for shew, and some for delight; but Ministers above all men, have these talents in trust, that therewith they may save themselves, and those that hear them, they must condescend to the capacities of their Hearers, stoop to the apprehensions of the meanest, become all things to all Men, in S. Pauls sense, that they may win some. Hence was that saying of a reverend Bishop, Lord send me learning enough, that I may preach plain enough.

1067.

Mark. 4. 30.
Ioh. 17. 2.
Rev. 1. 4.
Beza in locum.

Edw. Brewe.
Enquinto I
Languages.
Lud. Vives.
lib. 2. et 3. de
tradend. disci-
plinis. Dedit
ad infirmitatem
audientium de-
scendere &c.
Greg. moral.
super. Iob 29.
1 Tim. 4. 16.
1 Cor. 9. 22.
Arth. Lake
Bath.

The Sinners wilfull blindness, condemned.

THe Lionesse will not company with the Lyon, after her commixtion with the Leopard, till she wash her selfe in water, unwilling that her Adultery should be manifested by her scent: And the Viper is so wise, that before its copulation with the fish *Murena*, it first vomits, and casts out all the pernicious and venomous poyson that is within it: But O the wilfull blindness of poor sinfull Man! by nature more adulterous than the Lionesse, more venomous than the Viper, going a whoring after every sort of vanity, full of hatred and malice, suffering strange Lords to tyrannize over him without repugnancy, yea and such cowardly Lords,

1068.

ulyf. Aldrov.
de quadruped.

Oppian. de pis-
cat. & venat.

-8 peccora ceca.
Lucret. lib. 2.
de nat. rerum.

that if but resisted would flee from him; yet he gives way to them, not fearing that his *disloyalty* shall be perceived, and revenged by his Righteous Lord and Master, whose patience will at last *break out* into fury, and break him too into a thousand pieces:

The hasty unexpected death of friends, not to be matter of excessive sorrow.

1069.

1 King. 14. 6.
R. Stock's Sermon
at L. Harrington
Faithfull.

-muliebrem tollit
luctum. Horat.
ode 16.

illi deplorandi
sunt in morte,
quos miseros in-
fernus ex hac
vita receperit.
Ibid. lib. 3. de
sum. bona.

A *Bijah* the Prophet meets with *Jeroboams* wife, and tells her that he was sent with heavy news, and with that especially, *Thy childe shall die*: And which might add the more unto her sorrow, *Thy childe shall die as soon as thou enterest thy foot into the City*, so that she could not so much as speak to him, or see him alive; And it was so, which was the occasion of a *Nationall mourning*, there being in him bound up the hopes of all *Israel*: And thus it is, that many judge it very heavy tydings, to hear of the early, untimely deaths of friends and acquaintance, that like grapes, they should be gathered before they be ripe, and as Lambs slain before they be grown. But why should they judge so? Why take on so with grief and sorrow? It is true, that *Tears* are suitable to an house of mourning, so that *Moderation* lends a Napkin to dry up the excess of weeping: Consider then that nothing hath befallen them, but that which hath done, may do, and often doth betide the best of Gods dear Children. No Man grieves to see his friend come sooner then ordinary, more speedily then usually others do, to be Rich and Honourable, or to see his friend or childe outstrip others in learning and wisdom, to have that in a short time which others long labour for: Why then should any Man be troubled, but rather count it matter of joy, when their Children or friends by death obtaine so speedily such a measure of *spirituall Riches*, and such a height of heavenly glory in so short a time; besides, they have this benefit before those that live longer, they are freed from the violence of the Wine-press that others fall into, and escape many storms that others are faine to ride through.

1070.

Death, the meditation thereof profitable to the Soules conversion.

Theod. Zuing-
geri thes. dum.
vita. lib. 49.

Nihil sic vocat
a peccato, quam
frequens mortis
meditatio. Aug.
lib. enoborat.

There is a story of one that gave a young Gallant a curious Ring, with a Deaths head in it, upon this condition, That for a certain time, he should spend one hour every day in looking and thinking of it; He took the Ring in wantonnesse, but performed the condition with diligence, it wrought a wonder on him, and of a desperate Ruffian, he became a conscionable Christian. It were to be wished, that Men of all sorts would more think of death then they do, and not make that the farthest end of their thoughts, which should alwayes be the nearest thought of their end; but to spend some time fixedly every day on the meditation of death, and then by Gods grace, they would find such an alteration in their lives and conversations, that there would be gladnesse in the Church, peace in their own souls, and joy before the Angels in heaven for their Conversion.

1071.

The great usefulness of Scripture-phrases.

T. Cartwright
in locum.

IT is very remarkable, how God himself, the greatest Master of speech, and maker of it too, *Exod. 4. 11*. When he spake from Heaven at the Transfiguration of his Christ, our Jesus, made use of three severall texts of Scripture in one breath, as in *Mat. 17. 5*. *This is my beloved Son*, *Psal. 13. 7*. *In whom I am well pleased*, *Esay 42. 1*. *Hear ye him*, *Deut. 18. 15*. No doubt, but God could have ex-

patiated

patiated as he pleased; but this may reprove the curious queasiness of such nice ones, as disdain at the stately plainness of the Scripture, and to shew of what authority Scripture-phrase is with God. Happy then is that man, that Minister, that can aptly utter his minde in pure Scripture-phrase, in that heavenly dialect, the language of Canaan. It is not the froth of words, nor the ostentation of learning, (though usefull in its time and place) nor strong lines, that will draw men up to Heaven; but strong arguments, and convincing down-right truths, drawn out of the treasury of Gods word; as when a Sermon is full of the bowells of Scripture, so that God and Christ may (as it were) seem to speak in the Preacher.

Job. Malcolmus in Aza. Qui verè prædicat necesse est ut omne quod loquitur ad divinam auctoritatis fundamentum revocet, & in eâ adjectum locutionis firmet. Greg. lib. 8. Moral.

Conversion of a sinner, painfully wrought.

1072.

IF a woman cannot be delivered of her child, which she hath carried but nine months in her womb, without pain and perill of life, though she conceived it in great pleasure; we must not think then to be delivered of sin, which is a man, an old man, a man that we have carried about in our hearts, ever since we were born, without any spirituall pain at all. The conversion of a sinner is no such easie matter; there must be the broken heart, the contrite spirit, the mourning weed, the pale countenance, the melting eye, and the voyce of lamentation; pain for sins past, pain for the iniquities of the wicked, pain for the abominations of the land and place where they live, pain to see the distractions both of Church and State, and finally, pain for their absence from their heavenly country. These are the pangs and throws of the second birth, the dolours that attend the conversion of a sinner.

Step. Denison Ser. at S. Pauls.

Psal. 51.

Strangulat inclusus dolor atq; cor affluit intus. Ovid. trist. 5.

The Hypocrite characterised.

1073.

THere is mention made of a Beast, called by the best Translators Chamois, by some others Camelo-pard, a kind of Camell, that hath an Horses neck, an Oxes foot, a Camells head, and is spotted like a Panther or a Leopard. Just such are all hypocriticall wretches, they have many shapes, wherein to act the part of their deep dissimulation: If you look upon their devotion, they appear to be Saints; in their dealings, you shall find them Devils: Oracles in their discourse, Goats in the bed, snares at the board, heavy censurers of others for sleight faults, boasters of their own goodness; the beating of whose pulse in matters of piety is unequal; In publick actions, hard, strong, and quick; in private matters, weak, soft, and dull; shrinking in persecution, for painted faces cannot endure to come nigh the fire.

Deut. 14. 5. Plin. nat. hist. lib. 8. cap. 18.

Corn. 2. lapide in Deut.

Scripture-knowledge and Scripture-practice to go together.

1074.

ERasmus, in a Dialogue, makes mention of a swaggering Russian, that would be thought a good Christian, whom he calls Cyclops Evangeliphorus, and saies of him, that he had hanging at his girdle on one side, a new Testament, fairly gilt and bossed; on the other side, a bottle of rich Sack. To convince him, he is asked, What if he were tyed to carry that bottle alwaies at his girdle, and never to taste of it; or to taste it onely, and never to drink it down; were not this a punishment as reall, as that of Tantalus was poetical? But what if he did (as his manner was) drink soundly of it, would it not then warm his heart, quicken his spirits, and cheer his countenance? Yes. But much more would that Book do so, if he would but spirituallly feed thereon, concoct, digest, and turn it into nutriment in his life and conversation. Otherwise, it was but a poor use and benefit, that he made of his Bible, when one day in a rage he broke a fellowes head with it, that inveighed against the Gospell. Thus, alas, to carry a Bible in our hands, and not to have a lesson of it in our hearts, not to be mindfull of the doctrine in our practice,

Des. Erasmi Colloquia.

Egens benigna Tantalus semper dapis. Horat. Epod. 17.

Sic meminit legis qui memor est operis. Billius in Antholog. Sacra.

were but to be like that *Ass*, that carries rich burthens, and seeds upon thistles. In effect, a man knowes no more than he *does*. Two things are the *Esse* of a Christian, *Profession*, and *Practice* of the truth. The best argument of our *conversion*, is our good *conversation*. The Apostles did not onely preach heavenly *Sermons*, but did gracious *deeds*, and thereupon a whole Book was written of them, called, *The Acts of the Apostles*.

1075.

Theod. Beza in locum. Niceph. biff. lib. 8. cap. 42.

Rostia disertus amat.

Esa. 5. 4.
Prov. 25. 11.
Job 33. 32.
Eccl. 12. 10, 11.

Eloquence, if not affected, an excellent gift of God.

[T] was certainly a great fault it *Spyridon*, Bishop of *Cyprus*, (though otherwise a very godly man) that when *Trophimus* his brother Bishop (more eloquent haply then himself) was preaching on that Text of the *Paralytick*, *Take up thy bed and walk*, *Mar. 2. 4.* where in stead of *ἔγειρε*, he read *ἡγέρθη*, (the words being synonymous) not brooking that he should vary the least tittle of the Text, though for another of the self-same signification, said unto him, *What, art thou better than Christ himself, that used the word ἔγειρε*? And thereupon rose up off his seat, and departed in great discontent. This was somewhat too much; for certainly, there is some latitude, some Christian liberty left, wherein to expatiate. Eloquence, without all doubt, is a singular gift of God, if not affected, idolized, abused; and becomes no man better then a *Divine*, whose part it is, by the tongue of the Learned, to time a word, and to set it upon its circumferences, to declare unto a man his Righteousnesse, when not one of a thousand can do it like him; to seek to find our acceptable words, such as have goads and nails in them, being neither less, nor neglecta, too curious, nor too carelesse, because that Gods holy things must be handled, *sanctè magis quam scitè*, with fear and reverence, rather then with wit and dalliance.

1076.

Hen. Lesly Ser. at Court. 1627.

Profession without Practice, signifieth nothing.

WHen we see an Image stand still without motion, be it the effigies or portraiture of any Emperour or King, or (if possible to be contracted within the bounds of humane limits) the picture of some Common-wealth, exquisitely graven in mettall, or painted out in lively colours; we know, that for all the eyes, and mouth, and nose that it hath, it hath no life in it. So, when we see professors of religion, without the powerfull practice of godlinesse; and supream Officers of State, without the administration of Justice, we know, and can safely conclude, that the life of God is not in them, that they are not aided by any divine principle within, but are meer Idolls, and Images of vanity.

1077.

T. Bowyer Ser. at S. Lawrence Jury Lond. 1631.

The heart of a true Christian restlesse, without Christ.

THE Sea works, the Heavens move, the Fire is active, onely the Earth stands still. Thus, the heart of man is alwaies in motion, and never rests, sleeping or waking; it fancieth more in a moment, then all the men in the world are able to compass in many years: Lust enticeth it, vanity possesseth it, curiosity leads it away, anger disquiets it, concupiscence polluteth it, pleasure seduceth it, envy torments it, sorrow and sadness vex and molest it. *Atque hi sunt manes quos patitur*; for having set it self upon the right object, Christ Jesus, it is dispersed and scattered through many things, seeks for rest, and finds none, till it return back unto him that is the true rest indeed.

A busie-body described.

1078.

THe Squirrel (as Naturalists say) is a witty nimble creature, and some write of her, that because she cannot swim well, when she would crosse a brook, she gets a piece of the bark of a Tree, puts it into the water, and her self into it, as in a boat, and then holds up her bushy tail, instead of a sail, that so the wind may drive her over: A busie active creature it is. And thus the pragmaticall busie-body, hath an ear in every mans boat, an eye on every mans window; is here, and there, and every where, but where he should be is still busie, but never hath any thanks for his labour.

Olaus. Mag.
lib. 18. cap. 18.

Aliena curando,
et quæ nihil ad
illum pertinent.
Terent.

God rewarding the least of faithfull service done unto him.

1079.

NEbuchadnezzar the tyrant, going upon Gods errand, shall have Egypt as his pay, for his pains at Tyre; and Simon of Cyrene, for that involuntary service he did our Saviour, in carrying his Crosse, shall not onely himself, but his two sons also, Rufus and Alexander, have a nail and a name in Gods house, better then that of sons and of daughters. How much more then will God gratsie, graciously accept, and liberally reward the small offerings of his weak servants, when he sees them to proceed from great love? He takes goats hair from some hands, as well as Jewells; and two vases from a mean body in as good part, as two millions from those that are more able, to note, that a ready heart sets an high price with him, upon a low present. Doth Job serve God for nought? chap. 1. 9. Doth any so much as flout the door, or kindle a fire upon his Altar, unrewarded? They do not. God is a liberall pay-master, and all his retributions are more then bountifull, even for the least of service that can be done unto him.

J. Trapp. G.
Love-tokens.
Ezek. 39. 18.
Mar. 15. 21.
Theod. Beza
in locum.

Ante Dei oculos
nunquam vacuus
est manus a
munere, &c.
Greg. Mor.
Mal. 1. 10.

God accepts the meanest of Graces.

1080.

Abel offers unto God the firstlings of his flock, and God had respect unto Abel and his offering; though the earth was but newly cursed for the sin of man, yet God accepts the first fruits thereof, well knowing they were no such things, as were in the offerers power to perform, but that which he had commanded the earth to yield. So shall those mean graces that are in us, be accepted of God, though too too much they favour of the naughtiness of our nature: And why so? but because they proceed from his speciall blessing, and are the work of his Spirit. A great comfort for such, as feel in themselves reluctancies, and spirituall assaults, by reason of the corruptious and imperfections, that cleave unto the best things they do:

Gen. 4.

Hen. Lesly
Ser. at Court.
1637.

The Name of God to be had in reverence.

1081.

JEHOVAH is a Name of great power and efficacy, a Name that hath in it five vowels, without which, no language can be exprest: A Name that hath in it also three syllables, to signifie the Trinity of Persons, the Eternity of God, One in Three, and three in One: A Name of such dread and reverence amongst the Jews, that they tremble to name it, and therefore they used the name Adonai, Lord, in all their devotions. And thus ought every one to stand in awe, and sin not, by taking the Name of God in vain, but to sing praises and honour, to remember, to declare, to exalt, to praise and blesse his holy and reverend, onely worthy and excellent is his Name.

D. Rayment
Ser. at S. Olaves
Southw. 1630.

Psal. 4.
& 148. 13.

Slanderers

1082.

In war. hist.
Ephr. Udall
Ser. at S. August
Lond. 1639.

Inimici famam
non ita, ut nata
est ferunt.
Plaut.

Slanderers discovered.

IT is *Alians* observation, how that men being in danger to be stung by *Scorpions*, use to place their beds in water, yet the *politick Serpents* have a device to reach them; they get up to the top of the house, where one takes hold, the next hangs at the end of him, a third upon the second, a fourth upon the third; and so making a kind of *Serpentine rope*, they at the last wound the man. And thus it is, that amongst *scandalizers* and *slanders*, one begins to *whisper*, another makes it a report, a third enlargeth it to a dangerous calumny, a fourth divulgeth it for a truth: So the innocent mans good name, which, like a Merchants wealth, got in many years, and lost in an houre, is maimed, and so secretly introduced, that it is somewhat hard to find out the villain that did it.

1083.

Gen. 28. 13.
J. Trapp G.
Love tokens.
2 Sam. 21. 1.

Illa serenda ti-
bi est, si erat in
fatis. Ovid fast.
1 Sam. 6. 9.

God onely to be eyed in the midst of Afflictions.

Jacob, when he saw the *Angells* ascending and descending, enquired who stood at the top of the ladder, and sent them. *David*, though he knew the second cause of the famine that fell out in his daies, to be the drought; yet he enquired of the Lord, what should be the cause of that judgment. And *Job* could discern Gods arrowes in *Sathans hand*, and Gods hand on the arms of the *Sabaan* robbers; chap. 1. So should we do in like case, see God in all our afflictions: In the visible means, see by faith the invisable Author, and not look so much upon the malice of men, or rage of devills, as if either of them were unlimited; not upon chances, as if that idoll were any thing in the world, or that things casuall unto us, were not fore-appointed by God, even to the least circumstance of the greatest or least affliction, to the falling of a hair off from our heads, *Matth. 5. 37.*

1084.

Imperatorum
vise per Ph.
Nepotem.

Joh. Hampton
a Sermon at S.
Pauls. 1626.

Ingentia flagi-
tia, ingentia sup-
plicia, &c.
Augustin.

Great sins attended by great judgments.

WHEN Calice was taken from England by the French, in the time of Charles the fifth, one asked the English by way of scorn and derision, When they would win Calice again? A wise Captain hearing it, made this answer, *Cum vestra peccata erunt nostris majora*, When your sins shall be greater than ours, then there will be large hopes of gaining Calice again. And what then can we expect in this sinfull Land of ours? Were but our fore-fathers alive, they would blush to see such a degenerate posterity; their sins were ignorance, ours presumption; their omission, ours commission; they were righteous in respect of us, their hospitality is now converted into riot and luxury, their frugality into pride and prodigality, their simplicity into subtlety, their sincerity into hypocrisie, their charity into cruelty, their chastity into chambering, their modesty into wantonnesse, their sobriety into drunkennesse, their Church-building into Church-robbing, their plain-dealing into dissembling, their works of compassion into works of oppression. It is almost (if not altogether) out of fashion, to be an honest man. Such and so great, so transcendent, so superlative, so ripe are the sins of this Nation, that it is high time for the Angel to put in his sickle, and reap; for God to pour down the heaviest of his judgments upon us.

1085.

Laurent. Suri-
us in vita S.
Ang. 28.

The mystery of the blessed Trinity unconceivable.

IT is (though somewhat fabulously) recorded, that when St. *Augustine* was writing of the blessed Trinity, walking by the Sea-side, he saw a little child digging a hole in the ground, and taking water with a spoon out of the Sea, poured it into

into the hole ; S. *Augustine* demanded of the Childe, why he did so, and he answered ; that he would lade the whole Sea into it ; The Sea, said he, is too great, and the hole, the spoon and the childe too little : To whom the Childe replied thus ; Just so art thou, to write of the holy Trinity, and so vanished : Thus, Whosoever thou art, Canst thou empty the Ocean of this great mystery into thy Oyster-shell ? Canst thou define, how the Begetter should not be before the Begotten ? Canst thou dream how Generation and Proceeding differ ? How there should be a Trinity in unity, and unity in Trinity, Three in One, and One in Three ? This is a mystery of mysteries, not farre to be dived into ; It is impossible to sound the bottomlesse depth of such divine mysteries with the plummet of our short lived and short lym'd Reason, or think to pierce the Marble hardnesse of Gods secrets, with the leaden point of our dull apprehension, yet so farre as the Scriptures have revealed necessarily to be understood, we may look into it ; And to be sure, He that hath two or three walks a day upon Mount Tabor, and with holy Moses, converseth with God in three Persons, on the Horeb of both Testaments, shall find the peace of God the Father, the love of God the Sonne, and the fellowship of the Holy Ghost, to his eternall comfort.

A Man to be wise for himselfe as well as for others.

VWhen an Orator, with great store of Wisdom, had bitterly declaimed against folly, and somewhat abused his Auditors ; it was afterwards replied upon him by one of them ; Sir, your discourse of folly may well be divided into three parts : One part you have declaimed against in all Men, one part you have bestowed upon us, and the other part you have kept to your selfe ; Here was some wit in this ; But when a Man shall commend wisdom to all his Hearers, and keep no part of it to himselfe, for his own exercise, Is it not great madnesse ? For a Man to have a full brain, and an empty heart ; a Library of Divinity in his head, and not so much as the least Catechism in his Conscience, is, as if one were to tell heads, and to number the company, and should forget to reckon himselfe : When an Inheritance is be divided among many Children, will any Coheir set out the portions of the rest and forget his own ? We say for temporall things, When a Man spends or gives away all, it was but his kind heart : But in the distribution of things spirituall, to leave our selves none, argues not a kind but a stupid heart ; Heavenly knowledge is not lost by communicating, we may give all and keep all ; Lord enable us therefore to give so much as may make others rich in grace, and yet keepe so much as may make our selves rich in glory.

To be Patient under Gods afflictting band, And why so ?

SAmuel having told Eli of the destruction of his house, he said ; It is the Lord, let him do what seemeth him good : I was dumb, I opened not my mouth, saith David, because it was thy doing. He knew that Gods hand should be no further stretcht out to smite then to save ; that as he might do what he pleased with him, so he would not overdo : Pater est, si Pater non esset ; this cooled the boyling rage of the young Man in Terente. Thus let every Man sit down with the like consideration, & say within himself ; Shall I not drink of the Cup that my Father hath put into my hands ? stand under the Cross, that he hath laid on my shoulders ? stoop unto the yoke, that he hath laid on my neck ? Bears and Lions take blows from their keepers, And shall not I do the like from the keeper of Israel ? If I contend with my Maker, worse will come of it ; I cannot ward off his blow, nor grott my self up against his fire, I will therefore with meeknesse and silence, buckle and bow under his hand, and not make my crosses heavier than he hath made them by frowardnes and impatience.

Inquirens de Trinitate perit in curiositas est; sed credere & tenere fuit sancta Ecclesia, fides & securitas est. Bern. in separat. Serm.

1086.

T. Adams exposit. on ep. 2. P.

Hoc non est par-ta tueri.

Bonum sui diffusum. Arist.

1087.

1 Sam. 3. 18. J. Trap Gods love-tokens. Psalm. 39.

Componere mentes Ad magna virtutis opus magnosq; labores. Lucan. Pharsal. lib. 9.

Sin

1088.

Cedreni An-
nales.Felix crimini-
bus nullus erit
dicit Ausonius.Jof. Shute Ser.
Anno 1630.

Sin, of a destructive nature.

VHen Nicephorus Phocas had built a mighty strong wall about his Palace for his own security, in the night time he heard a voyce, crying out unto him, *Ὁ Βασιλεῦ, ὁ τοῦ τείχους ἑστί* &c. O Emperour, though thou buildest thy wall as high as the Clouds, yet if sinne be within, it will overthrow all. And most true it is, that all sinne is of a destructive nature; What though our Nation be in as good a posture as heart can wish, our Navy ready, our Ports and Block-houses well fortified, our Coasts guarded, all our Beacons watched, all our Castles repaired, all our Men armed, and our Land environed with a wall of Iron about it, yet if sinne be within, if Bribery, Oppression, self-interest, hatred, malice, &c. be in the midst of us, like those Traytors in the Trojan horse, any one of them will do more hurt in one night, then ten thousand open Enemies in ten years.

1089.

Mans happinesse consisteth onely in Gods free Election.

Gen. 4.
J. Simfon Ser.
at S. Olaves
Hart-street.
Lond.

OF Adams three Sons, Cain the eldest was extream wicked. Of Noahs three Sons, the youngest was wicked; of Terahs three Sons, the middlemost was wicked. Thus it is neither the elder, nor the younger; neither birth nor parentage; age or condition, that can claim any interest in Heaven, except they be elected of God before the beginning of the world; Happinesse is not entayled upon any worldly Relation, but he that hath made his Election sure is a happy Man.

1090.

Glory, to be given unto God onely.

Gen. 41. 16.
Dan. 2. 13.In vita ejus l. 3.
cap. 6.Haud equidem
tali me dignor
honore. Virg.
Diog. Laert.
in vita.Quid habet quod
non recepisti?
1 Cor. 4. 7.

Bern. in Serm.

PHarob ascribes much to Joseph, but Joseph quickly rids it off from himselfe, and sends it away to the right owner. So Daniel to Nebuchadnezzar, He blesteth God for the knowledge he hath, and so does not deny it, but he returns the praise to him that gave it. David had his *Non nobis Domine*. And it is written of St. Bernard, that having done many wonders in France, he did thus put off all glory from himself; I have learned in the Scriptures (saith he) that signs are done, *vel per fideles, vel per perfectos, Ego nec fidei, nec perfectionis mihi confisus sum*, Let them have a good opinion of me, but give all the praise to God: Thus it is the greatest and the highest part of divine Wisdom, to give God the glory of all our actions; It is his own, why should he not have it? As when Thales Milesius had imparted to some other Philosopher an admirable discourse of Heaven, he freed his Scholar from all reward but this; That whensoever he divulged this secret, *Tibi non ascripseris, sed me ejus repertorem predicaveris*; The Invention it selfe, he was willing to communicate to others, but the honour of the Invention, he would keep to himselfe, *Ubi mea legis, me agnosce*. We have received all our Wisdom, strength, honour, and wealth from God, he requires no more but that we acknowledge the Author, *Ubi meis uteris, me agnosce*, Take thou the comfort of them, give me the glory. To do this, *summa ratio docet, & Christianos decet*; The whole world is a great book of Gods mercy, every benefit is a lesson, and wheresoever we read it, let us be sure that he may have the glory.

Children

Children to be begged of God by prayer.

1091.

IT is a *Rabbinicall* observation, that there are four speciall *keyes*, which the Lord reserveth in his own power; First, the *Key* of rain, *Deut.* 27. 12. Secondly, the *key* of food, *Psal.* 104. 28. Thirdly, the *key* of the Grave, *1 Sam.* 2. 6. Fourthly, the *key* of the heart, *Acts* 16. 4. To which may be added, the *key* of the wombe, *Gen.* 30. 22. Hence is it, that *Abraham* being Childlesse, made his moane unto God; *Isaac* prayed for his wife, because she was barren; *Hannah*, *Samuels* mother poured out her Soul, when she had no childe. This is the true course, this is the right way; first to the Lord, then to the meanes; and let all those that desire the blessing of *encrease*, seek it of God; It is he that openeth and shutteth the wombe, the fruit of the wombe is his Reward, he maketh the barren woman to dwell with a Family, and to be a joyfull Mother of Children.

J. Plantavit.
Florileg. Rab-
binicum.

Gen. 15.
Gen. 29. 21.
1 Sam. 1. 10

Psal. 127. 3.
& 113. 9.

Parfimony in times of publique danger, condemned.

1092.

When that Imperiall City of *Constantinople*, was besieged by *Mahomet* the great, the good Emperour did what he could to the utmost of his power for the defence of the place, sold the very Church-plate, and all his own Jewels to pay the Souldiers; then with tears in his eyes, besought his covetous subjects to lend him supplies; They pleaded poverty, protested they had it not, that they were grown poore for want of Trade; And thus for want of what they might have well spared, both they and their City were lost, a City of that great wealth, that it is a Proverb amongst the *Turks* at this day, if any Man grow suddainly rich, He hath been at the sacking of *Constantinople*: Such was the State of *Constantinople* then, and such will be hereafter the condition of any place, or People; when like silly Passengers, they shall more regard their trifling Fardels, then the Ship they go in, *fortius diligentes res suas, quam seipsos*, loving their wealth more then themselves, more then their lives, their wives, their children, their country, nay more then the Gospel it selfe, keeping their goods, for their Enemies to make merry withall, refusing to part with any thing for their just defence; it is just with God that they should be exposed to all sorts of misery.

R. Knoles hist.
of Turke.

R. Willan.
Eliab. wif.

The Devils policy to defile the Soul with Sin.

1093.

IT is said of the *Badger*, otherwise called a *Brock*, or a *Gray*, that the *Fox* and he cannot agree together by any mans, for the *Fox* will have him out of his hole, and what he cannot compass by might, he doth it by slight; The *Badger* is no sooner gone out of his Den to seek his food, but the *Fox* goes in and pisseth there; whereupon the *Badger* returning, and smelling out the *Foxes* basenesse, leaves his Den to him, who enters and brings up all his Cubs there: such is the policy of the *Devill* to defile the Soul of Man, he goeth about like a roaring Lion, seeking whom he may devour, his main design is to throw *Christ* out of the Soul, which is Gods Den, Gods Temple, Gods House, and Gods dwelling place; but because he cannot put him out by force, he therefore dealeth craftily, by defiling the Soul with noysome lusts, such as are a stink in the nostrils of God, whose pure eyes can endure no uncleannesse; so that he departing thence, the *Devill* enters therein, bringing forth sin upon sin, till all be brought to shame upon shame, and in the end confusion of face for ever.

Bartholomæus
de proprietat.
rerum.

Ph. Edlin.
Ser. at S. John
Zachary, Lond.
1640.

1094.

Reconciliation with God in Christ, to be made sure.

Paul Wanns
Ser. de temporeUnum necessari-
um sapissime ob-
litum.Alphonf. ab
Avendano in
Matth.Marc. de Pife
Encyclopadia
moralis.Multi sunt qui
minus diligenda
magis diligunt,
Gra. August.

A Runagate Sonne, leaving his Father; and living in forraign Countries, was brought to want; and finding little charity among strangers, he was driven to work for his living; *Industry* brought in gains, and the sweetness of gain whetted on *Industry*; soon he grew Rich, became a Merchant, and dealt in Traffick with divers Nations; and among the rest, with some of that Nation where his Father lived, hearing news how potent and opulent his Father was grown, of his wealth and Authority in the City, he resolves to steere his course thitherward: Four busineses he put into his head; One was to congratulate with his friends and Allies, another to be merry with his old companions, the third to gather up his debts, the last and principall, to be reconciled to his Father: Being arrived there, he follows his three former employments close, he fails in none of them; but these did so wholly take up his time, that he quite forgot the main, the Reconciliation to his Father; The *Marriners* on a suddain call aboard, the *Tyde* carries no Man, presently he must be ship'd, and so leaves that businesse utterly undone. Thus we are all *strangers on Earth*, our Father is the Almighty King of Heaven; we are charged but with four busineses here in this World; First, *Honestly to provide for our selves and families*: Secondly, *To perform all just duties to our Neighbours*: Thirdly, *To solace our hearts with the sober and thankfull use of Gods Creatures*: Fourthly, and chiefly of all, *To serve our Maker in all holy obedience, to acknowledge our sins with humble penitence, to get his pardon through the merits of his Son Jesus*. Now so it is, that we are diligent in the rest; we heap up Riches, we sue our selves with Pleasures, we are indulgent to our bodies; But for the matter of most moment, that of greatest concernment, The pleasing of God, the saving of soules &c. we are as negligent as if they were not things considerable; *Death* calls us aboard, carries us away in his deep bottom, and the main businesse we came about is left unaffected; We cannot but confesse all this, let us then amend it; and whatever become of our Riches, of our Pleasures, of our bodies, let us be sure of our Reconciliation made with God in Christ Jesus.

1095.

Husbands not to be Uxorious.

S. Hieronim.
l. 4. adver. Jo-
vinian, circa fi-
nem.Nunquam oportet
virum sapi-
entem mulieri
remittere fra-
nem.
Cant. 5. 9.

Hierom reporteth out of Seneca, of one that was so uxorious, that when he went abroad he would gird himselfe with his Wives hose-garter, and could not endure her out of his sight; and must by all means drink of that side of the cup, that she drank of, as the Poet said of Paris, *Et quâ tu biberas, hac ego parte bibi*; Where thou laist thy lips, there will I drink also: but the good old Father concludes thus; *Sapiens vir judicio debet amare non affectu*, A wise man must not love by fancy and affection, but by judgement and discretion. Thus (as the Proverb is) *A Man may love his house well, but not ride on the ridge of it*, he may delight in the beauty, and accept of the person of his wife, and say of her as the friend of the Spouse in the Canticles, *O thou fairest among women*; but he may not idolize her, he must not be so uxorious as Sampson was, that was so besotted with foolish fondnesse to his wife, that he opened unto her the secrets of his heart to his own confusion.

1096.

Restitution, the necessity thereof.

Speculum Ex-
emplorum.

THere is a story of a Man, that gave much Alms to the Poor, who walking one day very solitary, an Angel met him in likeness of a Man, & walking along with him, brought him at last to a deep valley, where was a pit burning with

with fire and brimstone, and therein three gibbets, upon one of them did hang a man by the *tongue*, upon another a man by the *hands*, on the third hung no man at all. The good man much marvelling at the strangeness of such a sight, asked the *Angel*, what the men were, that hanged in those tormenting flames? He told him, that he which hanged by the *tongue*, was his grandfather, which purchased the land and house wherein he now dwelt, by *false oaths, lying, and perjury*, and was therefore hanged by the *tongue*; and that the other was his own father, who by strong hand, kept that which his father before him had wickedly gotten; and that the third gallows was prepared for him, unless he made *restitution*; and so the *Angel* vanished. The man being left alone, went sadly home, and the next day sent for the true owners, and restored the lands unto them; whereat his wife and children were much amazed, saying, That he would make them all beggers. O, saies he, *it is better to beg a little while in this world, than to burn for ever in the world to come; better to lose house and lands here, than to be deprived of God and goodness hereafter.* This may be a story, but the Morall is good, and setteth out unto us, that ill-gotten goods never prosper in the end, and that there is a necessity of restoring, what hath been unjustly taken away. There are many stolen goods abroad, but few brought home to the right owners. Mens hands are like the *silbers fien*, yea, like *hell* it self, which admits of no return. But let all men know, that *ill gotten mettalls* are a strong bar, to bolt *Heavens gates* against them; but when they are dissolved by a seasonable *beneficence* and *restitution*, those gates of glory fly open, to their eternall comfort.

Anton. Dau-
rolti Catech.
historialis.

Ephr. Udall
Serm. at Merc.
Chap. 1640.
Vivimus ex rap-
to. Ovid.

Riot and excesse, condemned.

1097.

There is an old Apologue, how *Honestum, Utile, and Jucundum*, would needs keep house together; *Honestum* was to govern all, *Utile* to provide for all, and *Jucundum* to dresse or prepare all: They had a very great household, yet maintained their charge, relieved the poor, and laid up somewhat for their posterity. All things went sweetly on, while *Cheerfulness* was the Cook, *Thriftiness* the Caterer, and *Honesty* the Steward. If any of the Family were disordered, *Honesty* reform'd them; if any lavish and unthrifty, *Frugality* recovered them; if any melancholick, *Jucundum* revived and cheered them. But after a while, this *Jucundum* getting a little head, begins to exceed in mirth, and falls out with *Utile* for short provision; he had invited a number of Fiddlers, Jesters, Players, Tumblers, Dancers, and must have extraordinary chear for them. *Utile* refused to allow it, *Jucundum* would have it, and the quarrell grew hot. While *Honestum* was call'd to moderate the matter, this rabble came in, took *Jucundum's* part, snatcht the keyes out of *Utile's* hands, ransack'd the coffers, exhausted the treasures, turned *Honesty* and *Thrift* out of doors, sung, danced, and drunk, and threw, as they say, the house out at the windowes. Thus the Family broke, for just as *Honestum* and *Utile* went out, *Beggery* came in; onely these two erected a new house, and repaired their estates; to whom not long after *Jucundum* came a begging, but might not be admitted as one of the Family, onely was sent for, some times to make them merry, and lived on their alms. The Morall is easie, *Frugality is the best sewell of Hospitality*; riot and excesse are condemned, whereby many a good Family hath been ruined; let all the rest take warning.

T. Adams Ex-
posit. on 2 Pet.

Genetrix virtu-
tum fragilitas.
Justin. lib. 3.

How God may be said to will and nill the death and punishment of a sinner.

1098.

A *Mariner* in a storm would very fain save his goods; but to save the ship, he heaves them over-board. A tender-hearted mother corrects her child, whereas the stripes are deeper in her heart, then in its flesh. As it was said of a Judge, that being to give sentence of death upon an offender, *Bonum quod nolo, facio*, I do that

Jac. Merchan-
ti. Hort. Papi.

Esa. 28. 21.

1099.

Th. de Tru-
gillo Theaur.
Concinat.Oratio matuti-
na clavis diei,
Ec.

Prov. 27.

1100.

Mr. Goddard
Ser. at S. Greg.
Lond. 1651.Quæq; domus
servis est plena
superbis. Juven.

1101.

Lib. 2. de Virgi-
nitat.Rich. de Me-
diavilla Cla-
vis coli.

good which I would not. Thus God, more loving then the *carefull Mariner*, more tender then the *indulgent Mother*, and more mercifull then the *pittifull Judge*, is willingly unwilling, that any sinner should die; He *punisheth* no man as he is a man, but as he is a *sinfull man*; He *loves him*, yet turns him over to Justice. It is Gods work to *punish*, but it is withall his *opus alienum*, his strange work, his strange and forrain act, not his *Eudochia*, his good will and pleasure, his nature and property being to have *mercy on all men*.

Morning Prayers commended.

ST. Origen going to comfort and encourage a *Martyr*, that was to be tormen-
ted, was himself apprehended by the Officers, and constrained either to offer to the Idolls, or to have his body abused by a Blackamore, that was ready for that purpose; of which hard choice, to save his life, he *bowed* unto the Idoll: But afterwards making a sad confession of his life, he said, That he went forth that morning, without making his prayers unto God, which he said, he knew assuredly to be the cause of his *falling into evil*. And to say truth, he that committeth not himself to Gods good guidance in the morning, may very well be without Gods good blessing all the day after. The first thing that a man doth, is to seek God, never think himself *drest*, till that be done. Let his soul have a *morning draught*, as well as his body, I mean, a *morning prayer*, to fence it against the infectious aire of the world. Solomon tels the reason, *who can tel what a day* (a big bellied day) *may bring forth*, whether judgment or mercy, good or bad. Therefore to make sure work, pray to God in the morning, and then come what will come, all shall be for the best.

Faithfull servants of God, the paucity of them.

A Gentleman having but one servant, thought him over-burdened with work, and therefore took another to help him; now he had two, and one of them so trusted to the others observance, that they were often both missing, and the work was not done: Then he chose another, now he had three, and was worse served then before; therefore he told his friend, When I had one servant, I had a servant, when I had two, I had but half an one; now I have three, I have never a one. Thus God hath many servants, but little good service done; men do so trust, and thrust his work one upon another, that still it is not done: They say, That many hands make light work; but it is usually seen, that many hands make sleight work. Gods holy Name is blasphemed, the *Hearer* saies, Let the *Magistrate* look to it; the *Magistrate* saies, Let the *Minister* reprove it; the *Minister* saies, Let the *Hearer* reform it; the *Company* saies, Let the *Offendor* himself answer it; the *Offendor* saies, *Curet nemo*, Let no man mind it. God hath so many seeming servants, that when his business comes to be done, not one of them can hardly be found, that is faithfull.

Men and Women are not to wear each others Apparell.

THERE was never yet to be found any occasion lawfull, for the changeable use of men and womens garments, but one, and that *St. Ambrose* speaks of; thus it was. A certain Virgin of *Antioch* being condemned to the *Stews*, because she would not sacrifice to the Idolls, prayed thus unto God: Lord, thou which couldest stop the mouths of Lions against *Danie*, thou also canst bridle the raging lusts of men. And having thus prayed, there came in a Souldier, and changed garments with her, using these words, *Quasi adulter ingressus; si vis, Martyr egrediar*; I came in as an Adulterer, and if thou wilt, will go out as a Martyr: Let us change garments, thy

thy vesture shall make me a true souldier, mine shall keep thee a virgin: take thee an habit, which shall hide thy womanhood, and consecrate thy Martyrdom. And by this means, the virgin escaped, and saved her virginity. But such occasions as this seldom fall out. And certainly, for women in Masks and Shewes, to be apparel'd as men, and men as women, hath been alwaies a thing distastfull to them which are more sober minded, as Tertullian condemneth it directly, *Nullum cultum a Deo maledictum invenio*, &c. I find no apparell (saith he) curst of God, but a womans in a man, according to that of Deut. 22. 5. especially in Showes and Plaies; further adding, out of another place, *Non amat falsum Author veritatis*, &c. The God of verity loves not falsity; every thing that is counterfeits before him, is a kind of adultery.

lib. de Idolatria.

lib. de spectaculis.

Sorrow that is true, is for the most part silent.

1102.

ST. Bernard bewailing Gerhardus the Monk, and his dearest brother, saith; At this death my heart failed me, *sed feci vim animo*. with much ado I dissembled my griefe, lest affection should seem to overcome religion; and whilst others wept abundantly, *Secutus ego siccis oculis intus sum funus*, my self followed with dry eyes the happy Hearse; by-standers with watry cheeks admiring, whilst they did not pittie him, but me that lost him. Indeed, whereas tears and words fail, the blood leaveth the cheeks to comfort the heart, and speech giveth place to amazement. They are small miseries, when he that hath them can presently tell the world of them. Sorrow that is true, is for the most part silent. That observation of St. Peter is good, *Flevit sed tacuit*, he wept, but was silent, as if his eyes would in some sort tell, what his tongue could in no sort utter.

Ser. 26. in Cant.

Ille dolet verè qui sine teste dolet. Ovid.

S. Ambros. Ser. 46.

The known Law of any Nation, to be the rule of Obedience.

1103.

IT was the observation of a wise (but unfortunate) Peer of this Nation, at the time of his Tryall, before an honourable Assembly, That if a man should passe down the Thames in a boat, and it be split upon an Anchor, and a Buoy being not set as a token, that there is an Anchor there; that party that owes the Anchor should, by the Maritime Law, give satisfaction for the dammage done: But if it were marked out, then he must come upon his own perill. And thus it is, that the known Lawes of a Nation, are made the rule of obedience to the People; the plain Law and Letter of the Statute, that tells where and what the crime is; and by telling what it is, and what it is not, shewes how to avoid it: For were it under water, and not above, skulking onely in the sense of some musty record, and not divulged, no human providence could avail, or prevent destruction.

Tho. Wentworth E. of Strafford. An. 1641.

Lex à legendo quia publice debet legi. Isidor.

No true cause of Rejoycing in this world.

1104.

THere is a story of a certain King, that was never seen to laugh or smile; but in all places, amongst all persons, at all times, he was very pensive and sad. His Queen being much troubled at his melancholly, requested a brother of his, that he would ask him, what was the cause of his continuall sadness. He did so. The King put him off till the next day for an answer, and in the mean time caused a deep pit to be made, commanding his servants to fill it half full with fiery coals, and then causeth an old rotten board to be laid over it, and over the board to hang a two edged sword, by a small slender thread, with the point downwards; and close by the pit to set a table, full of all manner of delicacies. His brother comming next day for an answer, was placed on the board, and four men with drawn swords about him, and withall, the best musick that could

Dr. Lawrence Ser. at S. Pauls 1624.

Quocumq; aspicio nihil est nisi,
Etc. Ovid de trist.

Miseretur tristitia letis. Ovid

be had, to play before him. Then the King called to him, saying, *Rejoyce and be merry, O my brother, eat, drink, and laugh; for here is pleasant being.* But he replied and said, *O my Lord and King, how can I be merry, being in such danger on every side?* Then the King said, *Look how it is now with thee, so it is alwaies with me; for if I look about me, I see the great and dreadfull Judge, to whom I must give an account of all my thoughts, words, and deeds, good or evill. If I look under me, I see the endlesse torments of hell, wherein I shall be cast, if I die in my sins. If I look behind me, I see all the sins that ever I committed, and the time which unprofitably I have spent. If I look before me, I see my death every day approaching nearer and nearer unto my body. If I look on my right hand, I see my conscience accusing me, of all that I have done, and left undone in this world. And if I look on my left hand, I see the creatures crying out for vengeance against me, because they groaned under my iniquities. Now then, cease hence forward to wonder, why I cannot rejoyce at the world, or any thing in the world, but continue sad and heavy. Thus, did but men consider their estates, then would they find small cause to rejoyce at any thing, which the world shall present, as a thing delectable, but rather employment enough for Argus his eyes; yet all little enough to weep for the miserable estate wherein they stand, by reason of sin and wickednesse.*

1105.

Controversies, especially in matters of Religion, dangerous.

ON the Tomb-stone of the learned, Sr. Henry Wotton, late Provost of Eaton Colledge, it is thus inscribed; *Hic jacet hujus sententia Author, Pruritus disputandi fit scabies Ecclesie.*

Here lies the Author of this sentence :

The itch of Disputation becomes the scab of the Church.

Walter Curle
Winton. Ser. at
Court. 1632.

And very true. How is Religion in a manner lost, in the controversies of Religion? For who is there, that had not rather seem learned in the controversies of Religion, then conscionable in the practice of Religion, and that sets not more by a subtle head, then a sanctified heart; that had not rather dispute quam bene vivere, dispute well, than live well? So that distraction in Religion, becomes destruction of Religion.

1106.

Daily Examination of our selves, the comfort of it.

* Sextius.

Seneca tells of a * Roman, that kept his soul as clean, as the best housewife keeps her house, every night sweeping out the dust, and washing all the vessels, examining his own soul, *Quod malum hodie sanasti? qua parte melior es?* What infirmity hast thou healed? what fault hast thou done and not repented? in what degree art thou bettered? Then would he lie down with, *O quam gratus somnus, quam tranquillus!* With how welcome sleep, and how quiet rest, do I entertain the night! And it were to be wished, that all men would do the like, to keep a day-book of all their actions and transactions in the world; to commune with their own hearts, and not to sum up all their words and works in the day passed, with an *Omnia bene*, (as Church-wardens were wont to do, when they gave up their presentments) then would their nights rest be quiet, and then might they lie down in safety, for God himself would keep them.

T. Adams Exposit. on ep.
2 Pet.

Repentant

Repentant tears purging the Heart from pollutions of Sinne.

1107.

There is mention made of a certain King that had an Oxe-stall, which had not been *cleansed* in many years, and at last was grown so foul, that it was thought all the industry of Man could not *clean* it in a life time; The King perceiving that, considered with himselfe, that if he could bring the River, which ran hard by his house, to run through it, that then it would quickly be emptied; No sooner was this conceived thus in his mind, but he sets upon the worke, and after much expence both of labour and money, brought the River to run through the Ox stall with a very swift current, so that in three dayes the house was cleared, and all the filth removed: Thus the heart of Man, like that Augean stable, is filled with rottennesse and pollution, but if true repentant tears do but run through it with a forcible current, they will drive down all putrefaction and uncleannes before them; they are of such a purging nature, that as Rain distilling from the clouds, clarifies the air, so they purifie the Heart, insomuch that if the Men of this world were truly perswaded of the great benefit of true Repentant tears, they would not by any means be hindred from weeping.

Def. Erasmi
Adg. chil. 2.
Cent. 4.
Aug. buile.
Lucianus in
Pseudomante.

Rich. de Me-
diavilla. Clavis
Celi. Layant la-
chrym a deli-
Hum. Aug. su-
per Luc. lib. 9.

Scandalous and seditious Books and Pamphlets fit for the fire.

1108.

Agésilas, when he saw the Usurers bonds and bills set all of a light fire, said; *Nunquam vidi ignem clariorem*, I never saw a brighter or a better fire in all my life. And it were heartily to be wished, that of all such scandalous, blasphemous, seditious Books and Pamphlets, that are dayly vended amongst us, such as are fraught full of nothing but pestilent and bitter malice, and the most shamelesse desperate untruths, that the Devill, the father of lyes can help to invent, there were a fire made of them, as was of the Books of curious Arts, Act. 19. the flames whereof perhaps might expiate some part of the Authors offences, which otherwise would one day help to encrease their torment in Hell fire.

Xenophon.

Walter Curle
Winston Ser. 2.
Court, 1631.

Men easily drawn by their own Naturall corruption.

1109.

Calista the Strumpet thus bragged against Socrates; All thy Philosophy cannot alienate one of my Lovers from me, but my beauty can fetch many of thy Schollars from thee: He made her this answer, No wonder, for thou tempest Men to the pleasing path of perdition, but I perswade them to the troublesome way of virtue; And it is observed, that Philosophers of divers sects turned to the Epicures, but never did any Epicure accept of any other sect of Philosophy. Thus it is that Men are easily drawn by their own naturall corruption; Men are naturally disposed to be evill, to be holy and good is the difficulty; We are all of us born sinners, there is much ado to make us Saints: For corrupt Nature to adhere unto a doctrine that holdeth out carnall liberty, facilis descensus, there's no more wonder in it, then for stones to fall downward, or sparks to fly upward; but to mortifie our Earthly members, to deny our selves, to forsake this present world, and cleave unto God, hic labor hoc opus est, this goes against the hair, faine we would be Saints, but we are loath to be holy.

Aelian Var.
hist. lib. 13.

Unicusq; dedit
vitium Natura
creato. Propert.
lib. 1. eleg. 23.

IIIO.

Homil. de Resurrex. Dom.
Regia res est
miseris succum-
bere lapsis.
Dr. Laurence
Ser. at S. Pauls
1624

To be affected with the falling of others into Sin.

St. Bernard makes mention in one of his Homilies of an *old Man*, who when he saw any Man to sin, wept and lamented for him; Being asked, why he grieved so for others, answered, *Hodie ille, cras ego*, He fell *to day*, I may fall *to morrow*: Thus if Men could be but affected with the falling of others into sin, it would rather draw blood then joy from their hearts, not knowing how soon God may withdraw his Grace from them, and suffer them to fall as foul as any other; besides there is no greater sign of a Reprobate, then to laugh at sinne and sinners; for he that can make wickednesse his chiefest pastime, and the faults of oth^{rs} vs his greatest joy, is no better then the *Devill* that rejoyceth at the failings of Gods children.

IIII.

C. Janfen.
harm. Evang.
cap. 123.

Ulysses Aldro-
vand. Ornitho-
log.

S. Bernard in
prefat. affix. lib.
de consil. ad
Eugen.

The World to be contemned in regard of Heaven.

THe Eagle a Princely bird, of a piercing sight, a swift and lofty flight mounts upwards, setting light by the things that are below, never condescending to any of these inferiour things, but when *Necessity* compells, not when *superfluity* doth allure; Such an Eagle was *Zacheus*, that left his Extortion, *Matthew* his Toll-gathering, *Peter* all, such as used this world as if they used it not, wherewith to supply their necessary wants and no further: O happy change! when Men leave all for him that is worth more then all; though *Riches* encrease, yet they set not their hearts upon them, though their *Estates* be changed, yet they are not changed, their desire is not to be rich unto this world, but unto *God*; their bodies are *low*, but their hearts are *above*; their lives *here*, but their *Conversations* in *Heaven*.

IIII2.

S. Augustin.
ep. 8.

Modestia san-
decei omnes
omnium ordi-
num homines.
P. Comin. l. 1.
T. Adams ex-
posit. on ep. 2 P.

Christian Modesty, commendable.

IT is a worthy observation what *Paulinus* a good Man, answered to *Salpius Severus*, when he wrote unto him to send him his Picture, *Erubescio pingere quod sum, non audeo pingere quod non sum*, modestly dispraising his own feature; I must blush, said he, to picture my selfe as I am, and I scorn to picture my selfe as I am not: Here was a modest Man, and a modest disposition well met; And it were heartily to be wished, that the like frame of spirit were in the *paste-paste Titulados* of our times, rather to confesse the unworthinesse they have, then arrogantly to boast the worthinesse they have not, pretending *sanctity* at the root of the Tree, when no fruit but wickednesse is seen on the branches, flattering themselves that their garments are of the *holy fashion*, their goings of the *holy pace*, their language of the *holy style*, and their hair of the *holy cut*, whilst their heart is all this while of an *unholy metal*.

IIII3.

Triumphs of
Nassau. J. Shute.

Not to be daunted at Afflictions.

IT is related of that valiant Commander Sr. *Herace Vere*, late Baron of *Tilbury*, that when in the *Palatinate*, a Councell of War was called, and there being debate, whether they would fight or not; some *Dutch Lord* said, that the Enemy had many pieces of Ordinance planted in such a place, and therefore it was dangerous to fight; he replied, *My Lords, if you fear the mouth of a Cannon, you must never come into the field*. Thus it is that in the service of God, Men must not shrink or give back, because of difficulties in the way; and though it oftentimes so falleth out, that Men fall into divers Temptations, and those great ones too, as to despair of Gods

merces, and so to lay violent hands upon themselves; yet a Christian courage must not be daunted at any crosses or afflictions, but endure constant to the end; for God is faithfull and just, and will not suffer any Man to be tempted above what he is able to endure, nor lay any more upon him then what he shall be able to bear.

D. Rogers Ser.
at Cant. 1633.
Supercandā om-
nis fortuna fe-
rendo est. Vir.
Aeneid. lib. 9.

The Law bringing Men to the sight of themselves.

1114.

THe Swans of *Thames* and *Po*, beholding with a retorted neck their goodly feathers, think themselves *Rara aves interris*; but when their black legs and feet are become the object of their sight, then they find that they are *nigris Cygnis simillima*: So when Men behold their lives in what they are commendable or tolerable, the Pharisee himselfe is not more proud then they, when they hear of the two Tables of Gods Commandements, they can carry them as easily, as *Sampson* did the Gates of *Azzah*. But when they look into the glass of the Law of God, they find their strength to be but as other Mens, then goes the hand to the breast, and the word from the mouth, O God be merciful to me a sinner; Away then (as *Luther* once said) with those *Antinomian conceits*, that the Law need not be taught in the times of the Gospel; It is confessed That *Christ* is the end of the Law. What end? *Finis perficiens non interficiens*, an end not consuming, but consummating, as himself said, *I came not to destroy the Law, but to teach and do it*, Mat. 5. 17.

Judg. 16. 1.

Lo. Com. tit.
Aminom.

Rom. 10. 4.
S. Augustin.
contra advers.
legis. l. 2. c. 7.

The painfull Preachers poverty, the idle Impropriators plenty.

1115.

BEes make the honey, and *drones* suck the Hive; It is said in *Job*, ch. 1. v. 14. *The Oxen were ploughing, and the Asses feeding by them*. What? *Oxen* plough the ground and *Asses* reap the Harvest. This is somewhat preposterous, yet so it is; That laborious *Oxen*, painful *Preachers*; spend their time in plowing and preaching; and lazy *Asses*, idle *Impropriators* eat up all their labours, being alwayes feeding; Great revenues belong to the contemplative covent, while the devout and active Preacher is a *Mendicant*, the diligent Preacher lives in want of necessities, whilst the lazy *Impropriator* swells in all abundance.

D. Valentines
Serm. at St.
Pauls, 1633.

- Aselli Ornatur phaleris dephalerantur equi.

Every Man to be perswaded of his own death.

1116.

TWO Ships meeting on the Sea, the Men in either ship think themselves stand still, and the other to be swift of sayl, whereas they both sayl onwards toward the Port intended, but the one faster then the other, Even so, Men are as Ships; see we an old Man with a staffe in his hand stooping downward? Alas, poor old Man, say we, he cannot live long: Hear we a Passing-bell toll? There's one going out of the world: Visites we a sick friend? We think he can hardly live tiil morning: Thus we think all other Men are a dying, and we onely stand at stay; Whereas, God knows it, they may go a little before, and we are sure to follow after; *John* out-runs *Peter* to the Sepulchre, but *Peter* is not far behind him. Let every Man then be thus perswaded of himselfe, that he shall and must dye; None can be so sottish as to be perswaded that they shall never dye, yet (which is a sad thing) there is none so old, but thinks he may live one year longer, and though in the generall he say, *All must die*; yet in the false numbring of his own particular days, he thinks to live for ever.

D. Rogers Ser.
at Cant. 1633.

Ante omnia cogita fragilitatem propriam.
Bern. in Serm.
Joh. 20. 4.

1117.

The great danger of any one Sin unrepented of.

Sarn. Buggs at
S. Pauls 1624
Suetonius.
2 King. 4. 40
Gen. 2.

1 Sam. 14. 33.

Joth. 7.

MAny Planks well pinn'd and calk'd, make the *Ship* to float; one and but *one* leak not stopped will sink it; *One wound* strikes *Goliath* dead, as well as three and twenty did *Cesar*; *One Dalilah* will do *Sampson* as much spight as all the *Philistins*; *One wheel* broken, spoils all the whole *Clock*; *One vein's* bleeding will let out all the vitals as well as more; *One fly* will spoil a whole box of Oyntment; *One bitter herb* all the pottage; by eating *one Apple* *Adam* lost *Paradise*; *One lick* of *honey* endangered *Jonathans* life; *One Achban* was a trouble to all *Israel*; *One Jonah* if faulty, is lading too heavy for a whole ship: Thus *one sinne* is enough to procure *Gods* anger, and too much for *one Man* to commit; And if *God* then take an accompt of *one sin*, let Men have a care of all *sin*.

1118.

Curses usually fall on the Cursers own head.

Laert. Diog.
in vita.

- nec enim lex
justior ulla est.

Dio *eges* warned the Bastard, when he saw him throwing stones at randome among the *People*, to take heed he did not hit *his own father*. Such is the condition of all cursing *Men*, such, whose tongues run with great speed on the *Devills errand*, whose *Maledictions* are shot out of their mouths, just like *fools bolts*, not regarding where they light, whereas many times they fall upon their friends, their children, and very often upon themselves; or like ill made pieces, which while *Men* discharge at others, they recoil in splinters upon their own faces, so that if every curse should stick a visible blister on the tongue, as it doth insensible ones, on the Soul; How many Mens tongues would be too big for their mouths, and their mouth sas an open Sepulchre full of rottenesse and putrefaction.

1119.

To be alwayes prepared for Death.

D. Rogers Ser
at Cant. 1633

Anno 1617.

Vive memor
mortis, uti me-
mor sis & salu-
tis. Auson.

IT is reported of Sir *John Burgh*, a brave Souldier, and a Gentleman of a good Family, who receiving a mortall wound in the Isle of *Rees*, and being advised not to fear *Death*, but to prepare himselfe for another world; answered, *I thank God, I fear not Death, these thirty years together, I never rose out of my bed in the morning, that ever I made account to live till night*: A religious and Christian-like practise well worthy imitation, that every day when a Man awaketh, he should commend himselfe to *Gods* protection, whether he live or dye; for at the Evening none knoweth, whether that nights bed shall be his grave, or that nights sleep shall be his death; Therefore before his eyes do sleep, or his eye-lids take any slumber, or the temples of his head takes rest, make his peace with *God* for all his sinnes, that whether he live or die, he may live and dye to the Lord, and *Jesus Christ* may be to him advantage.

1120.

The sad condition of Man falling away from God.

Joh. Gore Ser.
at St. Pauls,
1632.

COmets and Meteors that hang in the ayr, so long as they keep aloft in the firmament of *Heaven*, they glitter and shine, and make a glorious and celestiall lustre in the eyes of all beholders; but if once they decline from that pitch, and fall down to the Earth (as many times they do) they vanish and disappare, and come to nothing; Such is the case betwixt a Man and his God, as long as a Man holds in good tearmes with God, and sets his affections up-
on

on things above, so long will God cast his favour upon him, and he shall shine as a light in the midst of a crooked and perverse generation: But if once he decline from that pitch, and fall down from a godly conversation, into an earthly, idle, ungodly disposition; 'tis a venture, but his prosperity will fall away, and his latter end grow worse than his beginning.

Col. 3. 1.
Phil. 2. 15.

1 Pet. 2. 24.

The madnesse of Ministers, Magistrates, &c. not to be guided by that Counsell they give to others.

1121.

IT is fabled of a mad-man; that talking with a lean meagre Cook, he understood from him, what dainty dishes he dressed for his guests; and hearing that they were all fat, and fair liking, and thrived with it, he asked him, Why he did not feed on those meats himself; that he might be fat too? The Cook answered, That for his part, he had no stomach. But the mad-man replies, Take heed how thou come near Bedlam, if the Correcor find you, your punishment will be very sharp; for certainly you are madder, then ever I was. Thus, it is no better then madnesse for Ministers, Magistrates, and others in place of eminency, to give light to others, and walk themselves in darknesse; to distribute portions of meat to the Family, and starve their own souls; to rescue others from the enemy, and suffer themselves to be taken; to forwarn others of the pit, whereinto themselves run headlong; to give good counsell to others, and not to be guided by that counsell themselves.

Oth. Melandri
Joco seria.

Turpe est docto
ri cum culpa re-
darguit ipsum.

Christ nothing but Love all over.

1122.

IT is the observation of Sr. Walter Rawleigh, that if all the pictures and patterns of a mercilesse Prince were lost in this world, they might all again be painted to the life, out of the story of K. Henry the eighth. But on the other side, the Jewes had such an high esteem of Esdras, that if mercy, love, and knowledge had put out their candle, at his brain they might light it again. Behold yet a greater then Esdras, Christ Jesus himself: If all our love were extinguished, at his love we might easily rekindle it: Not a word that he spoke, not a work that he did, not a passion that he suffered, but was an argument, a character of his love: He brought love, he bought love, he exercised love, he bequeathed love, he died in love: He is all love.

Preface to Hist.
of World.

1. Plantavitiu
Florileg. Rab-
binicum.

Christus amoris
amor. Jac. Bil-
lius in Autho-
log. sacra.

Needfull Requisites, to make up a profitable Hearer of Gods Word.

1123.

IT is said of that Princely Josiah, King Edward the sixth, that his carriage in the publick service of God was such, that he constantly stood up at the hearing of Gods Word, took Notes, which he afterwards diligently perused, and wrought the Sermon upon his affection, by serious meditation. Thus, it is not a bare sitting under the Ordinance, a meer formall hearing of the Word, thinking, (as too many do) that when the Sermon is ended, all is done: But there must be attention of body, intention of mind, and retention of memory, which are indispensably required of all Wisdom's schollars, and are the most needfull requisites, to make up a profitable hearer of Gods Word.

AHs and Mon.

1. Trap. on Prov

Auris bona est,
qua libenter
audit utilia,
Ecce Bern. epist.

1124.

Joh. Gore Ser.
at S. Pauls.
1633.

Ad. 12.

Omnia habemus
in Christo, &c.
Ambros.
Psal. 98. 40.

Friendship to be made with God in Christ Jesus.

THe men of *Tyre* and *Sidon* (two rich and antient Cities of *Phœnicia*, on the coasts of *Syria*) when they heard that *Herod* was displeased with them, and intended to make war upon them, they made friendship with *Blasus* the Kings Chamberlain, and sought by all means possible to get into favour with him again: And why? *Because*, said they, *our lands are nourished by the lands of the King*. And this is our case; our lands, our lives, our liberties, and all that we have, are nourished and sustained by the *King of Heaven*; therefore when we know that he is displeased with us, as justly he may, for (as *David* saith) we provoke him every day, then let us do as they did; as they made a friend of *Blasus*, so let us make friendship with *Jesus Christ*, and desire him to help us into Gods favour and protection.

1125.

T. Adams Ex
posit. on ep. 2 Pet

Tit. Livius.
Of fi, Of fi, atipfi.

Non est ad affra
mollis & terris
vis. Sen. Here
fur.

Mortem optare,
malum timere
pejus. Sen.
Oedip.

Heaven, Men desirous to be there, but will not take pains to come thither.

SAbellius, in his History, brings in *C. Flaminius* playing upon *Philoxomenes*, that *She* had *pulchras manus*, & *pulchra crura*, *sed ventrem non habuit*, he had goodly arms, and strong thighs, but he had no belly: He meant, that *Philoxomenes* had brave and valiant souldiers, fair Troops of Horse and foot, but wanted that which is the sinews of War, he had no money to pay them. It may be inverted upon us, for we are all *belly*, full of appetite and desire to happiness; but we have neither hands nor feet, we will neither move nor labour to attain to that happiness; we have fat desires, but lean endeavours; fain we would be in Heaven, but we will take no pains for it, nor seek the way to it; we make account to go up to Heaven in a whirlwind, or as Passengers at Sea, be brought to the Haven sleeping; to win Heaven without working, to be crowned without striving, to dine with the Devil, and sup with *Abraham*, *Isaac*, and *Jacob* in the Kingdom of Heaven; by all means we must die the death of the righteous, but by no means live the life of the godly; nay, if death do but offer to prefer us to Heaven, we will none of it, we thank him heartily, we refuse him with deprecations, and fortifie our selves against him with antidotes and preservatives: So that it may very well be put to the question, Where is our desire for Heaven, when we rather die, *necessitatis vinculo, quam voluntatis obsequio*; instead of looking for it, we look from it, and then onely pretend a faint desire to it, when we can make no other shift, but that we must needs venture on it.

1126.

T. Plantavi
Florileg. Rab.

Philo de Se-
cerdos. dunora
lib. 2.

Pauperibus
semper clemen-
tem porridge
dextram.
Ecclef. 7.

To be Charitable to the poor and needy.

THe *Jewes* at this day, though outed their own Country, and destitute of a *Leviticall Priesthood*, yet those that will be reputed religious amongst them, distribute the tenth of their increase unto the poor, being perswaded, that God doth blesse their encrease the more; for their usuall proverb is, *Decima, ut dives fias*, pay thy Tithes, that thou maist be rich. Nay, saies *Philo* the Jew, They came so willingly to give up their Tithes unto God, as if they had been to have received a gratuity from men. If then there be such devout Jewes, that having neither house nor home, Priest or Temple, and without Christ in the world, so charitable to the poor, then how much more suitable will it be for Christians, that live in Gospell-times, to relieve the poor members of *Jesus Christ*, to honour the Lord with their substance, freely expending it in pious and charitable uses, whereby their barns shall be filled, and they made great gainers in the end.

Why God suffereth the dearest of his Children to want outward things.

1127.

IT is written of the *Pine-tree*, that if the *bark* be pulled off, it will last a long time; else it rots. So God sees, that many a man, if he had his *bark* upon him, if he had the *wealth* of the world about him, a penny in his purse, and a friend at Court, it would rot him, corrupt him, and make him worle; therefore God is faine to bark him, and peel him; to keep him naked, and bare, and poor, that his *soul* may prosper the better: For indeed, many times it so falls out, and a man shall find it so, that his *soul* prospers best, when his *body* prospers worst.

Theophrast.
de Plantis lib. 3.
Semper Deus
hic nos valen-
tius, quicquid
perpetuum
proparat. lib. 2.
Soliloq. lib. 2.

Men to be compassionate one towards another.

1128.

IT was an act of *Licinius*, one of the *Roman Tribunes*, whether more cruell or foolish, let the world Judge, that when *Christians* were put to their torture, he forbade all the lookers on to shew the least pitty towards them, threatening the same pains to them that did shew it, which the Martyrs then suffered. His malice was greater then his power; for he could not hinder those from suffering with them, that daily suffer in them. And this is the way that all good *Christians* are to walk in; if they cannot, through disability, relieve others with their goods, which is the *mercy* of contribution; yet what can hinder their comfortable words to them, which is the *mercy* of consolation; or their prayers and tears for them, which is the *mercy* of intercession; or their pitty and sensible sympathy of their grief, which is the *mercy* of compassion.

Coccilius Sa-
bellianus lib. 8.
En. 9.
P. Lucius de
Repub. Rom.

Rich. de Medi-
villa Clav.
David.
Si dolens con-
dolet, &c. Bern.
de consol. ad
Eugen.

The impartiality of Death.

1129.

IN the reigne of K. *Henry the sixth*, there is mention made of *Henry Beauford*, that rich and wretched Cardinall, vvhho lying on his death-bed, and perceiving his time to be but short, expostulated with himself thus: *Wherefore should I die, being thus rich? If the whole world were able to save my life, I am able either by policy to get it, or by riches to buy it. Fie, fie,* said he, *will not death be hired? will money do nothing? No,* such is the impartiality of death, that ready money will do nothing; there's no protection against the arrest of death. So true is that, which one writeth vvvittily of the *Grammarians*, of every son of *Adam*, that being able to decline all other Nouns in every Case, he could decline Death in no case. Never vvas there Orator so eloquent, nor Monarch so potent, that could either perswade or withstand, the stroak of death, vvhhen it came.

Guil. Halli
Chron. in vita
Hen. 6.

Rigidum ius est
& inevitabile
mortis. Ovid.
ad Livium.

Unhappy prosperity of the wicked.

1130.

IT is *Dauids* observation, that the vicked are in great prosperity, and flourish like a *green bay-tree*, vvhich is vvell known to be green all the vvinter long, vvhhen *Oak-trees* and *Apple-trees*, and all other far more profitable and fruitfull trees do wither, decay, and shed their leaves, stand naked and bare, and look as if they vvere rotten and dead; then it is, that the *Bay-tree* looks as fresh and green, as it vvere in the midst of the *Spring*. So fares it with all wicked men, in such vvinter-times of the vvorld as vve are novv in, they prosper, and God sends them no crosse, nor disease, nor judgment, to interrupt them, but lets them take their svving in the very height of their rebellions against him; vvhhen many a poor *Christian* is faine to fast and fare hard, and go with many a hungry meal to bed:

Plat. 37. 35.
J. Gore Serm.
at S. Pauls.
1633.

Prosperum ac
fulva sceler.
Sen.
Non esse mon-
tes tumefacta-
que crura secun-
dis. Silius
Ital. 2.

Then

then it is, that God suffers a company of *flagitious villains*, such as are *Mercatores humanarum calamitatum*, that make *merchandise* of poor mens miseries, to have *their will* without controule, and to *thrive*, and have a great deal of outward *unhappy prosperity*.

Heaven, the way to it through tribulation.

1131.

1 Sam. 14. 4.
T. Adams Ex-
posit. on 2 ep.
Pet.

1 King. 19. 11.

Luk. 22. 18.
Ioh. 10. 7.
Matth. 7. 13.

Itur ad aetherea
per magna peri-
cula sedes. Ve-
rinus.

Jonathan and his Armour-bearer, being upon their march against the *Philistins*, were to passe betwixt two rocks, the one called *Bozez*, which signifies *dirty*; the other called *Seneb*, which signifies *thorny*; a hard passage: But on they went (as we say) *through thick and thin*, and at last gained the victory. The *Israelites* were first brought to the bitter waters of *Marah*, before they might taste of the pleasant fountains, or the milk and honey of *Canaan*. And in vain shall any man expect the River of *Gods pleasures*, before he hath pledged *Christ* in the cup of bitterness: When we have pledged him in his gall and *vinegar*, then he will drink to us in the *new wine of his Kingdom*. He that is the Door and the Way, hath taught us, that there is but one way, one door, one passage to *Heaven*, and that a *strait one*; through which, though we do passe with much *pressure* and *tugging*, having our superfluous rags torn away from us here, in the croud of this world; yet we shall be *happy*. He that will be *Knighted*, must kneel for it; and he that will enter in at the strait gate, must *croud* for it; a gate made so on purpose, *narrow and hard* in the entrance; yet after we are entred, *wide and glorious*; that after our *pain*, our joy may be the *sweeter*.

The Scriptures not to be plaid witball.

1132.

Ang. Roccha
descript. Bi-
bliothec. Vati-
cana.

Prov. 9. 2.

Procul hinc,
procul este pro-
phani. Ovid.

Th. Fuller
Holy State.

IT was simply done of Cardinall Bobba, who speaking in commendation of the Library at *Bononia*, (which being a very spacious room, hath under it a *visuall house*, and under that a *wine-cellar*) thought he had *hit it*, in applying that text, *Wisdom hath built her house, hath mingled her wine, and furnished her table*. The rudeness of this application, did not in the least become the *gravity* of a red Hat. But let all such know, that *non est bonum ludere cum sanctis*, there's no jesting with *edge-tools*, no playing with the *two-edged sword of Gods Word*. Is there no place but the *Font*, for a man to *wash* his hands in? no cup but the *Chalice* to *drink* healths in? Certainly they were ordained for a better use, and the *Scriptures* pen'd for a better end, then to be *plaid witball*.

Vncertain prosperity of the wicked.

1133.

Ioh. Gore Ser.
at Merc. Chap.
Lond. 1634.

Tu quoque fac
timeas & que
tibi lata viden-
tur, Dum loque-
ris, fieri tristitia
posse puta. Ovid

Psal. 73. 18.

A Man that stands in *lubrico*, in a slippery place, as on Ice or Glasse, shall have much ado to keep himself *upright*, though no body touch him; but if one should come upon him unawares, and give him a *suddain juffle*, or a *suddain rush*, he hath no power in the world to *uphold himself*, but must fall, and that dangerously. And this is the case of *wicked wealthy men*, such as are laden with ease and honour; such as are *blest*, like *Esau*, with the dew of Heaven, and *fartness* of the Earth. Such *gracelesse Ruffians*, as feast without *fear*, drink without *measure*, swear without *feeling*, live without *God*, thinking that they are ἀσάλευτοι, *unmovable*, and fastned on a Rock, that never shall be moved: But they are deceived. *God*, that knowes their *standing*, tells us, he hath set them in *slippery places*, and it will not be long, ere he send some *death*, some *judgment*, some

some evil Angell or other to give them such a suddain justle, such a suddain rush, that without great mercy on his part, and great Repentance on their part, they must fall irrecoverably into the pit of Hell for ever.

Atheism will unman any Man.

TAKE a Dog, and marke what a generosity and courage he will put on, when he is maintained by a Man, who is to him instead of a God, or at least melior Natura, whereby it is manifest that the poor Creature, without the confidence of a better Nature then his own, could never be so courageous: Thus it is with Man, when he roleteth himselfe upon God, and resteth on his divine protection, then he gathers a force and ability, which humane nature it selfe could never attain; But when with the fool, he shall say in his heart (though he believes otherwise) that there is no God, then he destroyes the Nobility of Man; for Man is a kin to the beasts by his body, and if he be not a kin to God by his soul, he is a base and ignoble Creature; Atheism will unman any Man, and deject any thing that is the advancement of humane Nature.

Riches ill gotten, never prosper.

IT is related of Tecelius, the Popes pardon-monger in Germany, that having by sale of Indulgences scraped together a vast sum of money, and returning for Rome, was met and eased of his cash by an odd fellow, who being afterwards apprehended, and prosecuted as a fellow, produced a Pardon not onely for sinnes past, but sins to come granted unto him by Tecelius himselfe, and being thereupon acquitted by the Judge, enjoyed the booty, which being ill gotten was as wickedly spent: And thus it is that ill gotten goods seldome prosper, they have a poysonfull operation in them, bringing up the good food together with the ill humours. He that hath any such, hath but lockt up a Thief in his closet, that will rob him of all that he hath; He may heap up silver as the dust, and prepare Rayment as the clay; he may prepare it, but the just shall put it on, and the Innocent shall divide the silver. For when a man out of a covetous desire of gain, shall make a Marriage with Mammon, and give a bill of divorce to Jesus Christ, care not which way nor how he scrapes up wealth, so as he have it, then it is just with God to blast his hopes, and blow upon his estate that all shall come to nought.

God onely beareth and answereth the Prayers of his People.

IT is a pretty observation, that St. Augustine makes out of the Parable proposed by our Saviour, where he that knock'd at Midnight to borrow bread of his Neighbour, found all the whole family asleep, onely the Master of the house was awake, and he answered and opened, and gave him that he craved, though it was an unreasonable time, Nullus de Janitoribus respondit, none of all the Porters, none of all the Servants, none of all the Children made him any answer, they were all asleep, onely the Master was awake, and heard when he called: Just so it fares with us when we knock and call at the doors of Heaven for any Mercy, none of all the Prophets or Apostles, none of the blessed Saints departed make us any answer; Alasse they hear us not, they sleep in peace, and are at rest from their labours, onely God Almighty, who is the Master and Maker of that blessed Family, he and onely he doth hear and answer at what time soever we cry unto him; call when we will, he is alwayes awake to heare us.

Hap-

1134.

Gab. Inchini
scala Cati.

Psalm 14. 1.

1135.

J. Trap. Com.
on Proverbs.

Job 20. 15.

Job 27. 16.

De male quasi-
tis viz gaudet,
&c.

1136.

Luke 11.
Joh. Gores.
Serm. S. Peter
Corn-hill, Lon.
1634.

Precis est iustis
exauditor Deus
solus Menand.

1138.

T. Adams ex-
posit. in ep. 2 P.Qui deum ha-
bet, habentem
omnia habet.
Aug.

Happines and blessednesse, the onely things esirable.

St. *Augustine* hath the story of an *Histrioncall Mountebank*, that to get Spectators Sand money by them, promised to tell them the next day what they most desired: The Theater being full of People, and their minds full of expectation, What was the device? *Vili vultis emere, & charè vendere*, you would all buy cheap, and sell dear; But by Mr. Mountebank's leave, this holds not; for the good Man in a famine will buy corn dear, and sell it to the poor cheap; And on the other side, the unthrifit will sell his Inheritance cheap, and buy vanities at a very dear rate: Now if he had told them, *Beati vultis esse*, you would all be happy, this had been a full satisfaction: *Blessednesse* is every Mans desire: Now whosoever hath the Sun, hath the light of the Sun; He cannot want water that hath the fountain, and he that hath God, shall be sure of *blessednesse*; It is therefore every Mans part, to cleave to this blessed God, who will deliver him from sin and hell, which is *blessednesse begun*, and bring him to salvation and Heaven, which is *blessednesse consummate*.

1139.

David. Parei
hist. prophan.
medul.
Hect. Boethii
hist. Scot.In his examina-
tion before the
L. L. of his
Majesties coun-
cell. M. S.
Psalm. 2.I. Trap Com-on
Proverbs.-quam brevis
percutit ingentia
causis Imperium
tanto quæstum
sanguine &c.
Claud. 2 Ruf.

The just Reward of Treachery, and false dealing.

Philip Duke of *Austria*, paid the Ambassadors of *Charles the fourth* (who had betrayed their trust) in counterfeit coyn: whereof when they complained, it is answered, That false coyn is good enough for false Knaves; *James the first*, King of Scots, was murdered in *Perth*, by *Walter Earl of Athol*, in hope to have the Crown, and crown'd he was indeed, but with a Crown of red hot Iron clap'd upon his head, being one of the tortures wherewith he ended at once his wicked dayes and devices; And *Guy Fawkes* that *Spanish Pyioneer*, should have received his Reward of five hundred pounds at an appointed place in *Surrey*, but instead thereof he had been paid home with a brace of bullets for his good service, if Justice had not come in with a halter by way of prevention: Thus Traytors have alwayes become odious, though the Treason were commodious; Let those Kill-Christis, and those State-Traytors, *Sheba*, *Shebna*, &c. all disturbers of present Government, be never so industrious in contrivance, never so confident in the effecting of their treacherous designs, let them plot on, whet their wits, beat their brains, associate, confederate, take counsell together, break voves, promises, and Covenants, swear and forswear, yet all shall come to naught, toto errant Cælo, they are Heavenly wide, quite out, they shall miss of their purpose, and meet with disappointment, and the just judgements of God upon them and their Posterity in the conclusion.

1140.

Luk. 10. 30.
M. Gores Ser.
at St. Pauls
1634.
Psalm. 87. 3.
Iosh. 6. 17.Templa petas
supplex & ve-
nerare Deum.
G. Lilius de
moribus.

The great danger of sleighting Church-assemblies.

St. *Augustine* out of the Parable concerning the Man that fell amongst Thieves Sand was wounded and left halfe dead, notes of him, that he was going down from *Jerusalem* to *Jericho*, from the Church, I warrant you; *Jerusalem* was the Church of God, the holy City: *Jericho* was a cursed place, branded with an ancient curse since the days of *Joshua*, and thither lay his journey; Whereupon St. *Augustine* notes, *Si non descendisset, fortasse in latrones non incidisset*, Had he not been descending, and going downward from God, and from his Church, peradventure he had not fallen into the hands of Thieves; God would have protected him, the Lord would have safe-guarded him, that no evil should have betided him; But because he was going from the Church to a cursed place, & like enough about a naughty businesse, therefore God gave him over; As many therefore as desire Gods protection, and blessing, let them resort to the Church to serve and seek him.

Con.

Conversion of a Sinner, not wrought all at once.

1139.

Suppose it now *Mid-night*, and the *Sun* with the *Antipodes*; He doth not presently mount up to the height of our *Heaven*, and make it *Noon-day*, but first it is *twilight*, then the *day dawns*, and the *Sun rises*, and yet looks with *weaker eyes*, before he *shine out in his full glory*: We do not to day *sweat* with summer, and be *shaken* with the fury of the *Winter* to morrow; but it comes on with *soft paces*, the day grows *shorter*, the *Sun* force *weaker*, cold dewes and white frosts *precede* the extremity of hardnesse. Now it is most true, that *Christ* is able in a moment, of *Sinners on earth*, to make men *Saints in heaven*, as he wrought upon that *dying Malefactor*: Some may make *suddaine leaps*, and of *furious sinners* become *zealous professors* in a trice; Of such we may be charitably jealous, yet *Non ad altum per salum*, Holinesse shoots not up like *Jonahs Gourd* in a night, God is the God of order, not of *confusion*, and Nature is not suffered to *run out* of one *extream* into another, but by a *medium*; That ordinary way whereby Men walk from the state of *sin*, to the state of *Glory*, is the state of *Grace*; So our *Conversion* is by *soft* and *scarce-sensible beginnings*, albeit no part after part, yet degree after degree; in every part, by *gentle soakings* in of goodnesse; in every degree, by *growing up* to maturity and ripenesse.

T. Adams ex-
posit. on ep. 2 P.

Luk. 23. 43.
& 19. 5.

cb. 4. 6.

Tres modi sunt
conversorum, in-
choatio, medi-
etas, atq; per-
fectio, &c.
Greg. 24. mor.

Not to answer one angry word with another.

1140.

Adrian the Emperour, gave the *Crier* great thanks, who when he was bid-
den to quiet the tumultuous People with an imperious *Σιωπῶσαίτε* Hold your
tongues, he held out his hand onely; And when the People listned with great si-
lence (as the manner was) to hear the cry, *Hoc verò, inquit, Princeps vult*; This is
that, said he, the Emperour requires of you, viz. To be silent: And this is the rea-
dy way to make all quiet, A soft answer pacifies wrath. It was *Abigails* gentle Apo-
logy that disarm'd *David's* fury; and *Gedeons* mild and modest answer that still'd
the hot and hasty *Ephramites*. Lay but a flint upon a pillow and you break it easily,
but hard to hard will never do the deed: It is not the *rying* one angry word vvith
another; *grievous words* stirre up strife, harsh and angry words cast oyl upon the
flame, set the *Passions* afloat, and then *fertur equis ariga*, there's no hope, nor one
wise word to be expected.

Dio. in vitâ
Adriani.

Xyphilin.

Prov. 15. 1.
1 Sam. 25. 32.
Judg. 8.

male cuncta
ministrat Imper-
tur. Stat. 8.
Theb.

The compleatest armed Man of War, naked without
Gods protection

1141.

It is said (*Exod. 32. 25.*) That *Moses* saw the People were naked after their
great sin. How naked? *Non veste sed gratia & prasidio Dei*, they vvere naked not
so much for want of cloathes, arms, and other furniture of War, as for want of
Grace, favour and protection of God Almighty, and no doubt (as *one very well
observeth) *Si tunc irruissent hostes*, if their Enemies had then fallen upon them,
they had most shamefully foyled them: Then let those that are *Souldiers*, and *Men*
of War, if they desire that their warfare should prosper, and that God should cover
their heads in the day of battel, let them be sure of the goodnesse of their cause, that
their quarrell be *pro veris & licitis*, for things true and lawful, that they seek to
God, before they set upon their Enemies; For let a Man be never so well cloathed,
never so well armed, and weaponed, if he be stripp'd of Gods protection, by sin, he lyes
naked and open to all *dysasters* whatsoever.

Franc. Junius
in locum.

* J. Ferus.

Sed quid dolen-
dum est, queri-
tur belli exitus,
non causa. Sen.
Herc. fur.
Protigente Deo,
hinc armatus est
homo. Aug.

1142.

Works of Mercy, very rare to be found amongst us.

R. Harris Str.
at S. M. Spittle
1642.

-terras Affraas
reliquit. Ovid.

Philosophus tri-
obolus. Escalin
adag.

There are a kind of *Almanacks*, (such as *Stationers* call blanks) full of letters red and black on the *one side*, but on the *other side* there is fair paper, a waste empty page to write whatsoever a Man pleaseth, though seldome it is that any word of God be there inserted: Such are the *Day-books* that most Men keep; On the one side you shall find, Item so much spent upon *Pride* and so much plaid away at *Games*, so much upon *Revenge*, so much upon *Hankes*, so much upon *Hounds*, and so much upon something else, that sounds somewhat near that way; But when it comes to a *work of mercy*, what hath been done for God, what for *Christ*, what for his *poor distressed Members*, what for the *advancement of Religion*, or any pious work or service; O then the Book appears *blancatus quasi lilius*, a meer blank, Cyphers, or little else to purpose are to be seen in it.

1143.

Eloquence not to be abused.

Sr. T. More, in
vita.

Prov. 15. 2.
T. Cartwright
in locum.
Optima est elo-
quentia, que non
ostentat ingenium
docentis sed rem
aptissime dyc.
Aug. in simil.

Edward Duke of *Buckingham* being dispatched with instructions from the Court, came to the *City of London*, and there at a common Hall spake largely on the behalfe of that *Usurper Rich. the third*; but all the commendations that he got for his labour, was; That no man could deliver so much bad matter in so goods words and quaint phrases, *Eloquentia facis, sapientia parum*, that he shewed a great deal of wit, but little wisdom in so doing: Thus it is that the tongue was given to a better purpose; 'twas *Davias glory*, and he used it accordingly. Eloquence wisely ordered is very commendable and availeth much, The tongue of the wise useth knowledge aright. i. deals kindly with her, offers her no abuse by venting her unseasonably, and making her over-cheap and little set by; But eloquence abused, fits the Pulpit rather with words then matter, and makes others, that (more is the pity, might better improve their education) instead of *Christian Lawyers*, become *Heathen Orators*; so that it may well be termed the *Attorney generall*, that makes a good cause seem bad, and a bad far better then in truth it is.

1144.

The poor Debtors comfort.

2 Chron. 25. 9.

Providebit De-
us
In monte vide-
bitur Jehovab.

There came a Man of God to *Amaziah*, and forbids him, that by no means he should take the *Ephramites* into the battel against the *Edomites*, because God was not with them; O, but then, sayes *Amaziah*, what shall I do for the hundredth talents which I gave them for their help, (every Talent of silver being worth 375 l. and that of gold 4500 l. a very considerable summe) No matter, saies the Prophet, Cannot God give thee more then this? So it may be said to all that tremble at the inundation of debt that is upon them, that are perplexed and entangled in a labyrinth of engagements, so that they can see no outgate, no passage, no way to escape, God if he be truly sought unto, can give a happy issue, more then the debt comes to, can do more then they are aware of; when they know not how to be delivered when they know of no evasion, nor have any means or power in their view, let but earnest prayer be joyned with frugality, skill and industry, and they are sure to be delivered.

Works of mercy, not to be put off from one to another.

1145.

[T is usuall, that when men meet together at a Tavern or Alehouse, upon some occasions, by way of kindnesse, to drink or feast together, then happy is that man, when the reckoning is brought, that can be rid of his money first: I'll pay, saies one; I'll pay, saies another; you shall not pay a penny, saies a third; I'll pay all, &c. and so it growes sometimes very neer unto a quarrell, because one man cannot spend his money before another. Thus in works of kindnesse, and merry meeting: But come to a work of mercy, how is it then? Is the money upon the table? is every man ready to throw down, and make it a leading case to the rest of the company? No such matter, one puts it off to another: Alas, I am in debt, saies one; I have no money about me, saies another: Then every finger is a thumb, and it is such a while, before any thing will be got out, that it would trouble any one to behold it. Then the question is not, Who shall be first? but, Who shall be last? A sad thing! that in way of courtesie any man should be thus free, and when it comes to a work of mercy, thus bound up.

R. Harris Ser.
at S. Maries
Spittle 1642.

Quam nemini
obtrudi potest
iuxta ad inferio-
res.

God, to be feared in his Judgments.

1146.

[T is said of Queen Elizabeth, she was so reserved, that all about her stood in a reverent awe of her very presence and aspect; but how much more of her least frown and check, wherewith some of them, who thought they might best presume of her favour, have been so suddainly daunted and planet-stricken, that they could not lay down the grief thereof, but in their graves: One of these was, Sr. Christopher Hatton, Lord Chancellor, who died of a flux of urine, with grief of mind; neither could the Queen, having once cast him down with a word, raise him up again, though she visited and comforted him in the time of his sickness. O! but when the Lion roars, shall not the beasts of the forest tremble? Shall the judgments of God be abroad in the world, and the people not learn righteousness? Shall the frowns of any mortall Wight be matter of discontent, and shall the angry countenance of the immortall God, be passed by unregarded? It must not be. He that was, and is Wonderful, the Counsellor, made it out for comfortable advice, Fear not them which kill the body, but are not able to kill the soul; but rather fear him, which is able to destroy both body and soul in hell, Matth. 10. 28.

Guil. Cambr-
ni Elizab.

Amos 3. 8.

Esa. 16. 10.

Esa. 9. 6.

Conscience to be looked on, as a Register of all our actions,

1147.

[T is recorded of that reverend Martyr, Bishop Latimer, that he took especial care in the placing of his words before Bonner, because he heard the pen walking in the chimney, behind the cloath, setting down all (it may be more) then he said. So ought we circumspectly, to look to all our sayings and doings; for Conscience, as a Scribe or Register, sitting in the closet of our hearts, with pen in hand, makes a Diurnall of all our waies, sets down the time when, the place where, the manner how, things were performed; and that so clear and evident, that go where we will, do what we can, the characters of them shall never be cancelled or razed out, till God appear in judgment.

Atts and Mon.
M. Carpenter
Ser. at Taunton
Affres. 1628.

Conscientia est
codex in quo
peccata quibridi-
ana scribuntur.
Bern. in Cant.

1148.

Trades and occupations, the wisdom of our fore-fathers, in the invention and keeping them up.

I. Nath. Quaternio.

Ingenuus didicisse fideliter artes, Emollit mores, nec fuit effeferos. Ovid.

IT is observable, that the *Athenian* Commonwealth prospered, so long as the People were in *action* and *employment*; but when they once tasted the *pleasures* of *Darius* Court, and brought home *Persian* gold, then they fell to wantonness, and so to *nothing*. Whilst the *Assyrians* did set forth themselves, they flourished; but when *Sardanapalus* (whom *Boccaccio* would have to be the first, that brought *idleness* into the world) began to invert the *course* of *Nature*, by turning daies into nights, and nights into daies, in riot and excess, then the Commonwealth began to *decline*. And such was the condition of the *Roman State*, when they had vanquished the *Carthaginians*. It was therefore the great *prudence* of our fore-fathers, to find out the knowledge of the *Liberall Arts* and *Sciences*, and to institute *Mechanicall Trades* and *Occupations*, well knowing, that it is *Action* which gives a well-being to every living creature, that *Industry* hath raised the most flourishing Commonwealths out of the dirt, and *Idleness* levelled them with the dust, and brought them to nothing.

1149.

Not to rejoyce at the afflictions of others.

Acts and Mon.

Chap. 5. 5.

Lam. 1. 21.
Psal. 40. 15.
Matth. 26.
Chap. 31. 29.

John Denly, one of the Martyrs in that *Marian* persecution, being set in the fire, with the burning flames about him, sang a Psalm: Whereupon Doctor *Story* commanded one of the Tormentors, to hurl a faggot at him; but being hurt therewith upon the face, that he bled again, he left his singing, and clapt both his hands upon his face: Truly, said the scoffing Doctor to him that threw the faggot, thou hast marr'd a good old song. Yet so it happened, that this *Story*, after the coming in of *Queen Elizabeth*, being catch'd in a mouse-trap at *Antwerp*, was hoisted away for *England*; and being questioned in *Parliament* for many foul crimes, and particularly for persecuting and burning the *Martyrs*, he denyed not, (still keeping up his jeering humour) but that once he was at the burning of an *Heretic* at *Uxbridge*, where he cast a faggot at his face, and set a bush of thorns under his feet to prick him. But he was hang'd at *Tyburn* for all his flaming, (being just then new built three square, after the manner of his three corner'd cap) and so made good that *Proverb* of *Solomon*, He that is glad at calamities, shall not go unpunished. And thus, he that rejoyceth at the afflictions of others, is sick of the *Devills* disease, *ἐν τῷ αἵματι τοῦ διαβόλου*; and such were the *Edomites*, *Ammonites*, *Philistines*, and others of *Sions* enemies, that heard of her trouble, and were glad of it. Such were *David's* adversaries, that wished him evill, and cried, *Aha, aha*; and such the *Jewes*, that scoffed at *Christ* on the *Crosse*. But *Job* was of another spirit, he rejoyced not at the destruction of him that hated him; and so must all good *Christians* be; otherwise, he that sitteth in the heavens, will have them also in derision, and laugh when their fear commeth.

1150.

Cares attendant on the Kingly office, and men in Authority.

H. King, cicestrensis, Inaugurat. Serm. at Court. 1640.

IT was, no doubt, a sad experience, that wrung those words from *Cæsars* mouth, when you would name a masse of cares and crosses, *Cogita Cæsarem*, Think upon *Cæsar*. Ah! little do the *shrubs*, and they that live in the humble valley of a private life, take notice of the loud tempests, or feel those incessant storms, which beat upon the *Cedar*, whose exalted top raises him neerer to the lightning, and rage of the upper Element; they look onely upon the glittering master of a *Diadem*, and the lustre of the Jewells set in it, and so apprehend somewhat, that

that may delight the eyes but could they understand, how many *caves* are lodged and concentred, within the pale and circle of *that Crown*, (as a great King said once) *They would scarce take it up for their wearing, though it lay in their way.* What are *dignities*, but difficulties? and the *rent* of labour considered, the good man hath but a *hard bargain* of his honour. No wonder then, if the *wise man* be, as it were, haled out of his privacy to such *preferment*; for he weighs the charge as well as the credit, the danger more then the gain, and knowes his *chayr of State* to be as tickle, as *Eli's stool*, from which he may easily break his neck; that he must drink *wormwood* in a cup of gold, and lie in a *bed of Ivory*, upon a pillow of thorns; so that he may well say of his glory, as one said of his roab, *O nobilem magis quam felicem pannum!* or as Pope *Urban* said of his *Rochet*, That he wondered it should be so heavy, being made of such light stuff.

Hen. 4. R. Angliz.

Homo unus.

Sub tenui membrana dignitas, multum latet mali. Sen. ep. 115.

Prayer, turning Earth into Heaven.

1151.

IT is said of *Archimedes*, that famous Mathematician of *Syracuse*, who having by his Art framed a curious Instrument, that if he could but have told how to fix it, it would have raised the very foundations of the whole Earth. Such an Instrument is *Prayer*, which if it be set upon *God*, and fixed in *Heaven*, it will fetch *Earth* up to *Heaven*, change *earthly* thoughts into heavenly conceptions, turn *flesh* into *spirit*, metamorphose *nature* into *grace*, and *earth* into *heaven*.

Th. Venatorius in epist. ad Senat. Norimberg.

To passe by the offences of our Brethren:

1152.

DAVID was deaf to the railings of his enemies, and as a dumb man, in whose mouth were no reproofs. *Socrates*, when he was abused in a Comedy, laughed at it; when *Polyargus*, not able to bear such an indignity, went and hanged himself. *Augustus* sleighted the *Satyrs* and bitter invectives, which the *Pasquills* of that time invented against him; and when the *Senate* would have further informed him of them, he would not hear them. Thus, the manlier any man is, the milder and readier he is to passe by an offence, as not knowing of it, or not troubled at it; an argument, that there is much of *God* in him, (if he do it from a right principle) who bears with our infirmities, and forgives our trespasses, beseeching us to be reconciled. When any provoke us, we use to say, *We will be even with him*; but there is a way, whereby we may not onely be even, but above him, and that is, forgive him. We must see and not see, wink at small faults especially. *Qui nescit dissimulare, nescit vivere*, may with some grains of allowance passe current, He that cannot dissemble, is not fit to live.

Psal. 35. Varinus. Phavorinus. Alian. Sueton in vita

Existimandus ille praestantissimus. Injurias qui ferre novit plurimas.

Si vindicare vis, sile, et suavesam delicti plagam. Chas. in Matth.

Kingdomes and Common-wealths, their successions from God.

1153.

THE *Romans* closing in with that permanent error of Mankind, to mistake the Instruments and secondary Agents in *Gods* purposes, for the main Efficient, were wont variously to distinguish the derivation of their Empire; as by force, so *Julius Caesar* was invested; by the *Senates* election, so *Tiberius*; by the *Souldiers*, so *Severus*; and by *Inheritance*, so *Octavius Augustus*. But most true it is, that to what means soever they imputed their Emperours, were it *Birth* or *Election*, *Conquest* or *Usurpation*, 'tis *God* who gives the Title to Kingdoms and Commonweales by the first, and it is he also that directs and permits it by the last.

Eutropii hist. lib. 7. Feneftella de Magistr. cap. 4.

1154.

T. Stapletons
Prompt. Morale1 Cor. 6.
2 Cor. 6.1 Cor. 7. 29.
vers. 31.COR. Civi-
tas Omnipoten-
tis Regis.
1 King. 3-*The whole Heart to be given to God.*

SOME great King or Potentate, having a mind to visit his *Imperiall City*, the Harbinger is ordered to go before, and mark out a house suitable to his Retinue; and finding one, the Master of that house desireth to have but some *small chamber*, wherein to lodge his wife and children: It is denied. Then he intreats the benefit of some *by-place*, to set up a Trunk or two, full of richer goods then ordinary. No, saies the Harbinger, it cannot be; for if your house were as big again as it is, it would be little enough to entertain the King, and all his royall train. Now so it is, that every *mans body* is a *Temple of God*, and his heart the *sanctum sanctorum* of that Temple. His *Ministers* are sent out into the world to inform us, that *Christ is comming to lodge there*, and that we must clear the rooms, that this great *King of glory may enter in*. O, saies the *Old man*, carnall yet, but in part renewed, give me leave to love my wife and children. No, it cannot be; having wife and children, he must be as having none. Then he desires to enjoy the pleasures of the world, That's denied too; he must use this world, as if he used it not: not that the use of these things is prohibited, not that the comfortable enjoyment of our dearest relations, is any way to be *infringed*; but the extraordinary affection to them, when they come into competition with the love that we owe unto God: For he will have the *whole heart*, the *whole minde*, the *whole soul*, and all little enough to entertain him, and the *graces of his holy Spirit*, which are attendant on him. *Nec mihi nec tibi, sed dividatur*, was the voice of a *strange woman*; and such is that of this present world: But God will take nothing to halves, he will have the *whole heart*, or *nothing*.

The good Christians comfort, in time of the Churches trouble.

1155.

Abrah. Shul-
teeti Annales.Joh. Calvini
ep. & resp. p. 53.

Psal. 137:

Psal. 2.
Prov. 19. 21.

Martin Luther perceiving the cause of the Church to go backward, puts pen to paper, and writes to the *Electors of Saxony*, where amongst other expressions, this was one; *Scias Celsitudo tua, & nihil dubitet, &c.* Let your Highnesse be sure, that the Church's *business* is far otherwise ordered in *Heaven*, than it is by the Emperour and States at *Norimberg*. And, *Gaudeo quod Christus Dominus est, &c.* I am glad that *Christ is King*, for otherwise, I had been utterly out of heart and hope, (saith holy *Myconius*, in a letter to *Calvin*) upon the view of the Church's enemies. Thus, it staggers many a good Christian at this day, to see *Sion* in the dust, the Church under foot, the hedge of government and discipline broken down, all the wild beasts of *Heresie and Schism* crept in, such as labour to root out true Religion, to dethrone *Christ*, and to set up the idle fancies, and enthusiasti- call conceits of their own phanatick brains; some crying out against the Church with those *Edomites*, Down with it, down with it even to the very ground; others casting dirt upon her harmlesse ceremonies. But let the Churches friends rest assured, that *God sees*, and smiles, and looks, and laughs at them all; that the great counsell of the Lord shall stand, when all's done; that *Christ shall reigne in the midst of his enemies*, and that the stone cut out of the mountains without hands, shall bring down the golden Image with a vengeance, and make it like the chaff of the summer floor, *Dan. 2. 35.*

*The sad condition of People, under Tyran-
nicall Government.*

1156.

IT was a just complaint of *Draco's Lawes* in *Lacedemonia*, that their execution was as sanguin, as their character, for they were written in bloody letters: And the

the Romans lamented the cruelty of those Tribunalls, where the cheap proscription of lives, made the Judgement-seat little differ from a Shambles; A Man made Offender for a word, Poor Men sold for shooes; Or as the Turks at this day sell heads, so many for an Asper: Such is the condition of People under Tyrannicall government, under such as make low account of Mens lives, that destroy where they might build hopes of amendment, and down with root and branch, where they need but pare the lease; such in discharge of their place, are govern'd more by Custome then Conscience, who take dark circumstance, and lame surmise for evidence, rashly giving sentence, and as precipitately proceeding to Execution.

Esey 19. 21.
H. King.
Inaugur. Serm.
at Court. Anno
1640.
Amos 2. 8.

Graces of Gods spirit not given in vain.

1157.

THE Husbandman, the more he improves his ground, the greater crop he looks for; the completer the Souldier is armed, the better service is required of him; The Scholler that is well instructed must shew great fruits of his proficiency: Thus the Earthly part of Man soaks in the sweet showers of Grace that fall upon it. The blessed Spirit of God puts upon us that Panoplia, that whole Armour of God. And the same Spirit teacheth us all things, leads us into all Truth, and brings all things to our Remembrance, which Christ hath spoken for our good: Shall we then being thus manured, thus armed, thus instructed, not bring forth fruits in some measure answerable to so great Indulgence? Shall such blessings of God be received in vain? It must not be; we may read these and the like expressions in Scripture, Occupy till I come, Give an account of thy stewardship, To whom much is given, much is required; What's the meaning? Cum crescent dona, rationes etiam crescant donorum, We must give an account as well of Graces received from God, (Whether they be those summer Graces of Prosperity, Joy and Thanksgiving; or those winter Graces of Adversity, Patience and Perseverance; or the Grace of Humility, which is alwayes in season) as of Sins of what kind soever committed against him.

T. Stapletoni
Prompt. mor.

Heb. 6.
Ephes. 6.

Joh. 14. 16.

Luk. 19. 13.
& 16. 2. 12.
Greg. hom. 9.
in Evang.

Sacriledge justly rewarded, to take heed of committing it.

1158.

IT was a suddain and sad end that befell Cardinall wolsey, whilst he sought more to please his Sovereign, then his Saviour; And the revenging hand of God pursued his five chiefe Agents, that were most instrumentall for him in his sacrilegious enterprise; One of them killed his fellow in a Duell, and was hang'd for it; a third drowned himselfe in a well; a fourth fell from a great Estate to extreme beggery: Doctor Allen, the last and chiefe of them, being Arch-bishop of Dublin, was cruelly slain by his Enemies, Utinam his & similibus exemplis &c. saith the Author of this story, I would men would take heed by these and the like examples, how they meddle with things consecrated to God: for if divine Justice so severely punished those that converted Church-goods (though not so well administered, to better uses doubtlesse) And why, but because they did it out of selfish and sinfull self-interested Principles and ends; What shall become of such as take all occasions to rob God, that they might enrich themselves? Spoliantur Ecclesie & Scholae, &c. was Luthers complaint of old, Parishes and Churches are polled and robbed of their maintenance, as if they meant to starve us all.

Acts and Monu.

Abrah. Schultzei
Annals
tom. 2.

-quis enim la-
sos impune puta-
ret
Effe Deus?
Lucan.
Com. in Genes.
cap. 49.

The comfortable Resurrection of Gods poore despised People.

1159.

WHEN we see one in the streets, from every dunghill, gather old pieces of rags and durty clouts, little would we think, that of those old rotten ragges beaten together in the Mill, there should be made such pure fine white Paper as af-

Walc. Balcant-
quels Serm. at
St. M. Spittle,
1613.

ter.

*Par est, ut sicut
omnis creatura
lugubre doluit,
Eccl. Aug. in
Ser. de Pasc.*

terwards we see there is: Thus the poor *despised Children of God*, may be cast out into the world as *dung and dross*, may be smeared and smoothed all over with *lying amongst the pots*, they may be in *tears*, perhaps in *bloud*, both broken-hearted and broken-boned; yet for all this they are not to despair, for God will make them one day *shine in joy*, like the bright stars of *Heaven*, and make of them *Royall, Imperiall Paper*, wherein he will *write his own name for ever*.

1160.

Conversion of a sinner, matter of great rejoycing.

*Gen. 21.
T. Stapletoni
Prompt. moral.*

*Majus de peccatore
converso,
quam de iusto
stante gaudium,
Eccl. Greg. hom.*

*34.
2 Cor. 5. 17.
Ephes. 5. 24.*

IT is observable, that *Abraham*, made a feast at the *weaning of his Son Isaac*, not on the day of his *Nativity*, not on the day of his *Circumcision*, but on that day when he was taken from his *Mothers breast*, from sucking of *Milk* to taste of stronger meat; This made a festival in *Abrahams family*, and may very well make a feast in ever true Repentant sinners heart: *Nascimur carnales, aliamur spirituales*; We are all of us conceived and *born in sinne*, and with our *Mothers milk*, have sucked in the *bitter juce* of corrupt Nature; but when it comes so to passe, that by the speciall illumination of *Gods holy Spirit* shining into our hearts, that we are *weaned* from the things of this World, and *raised up* to those things which are at *Gods right hand*, that we are *new Creatures, new Men, &c.* This hath alwayes been matter of *great rejoycing* to the Angels of *Heaven*, and must needs be the like to every sinner that is to *converted*.

1161.

Childrens Christian instruction, the great benefit thereof.

*Ulys. Aldrov.
de quadruped.*

*Si parentes boni bene instruant
filios, ipsos
servabunt.
Chryl. in Heb.
Deut. 6. 6.*

IT is reported of the *Harts of Scythia*, that they teach their young ones to leap from bank to bank, from Rock to Rock, from one turfe to another by leaping before them, which otherwise they would never *practise* of themselves, by which meanes when they are *hunted*, no Man or beast can ever overtake them: So if *Parents* would but *exercise their Children* unto *Godlinesse*, *principle* them in the *ways of God* whilst they are young, and *season* their tender years with goodnesse, *dropping* good things by degrees into their narrow-mouth'd vessels, and *whetting* the lame upon their Memories by often repeating. *Sathan* that mighty Hunter, should never have them for his prey, nor lead them captive at his Will, they would not be *young Saints*, and *old Devils* (as the prophane Proverb hath it) but *young Saints*, and *old Angels of heaven*.

1162.

The joyes of Heaven, not to be expressed.

Dionis Carthusian. de 4. novissim. part. 4. a. 1. 10. in fine.

St. *Augustine* tells us, that one day while he was about to write something upon the eighth verse of the *Thirty sixth Psalm*; *Thou shalt make them drink of the Rivers of thy Pleasures*; And being almost swallowed up with the Contemplation of *Heavenly joyes*, one called unto him very loud by his name, and enquiring who it was, he answered; *I am Hierom, with whom in my life time thou hadst so much conference concerning doubts in Scripture, and am now best experienced to resolve thee of any doubts concerning the joyes of Heaven*; but onely let me first aske thee this question, *Art thou able to put the whole Earth, and all the waters of the Sea into a little pot? Canst thou measure the waters in thy fist? and mete out Heaven with thy span? or weigh the Mountains in scales, and the hills in a ballance? If not, no more is it possible, that thy understanding should comprehend the least of those joyes*: And certainly, The joyes of Heaven are inexpressible, so sayes St. *Paul*, 1 Cor. 2. 9. The eye may see farre, it may reach the *Stars*, but not the *joyes of Heaven*; the ear may extend it selfe a great deal further then the eye, as to know the glory of all the *Monarchies* that are past, the

the glory of all things that now are, and all the things that are foretold shall be, & yet our ears have never heard of any thing like *this joy*; but the understanding apprehendeth things that are and are not, and by a divine power calleth things that are not as if they were, *Disputat de quolibet ente & non ente*, it imagineth Mountains of Gold, and Heaven to be a place of infinite joy, and yet the heart of Man cannot comprehend *this joy*; Such are the great expressions of the impossibility of expressing it at all.

Hic locus est quem s. scriptis indicat deus, &c. Ovid Met. lib. 1.

Love to be preserved with all Men.

1163.

Vhen the King of Babylon sack'd Jerusalem, it was observable, that whereas the Priests might have had what they pleased, yet they preserved onely the fire of the sanctuary, and hid that in a pit, because this fire (as its said) came down from Heaven upon the first Mosaicall Sacrifice, & was kept to that day. Thus must we do with Love, (that divine spark of a farre greater flame, which streaming from God, hath by the illumination of his holy Spirit from the beginning of the world warmed the Sons of Men); Above all these things (says the Apostle) put on Charity. Love Friends, love Enemies, love all, *amicum in Domino, inimicum pro Domino*, Love our friends in the Lord, our foes for the Lord; So that whatsoever else we do amiss, as in many things we sinne all, admit the opinions and judgements of Men be different from ours, yet let not us differ in affection, but keep up and maintain love one towards another.

1 Mach. 1.

Dilige & fac quicquid voles. Aug. de verb. Dom.

Col. 3. 14.

9. Augustin Confess. l. 9. c. 4.

Every Man to labour that he may be a new Creature.

1164.

VE look upon Guns and Printing as new inventions; the former found out by Birtcholdin the Monk, Anno 1380; the other by one Faustus a Fryer, Anno 1446. Others say that John Guttenburg a German, was the first inventer thereof; But for certain the first Press was set up at Mentz, and the first book there imprinted, was Tullies Offices; afterwards one Conradus set up a Press at Rome; Nicholas Jenson added much to the art; and William Caxton a Merchant, free of the Company of Mercers, London, propagated the same in England, in the Reign of K. Edward the fourth, having his Work-house in the Sanctuary, near the Abbey of Westminster; Now the Author of the Belgick Common-weal, will have one Laurence Jans, a Rich Citizen of Harlem in the Low-Country, to precede all these, and sets out the manner how; That he walking forth one day into the neighbouring Woods for Recreation, began to cut in pieces of wood the letters of his Name, printing them on the back of his hand; which pleasing him well, he cut three or four lines which he beat with Ink, & printed them upon Paper, wherewith he was much joyed, and determined to find out another kind of Ink more fastning, and so with his Kinsman one Thomas Peters, found out another way to print whole sheets, but of one side onely, which are yet to be seen in the said Town; Yet for all this, It is said, that the Chineses had the use both of Guns and Printing long before we in these Western parts had any notice of them. Why then should Christians so eagerly hunt after Novelities, when Solomon by the Spirit of God sends a peremptory challenge to all Mankind, *Is there any thing whereof it may be said, This is new*. Let every one then labour to get spirituall eyes, to behold the beauty of the new Creature, the bravery of the new Jerusalem, get into Christ that he may be a new Creature, and so he shall have a new Name, a new Spirit, new Alliance, new attendance, new wayes, and new work, a new Commandement, a new way to Heaven, and new Mansions in heaven.

Joh. Funccii Chronologia.

Polyd. Virgil. de invent. rerum

Cour. Zuinger theatrum hum. vita.

Belgick Com. Wealth. p. 57.

Eccles. 1. 10.
1. Trap. Com. on Ecclesiast.
Esa. 61. 2.
Ezek. 4. 36.
Ephef. 2. 14.
Psal. 91. 11.
Esa. 62. 11.
1 Ioh. 2. 8.
Heb. 10. 10.
Joh. 14. 2.

1165.

Rich. Carpenter
Serm. at
Taunton Affes
1623.

Under-agents and Instruments to be looked unto, in matters of Justice.

A Clock, let it be of never so good mettall and making, will not strike orderly and truly, but much therein will be out of frame and fashion, if the lesser wheelles as well as the greater, keep not their due and regular motion: So in the curious Clockwork of Justice, there will be many exorbitances (albeit the chiefe Agents and movers therein be never so sound in their integrity) if the under-agents and Instruments of Justice, (as witnesses in proving the Action, Counsellors in pleading and prosecuting the cause, Jury-men in sifting and censuring the Evidences and allegations) do not also take care, and make Conscience in discharge of their severall duties.

1166.

Pliny hist.
lib. 3. cap. 19.

Spartan mæstus
hanc orna.

Procul abis gla-
ria vulgi, Libal

Remedy against Vain-glory.

THe Naturalists observe, that the Eagle building her nest on high, is much maligned by a kind of venomous Serpent, called *Parias*, which because it cannot reach the nest, makes to the windward and breathes out its poyson, that so the ay may be infected, and the Eagles Chickens destroyed; But by way of prevention, the Eagle out of a naturall instinct, keeps a kind of *Agath stone* in her nest, which being placed still against the wind, preserveth her young ones from infection: Thus with the like care and industry, we must labour to preserve the honour of any good work that we do, keep up the credit of any religious act that we perform; And least the Devill should taint them, and make us *samam aucupari* to hunt after the applause of Men, we must place Christ and the glory of God betwixt our good Works and the noysome breath of *Mans flattery* and commendations.

1167.

Jer. Burroughs
in a Serm. on
Psal. 127. 14.

Neh. Rogers
Treat. of Love.

Ier. 17. 12.
Res suas cum
moritur divos,
Gr. Greg. hom.

The sad condition of a Worldly-minded Man at the time of Death.

IT is reported of a wretched Rich Man, who when he heard that his sickness was deadly, sent for his baggs of Money, and hugg'd them in his arms, saying, *Oh must I leave you? oh must I leave you?* And of another, who when he lay upon his sick-bed, called for his baggs, and laid a bagge of Gold to his heart, and then bad them take it away, saying; *It will not do, it will not do:* A third also being near death, clap'd a Twenty-shilling piece of Gold in his mouth, saying, *Some wiser then some, I'll take this with me however.* Now if these mens hearts had been rip'd up after they had been dead, there might have been certainly found written in them, *The god of this present world;* a sad condition, wherein may be seen the corruption of nature discovering it self: When men are so wedded to the things of this world, that they do as it were *incubare divitiis*, sit hatching upon their riches, as the Partridge upon her young, (especially if gotten by their own industry) then they think much to be divorced from them by death, and to leave them to others, to whom many times they know not, and usually to them that will never give thanks for them.

1168.

Secretary
Cecil.

Not to regard what men say Ill, if Conscience say Well.

IT was a good saying of one, that in those daies was known to be an able speaker, when he was to make his reply to some, that had unjustly maligned him: *I will rest (saith he) hence forward in peace, in the house of my owne conscience; and if I do any good deeds, it is no matter who knowes them; if bad, knowing them my self, it is no matter from whom I hide them; they will*

will be recorded before that Judge, from whose presence I cannot flee: If all the world applaud me, and he accuse me; their praise is in vain. And thus let every man, in all his intents, projects, and ends, as a conscionable Christian, look to the Lord, as the searcher of his heart, and regarnder of his work; not caring for the howling of dogs, the slanderous reports of leud and wicked men, so as the little bird within sings clear; not discouraging himself at whatsoever men think or speak of him, and his doings, so as God and his conscience do approve them; nor contenting himself with mens approbation, when the testimony of Gods Word and his own conscience, gainsaies them.

Efficarius ob-
natus est. Nil
conferre sibi.
Virg.

All sin to be repented of, and the reason why.

II 68.

If seven thieves shall enter a mans house, six of them being overcome, and the seventh lie lurking in some secret corner, the Master of that house cannot but sleep in danger. A Bird falling into a snare, or a Mouse being taken in a trap; if the one be but held by the claw, or the other by the end of the tail, they are both in as much danger, as if their whole bodies were surprised. Thus it is, that all sin, and the least sin, must be repented of. Pharaoh being smitten with many plagues, is willing at last to let the People go, so as they would leave their sheep, and their cattle behind them. No, saies Moses, that cannot be; all the flocks and herds shall go along with us, ne ungula quidem, not a hoof shall be left: And Sathan, like Pharaoh, would keep something of sin in us, which may be as a pledge of our returning to him again; though sin be taken away, yet he would have the occasions of sin to remain: Leave gaming, (saies he) but let not the cards and dice be burnt; thou maist cease to be a fornicator, but do not pull out thy wanton eye; thou must not hate thine enemy, yet what necessity is there, that thou shouldst love him? This is the voice of Sathan. But God bespeaks the sinner after another manner, he will have all sin to be repented of; non remanebit ungula, not so much as the occasion of sin shall remain; which if it do, Sathan will make a re-entry, and then the end shall be worse then the beginning.

Th. Stapletoni
Prompt. morale.

Exod 10.

Publick Worship of God, not to be entered upon, without due preparation.

II 69.

Amongst many other rites and ceremonies of the Jewes, it is related, that before the doores of their Synagogues, they have an iron plate, against which they wipe and make clean their shoos, before they enter; and that being entered, they sit solemnly for a season, not once opening their mouths, but considering who it is, with whom they have to do. Thus it was of old. But of late, though they come to the Synagogues with washen hands and feet, yet for any shew of devotion, or elevation of spirit, they are as reverend (saith one that was an eye witnesse) as Grammer-boys are at a School, when their Master is absent. This is the Jewish garb of outward devotion, and it is to be wished, that Christians were not faulty therein. As to the matter of preparation, how do most men and women rush into the publick service of God, tanquam in aras suas, as Hogs into their styes, without any preparation at all? Keep thy foot (saith Solomon) when thou enterest into the house of God; that is, Keep thy senses and affections with all manner of custody, from the mire of wicked and worldly pollutions; take up some time to trim up thy soul, and rush not out of the croud of worldly employments, into the Church of God. Come thither with the first, and stay there till the last, as door-keepers use to do, which in Davids estimate, was an office of high preferment. And then, when thou art there, let thy deportment be, as in Gods presence, being ready to hear and obey, what shall be proposed for thy souls good.

Ant. Margari-
ta de ritibus
Judeorum.
Steph. Meno-
chius de Rep. H.

Edwin Sands
Relation of Ri-
lig. in West. parts

Eccles. 5. 1.

Psal. 84. 10.

1170.

Man to be a sociable, communicable Creature.

Sam. Bugge
military Serm.
at Coventry.
1618.
Aristotle.

THe members of the body were made to do one another service, the stones in an arched building were to support each other, & woman was made to be a meet help to man, mutually communicating and participating weal or wo, for better or for worse. So should each man be one to another, ζῶον πολιτικόν, and not πολεμικόν, a rationally, not a wrangling creature, to bear and forbear one another, to cast his garment over his brothers nakedness, and not to turn that sacred ditty, *Homo homini Deus*, into that hideous voice, and balefull croaking, *Homo homini Dæmon*; instead of helping one another, to destroy each other.

1171.

Papists and Sectaries, seducing their followers.

Polyzenus l. 2.

Joh. Jewell
against Harding
in preface.

Plutarch, in the life of Agesilaus King of Lacedæmonia, maketh mention, how that being to draw his Army into the field, and the better to embolden them to fight, with a certain juice wrote this word *Victoria*, in the palm of his hand; and afterward, being at his devotions, as the manner of the Heathens then was, he laid his hand so written, closely and secretly upon the heart of the sacrifice, and printed on it the said word *Victoria*, and immediately shewed the same to his Captains and Souldiers, as if it had been written by the gods: The simple souldiers not understanding the policy, and thinking the whole matter had been wrought by miracle, grew full of courage, not doubting, but that their gods, that had written victory, would also give them victory. By the like policy, and to the like purpose, do the Papists and Sectaries deal with their miserably seduced followers: what they cannot do by strength, they make out in craft; and what they want in reason, they make up in words: Let Scripture be never so clear, Arguments never so full, and Authorities of Fathers, Councils, and Learned men, never so put against them, they cry *Victoria*, all's on their side, it must be as they say; so that there is no truth like their glosses, and no presumption like their invention, whereby their followers are foully abused, whilst victory, not truth, is the thing that they commend for.

1172.

Not the length, but the fervency of Prayer, required.

Plutarch in
vita.

Lib. 2. contra
Turrianum.

Non tam mul-
tum, sed tam
bene.

Ecclef. 5. 2.
Hof. 14. 2.

[It is said of Alcibiades, that he was ἄλκιμος λέγων δὲ ἀδυνατὸς τὰς λέξεις, one that could talk much, but speak little; but, *O quam multa quam paucis!* Oh how much in a little! said Tully of Brutus his Epistle. On the other side, Corniculus citius in Africa, &c. That Jack-dawes are looner to be found in Africa, then any thing of worth in the writings of Turrianus, was the censure of Berengarius. So may we say of the Publicans prayer, much more of the Lords prayer, set in flat opposition to the Heathenish Bantologies, and vain repetitions of some, that would be held good Christians. It is not the length, but the strength of Prayer, that is required; not the labour of the lip, but the travail of the heart, that prevails with God. The Baalites prayer was not more tedious, then Eliah's short, yet more pithy then short. Let thy words then be few, (saith Solomon) but full, to the purpose. Take unto you words, saies the Prophet, neither over-curious, nor over-carelesse, but such as are humble, earnest, direct to the point, avoiding vain babblings, needlesse and endlesse repetitions, heartlesse digressions, tedious prolixities, wild and idle impertinencies: such extemporary petitioners, as not disposing their matter in due order by premeditation, (and withall being word-bound) are forced to go forward and backward, just like bounds at a losse; and having hastily begun, they know not how handsomly to make an end.

Divisions,

Division, the great danger thereof.

1173.

IF two ships at sea, being of one and the same squadron, shall be scattered by storm from each other, how shall they come in to the relief of each other? If again they clasp together, and fall foul, how shall the one endanger the other, and her self too? It was of old the Dutch device, of two earthen Pots swimming upon the water, with this Motto, *Frangimur si collidimur*, If we knock together, we sink together. And most true it is, that if spleen or discontent set us too far one from another, or choller and anger bring us too near, it cannot be, but that intendment or designe, whatsoever it be, like *Jonah's gourd*, shall perish in a moment, especially, if the viperous and hateful worm of *dissention*, do but smite it.

Sam. Bugge
military Serm.
at Coventry.
1618.

In dissensione
nulla salus con-
spicitur. Cui.
Com. lib. 5.

Desperation, the Complement of all sins.

1174.

There is mention made in *Daniel's prophecy*, chap. 7. of four beasts, the first a *Lion*, the second a *Bear*, the third a *Leopard*, but the fourth without distinction of either, kind, or sex, or name, is said to be very *fearfull*, and *terrible*, and *strong*, and had great iron teeth, destroyed and brake in pieces, and stamped under his feet, and had horns, &c. Such a thing is *desperation*; others sins are fearfull and terrible enough, and have as it were the rage of *Lions*, and *Bears*, and *Leopards*, to spoil and make desolate the soul of man; but *desperation* hath horns too, horns to push at *God* with blasphemy, at his brethren with injury, and at his own soul with distrust of mercy. *Desperation* is a complicated sin, the complement of all sins: The greatest sins are said to be those, which are opposed to the three Theologicall Vertues, *Faith*, *Hope*, and *Charity*; infidelity to faith, desperation to hope, hatred to charity; amongst which, infidelity and hatred, the one not believing, the other hating *God*, are in themselves worse; but in regard of him that sinneth, *desperation* exceedeth them both, in the danger that is annexed unto it; for, *Quid miserius misero non miserantis seipsum?* What can be more miserable, what more full, then for a poor miserable wretch, not to take pity of his own soul.

J. King on
Jonah.

Desperare, est in
infernum de-
scendere. 16d.
de sum bono.

Thom.
quæst. 3. art. 3.

Augustin.

A covetous man never satisfied.

1175.

IT is said of *Catiline*, that he was ever *alieni appetens*, *sui profusus*, not more prodigall of his own, as desirous of other mens estates. A ship may be over-laden with silver, even unto sinking, and yet compass and bulk enough to hold ten times more. So a covetous wretch, though he have enough to sink him, yet never hath he enough to satisfy him, like that miserable *Carist*, mentioned by *Theocritus*, first wishing — *Mille me servent in montibus agni*, That he had a thousand sheep in his flock; and then when he has them, *Pauperis est numerare pecus*, He would have cattle without number. Thus a circle cannot fill a triangle, so neither can the whole world (if it were to be compassed) the heart of man; a man may as easily fill a chest with grace, as the heart with gold. *Non plus satiat cor auro quam corpus aura*, The air fills not the body, neither doth money the covetous mind of man.

Sueton. Cicero
pra Cælio.

Semper avarus
eget Horat. ep.
lib. 2.

J. Trapp com.
on Ecclesiast.

A true child of God, half in Heaven, whilst he is on Earth.

1176.

Enochius, Arch-Bishop of *Toledo*, making question, whether *Solomon* were saved or damned, caused his picture to be drawn in his Chappell, half

Joh Lorinus
prefatio com. de
Ecclesi.

in

Phil. 3. 20.

Sam. Buggs Ser.
at S. Pauls.

in Heaven, and half in Hell. Now what was painted of Solomon imaginarily, may be said of Gods children truly, though they dwell upon Earth, yet their Burgeship is in Heaven. Earth is *patria loci*, but Heaven *patria juris*; just like Irishmen, that are dwellers in Ireland, but Denisons of England; half in Heaven, and half on Earth; in Heaven, by their godly life and conversation; in Heaven, by reason of their assurance of glory and salvation: But on Earth, by reason of that body of sin and death which they carry about them, having the flesh pressing with continuall fight, and oppressing with often conquest.

1177.

Plutarch.
cap. 1. paral.
Justinus lib. 2.
Sabellicus
lib. 4. cap. 6.J. King on
Jonah.Magna tamen
spes est in boni-
tate Dei. Ovid.
de Pont.

Hope in God, the best bold-fast.

Famous is that history of *Cynegirus*, a valiant and thrice renowned Athenian, who being in a great sea-fight against the Medes, spying a ship of the Enemies well man'd, and fitted for service, when no other means would serve, he grasped it with his hands to mainrain the fight; and when his right hand was cut off, he held close with his left; but both hands being taken off, he held it fast with his teeth, till he lost his life. Such is the bold-fast of him that hopes in God, *dum spirat sperat*, as long as there is any breath he hopes. The voice of hope is according to her nature, *Spes mea Christus* God is my hope. In the winter and deadeft time of calamity, Hope springeth, and cannot die; nay, she crieth within her self, Whether I live or die, though I walk into the chambers of death, and the doors be shut upon me, I will not loose my hope; for I shall see the day, when the Lord shall know me by my name again, righten my wrongs, finish my sorrowes, wipe the tears from my cheeks, tread down my enemies, fulfill my desires, and bring me to his glory. Whereas the nature of all earthly hope is like a sick mans pulse, full of intermission, there being rarely seen *sperate miseri* on the inscription, but it is subscribed, *Cavete felices*.

1178.

Guil Camb-
deni BritanniaCujus virtus to-
tum posse. Cujus
sensus totum
nosse. Hildebert
Poemat.M. Adamus in
vita.

Rom. 11. 13.

An account of Gods knowledge, not to be made out by the wisest of men.

There is a place in *Wiltshire*, called *Stonage*; for divers great stones lying and standing there together: Of which stones it is said, That though a man number them one by one never so carefully, yet that he cannot find the true number of them, but finds a different number from that he found before. This may serve to shew very well, the erring of mans labour, in seeking to give an account of divine wisdom and knowledge; for all his Arrows will fall short, if he have no other Bow but that of Reason to shoot in; though his diligence be never so great, his learning never so eminent, and his parts never so many, in making up the reckoning, he will be alwaies out, and not be ever able to say, as Martin Luther, when he had been praying in his closet, for the good successe of the consultation about Religion, in Germany, *Vicimus, vicimus*. We have prevailed, we have prevailed; but rather cry out with the Apostle, *O Exodos*, &c. O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his waies past finding out!

1179.

Timberlake
Travells.

A true child of God being delivered out of the bondage of Sathan, made more carefull for the future.

It is reported of the Turks, now inhabiting the (sometimes famous) City of Jerusalem, and having an old prophecy, that the City shall be retaken and entred at the very same place, where formerly it was assaulted and conquered, have in or near that breach, immured all passage, and prevented all probability of entrance again. *Iesus piscator sapit*, The burnt child dreads the fire.

And

And a child of God, who by *Sathans* malice, and over-reaching policy, is brought into sin, and by *Gods* mercy brought out again, doth passe the remainder of his time more warily; so that if *Sathan*, his mortall enemy, have heretofore made assault upon his soul, be it at the *privy door of his heart*, by sinfull imaginations, he'll be sure to keep his heart with all diligence; if at the *too too open dore of his lips*, by filthy communication, he'll not fail to set a watch before his mouth; if at the ears, which often prove careless sentinells, by admitting and entertaining idle talk, and slanderous reports, he'll rather become a *deaf man*, and hear not; then ever that raging and malicious enemy shall foyle him at the like advantage.

Enigmo per-
sus fulminis
189.
Fortior at possit
Ovid.
Prov. 4. 23.
Psal. 141. 3.
Psal. 38. 13.

Riches, Beauty, Wisdom, &c. in comparison of God, are lying vanities.

1180.

Nov. Antic.
lib. 18. cap. 4.

B. King on
Jonah.

1 Ep. chap. 2.

Iob 31. 24.
Hab. 1. 6.
Ezek. 28. 4.
Esa. 37. 24.
Heb. 6.

Aulus Gellius writeth of a vain Grammarian, that made himself very skillfull in *Salusts* works: *Apollinaris* to try his skill, met him on a day, and asked him, What *Salust* meant, (if he were so expert in his writings, as he professed himself to be) by saying of *C. Lentulus*, that it was a question, whether he were more foolish or vain? The Interpreter made answer, The knowledge I take upon me, is in ancient words, not those that are common and worn thread-bare, by daily use. For he is more foolish and vain then *Lentulus* was, who knoweth not, that both these words note but one and the same infirmity. *Apollinaris* not satisfied with this answer, makes further enquiry, and thereupon concludes, that they were called foolish vain men, not such as the people held to be dullards, blockish, and foolish, but such as were given to lying and falshood, such as gave lightnesse for weight, and emptinesse for that which hath not true substance. Thus it is, that all the things of this world, described in that *Triumvirate of S. John*, whether they be pleasures, riches, honours, &c. if they once come into competition with the honour of God, they are not onely foolish, but lying vanities, such as the covetous mans wedge of gold, the arrogant mans industry, the politick States-mans brains, the confident mans strength, the ambitious mans honour, or any thing else that displaceth God of his right, and carrieth out mans heart and hope after it, is a lying deceitfull vanity, empty as the wind, and as fleeting as the mist in the air.

Joy in the midst of Affliction.

1181.

R. Knoles Tark
hist. pag. 164.
citat. & Niceph.
Gergor. hist.

Sin. de Muis
in locum.

Gen. 3.

Doler hic tibi
proderit olim.
Ovid. Amor. 10

IT is storyed of *Andronicus*, the old Emperour of *Constantinople*, that all things going crosse with him, he took a *Psalter* into his hand, to resolve his doubtfull mind, and opening the same, as it were of that divine Oracle to ask counsell, he lighted upon *Psal. 68. 14.* When the Almighty scattered Kings, they shall be white as snow in *Salmon*; and was thereby comforted, and directed what to do for his better safety. Now it is to be understood, that *Salmon* signifies shady and dark, so was this Mount, by the reason of many lofty fair-spread Trees, that were near it, but made lightsom by snow that covered it. Hence, to be white as snow in *Salmon*, is, to have joy in affliction; light in darknesse; mercy in the midst of judgment; as for instance. In sorrow shalt thou bring forth, saith God to the Woman; she shall have sorrow, but she shall bring forth, that's the comfort. Many are the troubles of the righteous, that's the sadnesse of their condition; but the Lord will deliver them out of them all, there's their rejoicing. There is no sorrow, no trouble, no temptation, that shall take any godly man, but he shall be as snow in *Salmon*; God will not suffer him to be tempted, above that he is able, but will with the temptation also make a way to escape, that he may be able to bear it.

Reverend and devout behaviour to be used in the Church of God.

A *Daman* in *Bede* tells, in his discourse of holy places, from the mouth of a Bishop who had been there, that in a Church erected in that place, from whence our Saviour ascended, there rushed annually in those times, a silent gale of wind from Heaven upon *Ascension day*, which forced all those it found standing, to fall prostrate on the earth. The story may not be justifiable, yet 'tis ancient; and it were to be wished, that when we enter into the house of God, we needed no wind to blow us upon our knees, but that falling down by the defection of our bodies, we may rise up again by the exaltation of our souls. Besides, let all men take notice, that he which comes thither, as he is without preparation, goes away as he was, without a blessing; and he that prays, as if God were not there, when he hath prayed, shall find him no where. We must enter all ear, while God speaks to us; all heart and tongue, whilst we speak to him; because if the heart go one way, and the tongue another; if we turn Gods house into an Exchange or Stewes, by thinking on our gains and lusts, we defile not the Temple, as *Antiochus* did, by painting unclean beasts on the doors without, but by bringing them within, into the body of the place.

No Promise to be made, but with reference to Gods good pleasure.

Philip threatened the *Lacedemonians*, that if he invaded their Country, he would utterly extinguish them. They sent him no other answer back again, but this word, *If*; meaning, that it was a condition well put in, because he was never likely to appear against them. Thus *St. Paul* promised the *Corinthians*, to come by them in his way to *Macedonia*, and did it not; for he evermore added in his soul that condition, which no man must exclude, *If it stand with the pleasure of God, and he hinder me not*. So that according to the old Verse:

Si, nisi, non esset, perfectum quidlibet esset.

If it were not for condition and exception, every thing would be perfect; but that cannot be: therefore every man hath his reserve of Gods good will and pleasure, to back him in all his promises and undertakings, in a good way. So that he which speaketh with caution, as relating to Gods mind, may change his mind, without suspicion of levity.

All men to be highly affected with the Name of Jesus.

IT is said of *Johannes Mollius*, whensoever he spake of the Name of Jesus, his eyes dropt: And another reverend Divine being in a deep muse, after some discourse that passed of Jesus, and tears trickling down abundantly from his cheeks, before he was aware, being urged for the cause thereof, confessed ingenuously, it was, because he could not draw his dull heart to prize Christ aright. *Mr. Fox* never denied beggar, that asked in the Name of Jesus Christ. And religious *Bucer* never disregarded any, (though different in opinion from him) in whom he could discern aliquid Christi, any thing of Jesus Christ. None but Christ, saies *John Lambert* at the stake: And, *My Master*, saies *Mr. Herbert*, that divine Poet, as oft as he heard the Name of Jesus mentioned. How then should our hearts rejoyce, and our tongues be glad? and how should we be vext, at the deadnesse and dulnesse of our naughty natures, that are no more affected with the sweet-

1182

Hist. gen. Ang.
lib. 5.D. Lawrence
Serm. at Court.
1630.Josephus anti-
quitat. l. 3. c. 16

1183.

S. Wals. Ra-
leigh Hist. of
World.

1 Cor. 1.

Jam. 4.

B. King Serm.
on Ionab.

1184.

I. Trapp Com.
on Matth.
M. Welle A.B.
and Mon.Poems in pre-
face.

sweetnesse of the Name *Jesus*; a Name above all names. *Σωτηρ*, Such a word, saith the Heathen Orator, and so *emphaticall*, that other tongues can hardly find a word to expresse it.

Phil. 2. 9.
Cicero in Ver-
rem.

To attend upon God in his Ordinances.

1185.

IT is usuall for *ships* to ride a long time in a road-steed, when they might be in the Haven; and wherefore do they so? wherefore, but that they may be in the *winds way*, to take the first opportunity that shall be offered; for their *intended voyage*. Even thus should all good *Christians* do, anchor, as it were, in the house of God, even then when they seem to be *becalm'd*, that they cannot stir and move themselves about holy duties, as they were wont to do; yet even then, ride it out, hearken what God will say to their souls, wait upon him in the use of Means; not in an *Anabaptist* phrenzy, refusing to attend upon duty, till the spirit move them; but look up unto God for life, and seek it from him, in their attendance upon his holy Ordinances.

Joh. Brinsley
Serm. at Tar-
mouth.

To see a necessitated Minister, matter of great grief.

1186.

Antigonus seeing Cleanthes, a learned Philosopher, and a painfull student at his book, as he was helping a Baker to grind corn at the Mill, said unto him, *Molis tu Cleanthe?* What, Cleanthes, dost thou grind corn? I, sayes he, I do so, or else I must starve for want of bread; If I do not labour, I must not eat. Antigonus by this answer, noted a great indignity, that those hands should be galled at the Mill, wherewith he wrote such excellent things, of the Sun, Moon, and Stars. And it mu't needs be then matter of greater griefe, to any good Christian, to see able Ministers in necessity, to see what shifts they are driven to, (almost like the Popish Priests of old, that said dirges for their dinners) who are otherwise able to labour in the Word, and do the work of right good Evangelists: *Idque vita sustentandæ causa*, not to grow rich thereby, but to put meat in their mouths, and in the bellies of their distressed families.

Diog. Laert.
in vita.

J. King lett. on
Jonah.

Baptism renounced, by the leudnesse of life and conversation.

1187.

THe Spanish Converts in Mexico, remember not any thing of the promise and profession, they made in Baptism, save onely their name; which many times also they forget. And in the Kingdom of Congo in Africa, the Portugalls at their first arrivall, finding the People to be Heathens, and without God in the world, did induce them to a profession of Christ, and to be baptized in great abundance, allowing of the principles of Christian Religion, till such time as the Priests prest them, to lead their lives according to their profession, which the most part of them in no case enduring, returned again to their Gentilism. Such Renegadoes are to be found in the midst of us at this day, such as give themselves up to Christ, *quoad Sacramenti perceptionem*, by externall profession; but when it comes once ad *vita sanctificationem*, to holinesse of life, there they leave him in the open field, forsaking their colours, renouncing their baptism, and running away to the enemy; so that Baptism is not unto them the mark of Gods child, but the brand of a fool, that makes a vow, and then breaks it. And better had it been, that Four-water had never been sprinkled on such a face, that should afterward be hatch'd with such impudent impiety, Jer. 3. 4. 5.

Edw. Breer-
wood Enqui-
ries.
Jof. Acostre In-
dia occident.
Abbots Geo-
graphy.

Ecclesi. 5. 3.

1188.

Sinfull Prayers, not heard by God.

Max. Tyrius.

Despiciuntur o
rationes leviter,
diffidenter, in-
anctis, &c. Aug.
in Matth. 6.
Joh. Squire
Serm. at St.
Pauls, 1637.
1 Tim. 2. 8.
Jer. 3. 8.
Psal. 66. 18.

A King of the Saracens by his Ambassadour, demanded of Godfrey of Boloign, then in the holy War, how he had his hands, *nam doctas ad praliandum*, so able to fight; who returned him this answer, *Quia manus semper habui puras*, &c. Because I never defiled my hands with any notorious sin. Thus is it, that men prosper not outwardly, because they look not to themselves inwardly; they pray, and speed not; they lift up their voice, but not holy hands: They pray, but they do not with the Ninivites, turn every one from the evill of his way, and from the wickednesse that is in his heart: So that regarding iniquity in their hearts, God will not hear their prayers. The Loadstone loseth its vertue, besmeared with garlick, and our prayers with sin; that's the onely Remora, that stops our prayers, under full sail, to the throne of grace.

1189.

The blessed guidance of Gods holy Spirit, to be implored.

2 King. 12.
J. King test. on
Jonah.

Nulla in dispen-
do mora est, ubi
Spiritus sanctus
dilectus adest.
Psal. 73. 22.

Beda hom. 9. in
Luc.

Memorable is that passage betwixt Elisha the Prophet, and Joash the King of Israel; he directed the hand of the King of Israel to shoot, and the arrow of Gods deliverance followed thereupon; and then, so often as he smote the ground, by the appointment also of the Prophet, so often, and no longer, he had likelihood of good successe. Even so, the Spirit, that is it that must direct our tongues and hearts, in all that proceedeth from them; for where that ceaseth to be as a guide, there will that of the Prophet certainly be verified, *Every man is a beast by his own knowledge*. Hence was it, that the good old Christians sang, *Come holy Ghost eternall God, comforter of us all*, &c. and so must we, if ever we look for Gods assistance, to go along with our endeavours.

1190.

Angells, ministring unto Gods people for their good.

Socrat. hist.
lib. 3. cap. 16.

Ruffin. hist.
lib. 1. cap. 36.

1 King. 19. 5.
J. Trapp expo-
sit. on Matth.
Angeli admini-
strerunt pro no-
stra salute sem-
per ministrantur.
Greg. hom.
Dan. 9. 21.

IN the stories Ecclesiasticall, there is mention made of one Theodorus, a Martyr, put to extream torments by Julian the Apostate, and dismissed again by him, when he saw him unconquerable. Ruffinus, in his history, saith, that he met with this Martyr a long time after his tryall, and asked him, Whether the pains he felt were not unsufferable? He answered, that at first it was somewhat grievous, but after a while, there seemed to stand by him a young Man in white, who with a soft and comfortable handkerchief, wiped off the sweat from his body, (which through extream anguish, was little lesse then blood) and bad him, *Be of good cheer*; insomuch as that it was rather a punishment then a pleasure to him, to be taken off the Rack, sith when the Tormentors had done, the Angell was gone. Thus it is, that the blessed Angells of God have ministred from time to time to his People, in the daies of their distresse, it may be, bringing food to their bodies, as once to Eliah; but certainly, comfort unspeakable to their souls, as to Jacob, Hagar, Daniel, Zecharias, Joseph, Cornelius, Paul, &c. and to our modern Martyrs, in their prisons, at the stake, and in the fire: They pity our human frailties, and secretly suggest comfort, when we perceive it not; they are as ready to help us, as the bad Angels are to tempt us: alwaies they stand looking on the face of God to receive orders, for the accomplishment of our good, which they no sooner have, than they readily dispatch, even with wearinesse of flight.

Men are apt to be unthankful in Prosperity.

1191.

IT is said to be the saying of *Frederick the Emperour*, concerning *Siginbird Flisk*, afterwards called, *Innocent the fourth*, advanced by him to the Popedom; *I have lost a Carainall a friend, and have gotten a Pope a foe*: It is to be feared, that God may say the same of many Men; so long as he kept them in a mean estate, they sought unto him, and he had *humble thank* all *Servants of them*; but so soon as he raised them to *Prosperity*, they kicked, and became unworthy thanklesse wretches, forgetting themselves and the *Rock* from whence they were hewen, even God their great and bountiful Benefactor.

I. Squier's Ser.
at St. Pauls
1636.

**How it is that the strength of Imagination prevailes
so much in matters of Religion.**

1192.

IT is observable, that when some Men look up to the rack or moving clouds, they imagine them to have the formes of Men, of Armies, Castles, Forrests, Land-kips, Lions, Bears, &c. wher. as none else can see any such things, nor is there any true resemblance of such things at all; And some again there are, that when they have somewhat *roules* and *tumbles* in their thoughts, they think that the ringing of bells, the beating of hammers, the report that is made by great guns, or any other measured, intermitted noyse, doth articulately sound, and speak the same which is in their thoughts; Thus it is that a *strong Imagination* or fancy, becomes very powerfull as to *persuasion* in the matters of God and Religion; Hence it is therefore, that most of those that are unlearned and unstable, *wrest the Scriptures*, thinking they find that in them which indeed is not there to be found, *persuade no themselves* that the Scripture represents to them such formed opinions, such and such grounded teners, when (without all doubt) they do but *patch* and lay things together without any reason at all; from whence have proceeded the senselesse dotages of *Hereticks*, visibly recorded by the Ancients in elder times; and of late the whimsicall conceits of some *Dreamers*, that have flown about in their most ridiculous papers, wherein they bring Scripture with them, but no sense, *fancying* the holy word of God to strike, to ring and chime to their tunes, to eccho out unto their *wild conceptions*, and answer all their *indigested notions*.

Sam. Torthels
design to Har-
monize the Bible

Ioh. Fienus de
viribus imagi-
nationis.

1 Pet' 3. 16.

Aug. Philastri-
us de heretibus
lud. 8.

**Submission to the Will of God in all things en-
joyed.**

1193.

A Personage of some note, lying on his *death-bed*, was desired by some of his friends then standing by, to speak some *observable sentence*, to throw out himselfe in some one *good passage* or other, to leave behind him one *remarkable saying* or others so that when he was dead and gone, they might remember both it and him; After a while he spake unto them in the words of *St. Peter*, ep. 2. ch. 5. ver. 6. *Humble your selves under the mighty hand of God, that he may exalt you in due time*; An excellent saying, and worthy to be received of all Men; That in all straits, under all pressures whatsoever, Men should *lye down* in the dust, *submit* themselves to the *good will of God*, and humble themselves under his mighty hand; and then without all doubt, he will (not, when they think it a fit time, but) in his own due time, when it shall be most futable for his glory, and most *advantageous* for their eternall welfare, *ease* and *exalt* them.

Ia. Cranfords
Sermon at St.
Antholines,
Lond. 1649.

1194.

*Every day to be looked on as the day of Death.*Alphonf. ab A-
vendens in
Math. cap. 24.

Mors in olla.

PUt the case that one Man should give unto another many *loaves of bread*, conditioned that he should every day *eat one*; but if the party should come to know that in *one of them* lay hid a parcell of deadly poyson, yet in which of them it was he should be utterly ignorant; O how carefull would he be in *tasting* any of them, lest he should *light upon that* which might prove his farall destruction. Thus it is that God hath given unto us *many dayes*, to some more, to some lesse, but in *one of these* he hath, unknown to us, conveyed the *bitter sting of Death*, and it may so fall out, that in the very day of *jovissance*, in the day of our *greatest rejoycing*, a deadly cup of poyson may be *reached out* unto us; *Death* like an unbidden guest may *rush in* upon us, and spoil all our *mirth* on a suddain; O how *matchfull*, how diligent, should the consideration of these things make every one of us to be! to look upon *every day* as the day of our death, *every breathing* the last breathing we shall make, to think upon the *ringing of every passing-bell*, that ours may be next; upon hearing the *Clock strike*, that there is one *hour lesse* to live in, and *one step* made nearer to our long homes, the house appointed for all living.

1195.

*It is Grace, not place, that keeps a Man from sinning.*Gen. 19. 30.
Calum non ani-
mum mutant.
Gen. 13. 7.

IT is said of *Lot*, that he removed from *Zoar* to a neighbouring mountain, and dwelt in a cave therein, which is shown to Travellers at this day; Now it was that a *hole in a hill* could hold him and all his Family, whose *substance* formerly was *so great*, the whole Country could not afford room for his flocks and heardmen, without striving with those of his Uncle *Abraham*. And here it was, that he was made *drunken* by his Daughters practice upon him, with whom he committed incest; So that it is *Grace, not place*, can secure Mens souls from sinne; seeing *Lot* fasting from lust in wanton & *populous Sodom*, surfeited therof in a *solitary cave*, and whilst he *carefully fenced* the Castle of chastity, even to make it *impregnable* against the battery of forraign force, he never suspected to be *surprised* by the treachery of his own family.

1196.

*Every peaceable frame of Spirit and confident perswasion of Gods love, is not a sure testimony that such a one is in the state of Grace.*Ant. Burges.
Serm. on Joh.
8. 54.Petrus dormit
securus.- Nihil hic nisi
verba supersunt.

IT is *St. Pauls* saying of himselfe, That he was *alive without the Law*, i. he had great quietnesse and ease of mind, all things *went well* with him, he was *Cock a boope*, sound and safe, he thought himselfe in a *sure and safe way*; but alas, this was his ignorance, his blindnesse; just like a Man in a *Dungeon*, that thinks himselfe safe, when there are Serpents and poysonous Creatures *round about him*, onely he doth not *see them*: Or as a Man in a *Lethargy*, feels *no pain* though he be at the selfe same time near unto the *gates of Death*. And such is the condition of many persons, They thank God they have no *trouble*, their Soul is at much ease and quietnesse, they doubt not of *Gods favour* and love unto them; hence in the midst of *their afflictions*, when they are (but as it were) *peeping into* the furnace of tryall, they will say; *I thank my good God, this is his doing, I will submit thereunto, &c.* When (alas) here's nothing but words, no *assurance*; and it may be said of such, as *Christ* of the *Jews*, *You say he is your Father, but you have not known him*

him; so they know nothing powerfully and practically, concerning the Mercies of God in Christ Jesus.

True comfort in the Word of God onely.

1197.

Seneca going about to comfort his friend Polybius, perswades him to bear his afflictions patiently; And why, but because he was the Emperours favourite, and tells him, That it was not lawfull for him to complain, while * Caesar was his friend; cold comfort was this, a poor Cordiall (God wot) to raise up a drooping spirit; Good reason too, For Caesar himselfe a little while after was so miserable, so destitute of all outward comforts, that he had not a friend to relieve him in the midst of his greatest extremity, much lesse was he able to help his friend: O but the sure word of God affords a better Cordiall, that which is true comfort: indeed; It bids every true Child of God, not to be over-much dejected under the greatest of afflictions, because he is Gods favourite, Gods Jewell, Gods child, Gods Inheritance; It tells him that it is not lawfull for him to complain, while God is his friend, his refuge, his Rock of defence, his safeguard, his What-not in the way of reliefe and succour; and the Promises of God are his rich portion and inheritance: so that like Job, though he lose all that he hath, yet he loseth nothing, because he loseth not his God, in having of whom he hath all things.

Fas tibi non est de fortuna tua conqueri, salvo Cesare.

* Nero Caesar Seneca de consolatione ad Polybium.

Edm. Calamy Godly mans Ark. c. 1. d. 1.

Fas tibi non est conqueri, salvo Deo & promissionibus eius.

God afflicting his Children for the improvement of their Graces.

1198.

It is reported of the Lionesse, that she leaves her young whelps, till they have almost kill'd themselves with roaring and yelling, and then at last gasp when they have almost spent themselves, she relieves them, and by this means they become more courageous: And thus it is that God brings his children into sadness, sorrow, nay even into the very deeps of distress, he suffers Jonah to be three dayes and three nights in the belly of a Whale, David to cry out till his throat be dry, his Disciples to be all the night in a great storme till the fourth watch; and then it is that he rebuketh the winds, and releiveth his children, by which means he mightily increaseth their Patience and dependance upon him, improveth their Graces, and enlargeth their faith and hope in Christ Jesus.

Ed. Wottonus de different. Animal.

Jonah 4.

Psalm. 69. 3.

Matth. 14. 25.

The readinesse of God to pardon poor Repentant Sinners.

1199.

It was a custome amongst the ancient Romans, that when the Judges absolved any accused person at the Barre, they did write the letter A upon a little Table provided for that purpose. i. Absolvimus, We absolve him; If they judged him guilty, they writ C. i. Condemnatus, We condemn him: And if they found the cause difficult and doubtfull, they writ N. L. i. Non Liquet, We cannot tell what to make of it; not much unlike unto the term, Ignoramus in our Common Law, which the grand Inquest writes upon a bill of Inditement, when they mislike their Evidence as defective, or too weak to make good the presentment: But it is otherwise with the all-knowing God, with whom we have to do, he cannot be said to be ignorant of the many sins wherewith we provoke him dayly; Abraham may be ignorant of us, and Israel acknowledge us not, but he knoweth us and all things else, he knoweth us to be wretched and miserable, so that he may well write Condemnatus, and doom us to perpetuall torments with the Devill and his Angels; yet such is his mercy to poor Repentant sinners, that he invites and woos them to come in, that they may be saved, and so ready to pass by offences, that

Afcon. Pedianus in orat. pro Milone.

Alex. & Alexandro. Gen. dic. rum. lib. 3. c. 14

Esay. 63. 16.

Pſalm. 85. 5.
Luk. 7. 48.

that instead of *Condemnamus*, he takes up the Pen and writes *Absolvimus*, My Son be of good chear, thy sins be forgiven thee.

1200.

How it is that *Ministers find so little success of their labours in Preaching the Gospel.*

Ant. Burgess
Serm. on Ier.
23. 22.
Augustin. in
Pſa. 58. cont. 2.

AS the *Husbandman*, though he should be never so *laborious* in ploughing, sowing, and sifting the ground; though he be never so *careful* to provide precious and good seed, yet if the nature of the ground be *barren*, as it will bear no seed, or cause it to degenerate into *Cockle*, all the labour is in vain; Or as the *Gardiner*, though he water and dress never so *carefully*, yet if the Tree be dead at the root, it is all to no purpose: So though the *Ministers of God* are very earnest in praying, preaching, informing, rebuking; yet when the ground is *barren*, the Tree dead at the root, if the People be of a froward and *indisposed temper*, if the God of this World hath *blinded* their eyes, that they do not see, nor understand, nor feel the *power of God* working upon their souls; What hope is, or can there be of such a People?

1201.

Christ the eternall Son of God, properly and significantly called, The Word, Joh. 1. 1.

Ioh. Howes
Christ God-Man
a Serm. at Northampton. 1656.
Gr. Nazanz.
Orat. 2.
Id. in orat. 36.
1 Cor. 1. 24.

Hier. Zanchi-
us de 3. Elohim
lib. 5. cap. 8.
Ioh. 1. 18.

Ioh. Ferus in
Ioh. 1. 1.

First, because his eternall generation is like the production of a *Word*; For as a word is first conceived in the *mind*, and proceeds thence without any *carnall operation*: So the Son of God had his *conception* in the understanding of the Father, and proceeded thence without any *corporeall emanation*. 2. As a word is immateriall and invisible (for no Man can see *verbum mentis*, the Word of our thought :) So *Christ* is immateriall and invisible, in regard of his divine Nature, for no Man hath seen that at any time. 3. As a word (if you take it for *verbum mentis*, cannot be separated from the understanding, but as soon as there is *overs the Understanding*, there must be *λογος the Word* :) So *Jesus Christ*, the second person in the blessed Trinity, cannot be separated from the Father, but as soon as even there was a Father (if it may be so spoken of Eternity) there was necessity of a Son, and so he is co-eternall with him. 4. As a word is not expressed till it be clothed with *Air*, and articulated by the Instrument of *Speech*: So the Word of God which is the second person in the Trinity, was not manifested to the Sons of Men, untill he was clothed in *flesh*, and born of the *Virgin Mary*.

1202.

True Christians are fruitfull Christians.

Ios. Hall Ex-
on. Serm. at
Wells. 1634.

Pſalm. 82. 2.
1. 1.

Look where you will in Gods Book, you shall never find any *lively member* of Gods Church, any *true Christian* compared to any but a *fruitfull Tree*; Not to a *tall Cypress*, the Emblem of unprofitable honour; nor to the *smooth Ash*, the Emblem of unprofitable Prelacy, that doth nothing but *bear keys*; nor to a *double-coloured Poplar*, the Emblem of Dissimulation; nor to a *well-shaded Plain*, that hath nothing else but *forme*; nor to a *hollow Maple*, nor to a *trembling Asp*; nor to a *prickly Thorn*; nor to the *scratching Bramble*, nor to any plant whatsoever, whose fruit is not *usefull and beneficiall*; but to the *fruitfull Vine*, the *fat Olive*, the *seasonable Sapling* planted by the Rivers of waters. Yet it is most true, that the *goodly Cedars*, *strong Elms*, *fast-growing Willows*, *sappy Sycamores*, and all the rest of the *fruitfull Trees* of the Earth. i. all *fashionable and barren Professors* what

whatsoever, they may shoot up in heighth, spread far, shew fair, but what are they good for? Yes, they may be fit for the Forrest, the ditches, the hedge-rows of the world; not for the true saving soil of Gods Israel, that's a soyl of use and fruit, that's a place for none but Vines, for trees of righteousness, fruitfull trees, fruitfull Christians. He that abideth in me, bringeth forth much fruit, saith our Saviour, Joh. 15. 5.

Arbores sicut
ad fructifican-
dum steriles, &c.
Ad fructum ve-
lut ad ultimum
finem omnes bo-
ne arboris par-
tes ordinantur.
Pet. Berchor.

Christ making himself and all that be hath over, to the good of his Church and People.

1203.

WE read in our Chronicles, that Edward surnamed Ironside, (in whom England was lost) and Knute, the first Danish King, after many encounters, and equall fights, at length embraced a present agreement, which was made, by parting England betwixt them two, and confirmed by Oath and Sacrament, putting on each others apparell and arms, as a ceremony, to expresse the attone-ment of their minds, as if they had made transaction of their persons, each to other; Knute became Edmund, and Edmund, Knute. Even such a change (as it may be said) is of apparell, betwixt Christ and his Church, Christ and every true repentant sinner; he taketh upon him their sins, and putterh upon them his righte-ousnesse: He changeth their rags into robes, their stained clouts into cleaner clo-thing: He arraies them with the righteousness of the Saints; that two-fold righte-ousnesse, imputed and imparted; that of Justification, and the other of Sanctifica-tion; that is an under-coat, this is an upper; that clean and pure, this white and bright; and both from himself, who is made unto them, not onely wisdom, but Righteousnesse, Sanctification, and Redemption. Yet further; He puts upon his Church, his own comeliness, decks his Spouse with his own Jewells, as Isaac did Rebecca; cloaths her with needle-work, and makes her more glorious than Hester ever was, in all her beauty and bravery; rejoiceth over her, as the Bridegroom over his Bride; yea, is ravish'd in his love to her, with one of her eyes lifted up to him in prayer and meditation, with one chain of her neck, that very chain of his own graces in her.

Sam. Daniel
bist. of Eng. l. 1.

Joh. Trap Ex-
posit. on Zech.
cap. 3.

1 Cor. 1. 30.
2 Cor. 5. 19.

Can. 4.

How it is, that every man hath one darling sin or other.

1204.

IT is a Maxim in Philosophy, That though all the Individualls of one kind, agree in one specificall Nature, yet every one hath a particular difference, whereby it is distin-guished from another, which is called Heccitery. And so it is, that though Originall sin be the seed of all kind of wickednesse, and there cannot be an instance given of any horid crime in the world, but this would carry a man unto it: Yet this posson in every man, vents it self rather in one way, then another; so that there may be many sins acted in common by all, yet severall men have their severall particular corruptions, their Dalilahs, their beloved sins, which like the Prince of devills, commend all other sins. As in every mans body, there is a seed and prin-ciple of death; yet in some there is a pronenesse to one kind of disease more then other, that may hasten death. So though the root of sin and bitternesse, hath spread it self over all, yet every man hath his inclinations to one kind of sin rather then another; and this may be called, a mans proper sin, his evill way, which unre-pented of, will inevitably draw down vengeance upon his head, that hath it.

Ven. Bede
Axiomata Phil-
osophica.

Trahit sua
quemque volup-
tat. Virgil.

Anr. Burges
Ser. on Ier. 18.
11.

How to make a right use of Gods Promises.

1205.

IT is said of Tamar, that when Judah her father in law lay with her, she took as a pledge his signet, bracelets, and staffe; and afterwards, when she was in great dis-tress, and ready to be burn'd as an Harlot, she then brought out her staff, and signet, and

Edm. Calamy
Godly mans
Ark. 1659.

Obſignatis agn-
dam eſt tabulis.
Terentius.

and bracelets, and ſaid; *By the man whoſe theſe are, am I with child*; and thereby ſhe ſaved her life: So muſt all of us do, in the time of *healib*, ſtudy our intereſt in the *promiſes of the Goſpell*; and in time of *sickneſſe*, live upon that we have ſo ſtudied: Then it is, that we muſt bring forth the *ſtaff*, the *ſignet*, and the *bracelet*, produce our *Evidences*, rely and make uſe of the *Promiſes*, as ſo many *ſpirituall props* and *buttereſſes*, to *ſhore us up*, and keep us from *falling into diſpair of Gods mercies* and love unto us in *Chriſt Jeſus*.

1206.

God looking upon His Church, with a more ſpeciall eye of Providence.

Joh. Hall Exon
Serm. at a Fall
before the L.L.
at Weſtm. 1634.

THERE is much *waste ground* in the world, that hath no owner; our *Globe* can tell us of a great part, that hath *no Inhabitant*, no name, but *Terra incognita*, unknown: But a *Vineyard* was never without a poſſeſſour. Come we into ſome wild *Indian Forreſt*, all furniſhed with goodly *Trees*, we know not whether ever *man* were there; *Gods hand* we are ſure hath been there, perhaps *not mans*: But if you come into a *well dressed Vineyard* or *Garden*, there you may ſee the *hillocks equally ſwelling*, the *ſtokes pitched in a juſt height and diſtance*, the *vines handſomely pruned*, the *hedge-rows cut*, the *weeds caſt out*: Now we are ready to conclude, (as the *Philosopher* did, when he found figures) *Here hath been a man, and a good husband too*. Thus it is, that as *Gods Iſrael*, *Gods Church*, is a *Vineyard*, ſo we may ſafely conclude, that it is *Gods vineyard*, *Gods Church*, *God's* in a more ſpeciall manner. It is true, that there is an *univerſall providence of God* over all the world, but there is a more *ſpeciall hand and eye of God* over his *Church*; in it, *God challengeth a peculiar intereſt*. *Solomon* may let out his *Vineyard* to keepers, but *God keeps his Church* in his own hands; he may uſe the *help of men*, but it muſt be as *tools*, rather than as *his agents*; he works *by them*, they cannot work but *by him*; ſo that in ſpite of the gates of hell, *his Church*, his *Vine*, ſhall *flouriſh*. Even ſo, return *O God* of hoſts, look down from heaven, and viſit this *Vineyard of ours*, thy *Church*, which thy right hand hath *planted*, and the branch which thou haſt made ſtrong for thy ſelf.

Εἰς μέγας ἐν
ἑσπερίῳ
ἔρ. Sophocles
Cant. 8. 11.
Eccleſia qua per
omnes gentes
creſcit in ſra-
mentis Dom. con-
ſervata eſt. Aug.
in ep. 48.

1207.

The ſad condition of all impenitent Sinners.

In ſumma tiſ.
de maniſeſt. U.
ſurariiſ.

IT is ſaid of *Antoninus*, Arch-Biſhop of *Florence*, that after he had heard the *confeſſion* of a wretched *Uſurer*, he gave no other *Abſolution* than this: *Deus miſeratur tui, ſi vult; & condonet tibi peccata tua, quod non credo, &c.* *God be mercifull to thee, if he pleaſe*; and forgive thee thy ſins, which I do not believe; and bring thee to eternall life, which is *impoſſible*: *i. rebus ſic ſtanſibus*, if *God* doth not wonderfully work a ſtrange conversion in his heart. And ſuch and ſo ſad is the condition of every *unregenerate man*, every *impenitent ſinner*, they are no other then *bondſlaves* of *Sathan*, *firebrands* of hell, *veſſells* of wrath, *men without God* in the world. No wonder then, that as long as they continue in ſuch a wretched eſtate, *God ceaſe to be mercifull unto them*, deny them *forgiveneſſe of ſins* here in this life, and *admiſſion into his Kingdom of glory* hereafter.

Rom. 9. 22.
Ephel. 2. 12.

1208.

God, as he is a God of mercy, ſo he is a God of judgment, and therefore not to be provoked.

Joh. Trap Ex-
poſt. on Zach.
cap. 1.

Leſa patientia
ſit furor.

Nothing ſo cold as *Lead*, yet nothing more *ſcalding*, if molten; nothing more *blunt* then *Iron*, and yet nothing ſo *keen*, if ſharpened: The *aire* is *ſoft and tender*, yet out of it are ingendred *thundrings and lightnings*; the *Sea* is *calm and ſmooth*, but if toſſed with tempeſts, it is *rough above meaſure*. Thus it is, that *mercy abuſed* turns to *fury*: *God, as he is a God of mercies*, ſo he is a *God of judgment*; and

and it is a fearful thing to fall into his punishing hands: He is loath to strike, but when he strikes, he strikes home: If his wrath be kindled, yea but a little, we be to all those on whom it lights; how much more, when he is sore displeased with a people or person: *Who knows the power of his anger, saies Moses?* Let every one therefore submit to his Justice, and implore his Mercy. Men must either burn or turn; for even our God is a consuming fire.

Psal. 2.
& 90. 11.

Heb. 10.

Promises of God, the excellency and comforts that are to be found in them.

1209.

Joh. Fox *Abd.*
and *Mon.*

M. Adamus in
vita.

*R. Bolton of
Kettering in
Northampton.

*Mr. Edm. Ca-
lamy.

Promissa sunt
pabulum & a-
nima fidei. Aug.

IT is said of Mr. Bilney, that blessed Martyr of Christ Jesus, that being much wounded in conscience, by reason of the great sin he had committed, in subscribing to the Popish errors, he was much comforted, by reading those words, 1 Tim. 1. 15. *This is a faithful saying, and worthy of all acceptance, that Jesus Christ came into the world to save sinners, &c.* Thus was Beza supported under his troubles, by the words of Christ, Joh. 10. 27, 28, 29. Mention is also made of *one, that was upheld under great affliction, and comforted from that of Esay, chap. 26. 3. of another in the like condition, from that of the same Prophet, chap. 57. 15. of a third, a young Maid, upon the knowledge of a *reverend Divine yet living, that went triumphantly to Heaven, by the refreshing she found in that well known Text, Mat. 11. 28. Many also are the drooping spirits, that have been wonderfully cheered, by reading the eighth Chapter of St. Pauls Epistle to the Romans; and by that Text of St. John, in his first Epistle, chap. 3. 14. *We know that we have passed from death to life, &c.* And thus it is, that great is the excellency, transcendent the comforts, that are to be found in Gods Promises, they are the good Christians Magna Charta for Heaven, the only assurance that he hath to claim by. There is no comfort, no true, reall, virtuall comfort, but what is built and founded upon a Scripture-promise; if otherwise, it is presumption, and cannot properly be called true comfort. The Promises are pabulum fidei, & anima fidei; the food of faith, and the very soul of faith: They are a Mine of rich treasures, a Garden full of choise flowers, able to enrich the soul with all celestial contentments, & to sweeten the sourest of conditions. The truth is, there is no promise of God, but if he be pleased to illighten unto us, and shew us our interest in it, will afford a plentiful harvest of everlasting joy, and that which is true and reall contentment indeed.

The griping Usurer and his Broker, characterised.

1210.

M. Powell Po-
sitions of Usury
pag. 48.

Esa. 3. 15.

Mat. 18. 6.

IT is commonly known, that the neather Millstone stands or lies still, and stirs not: So the wretched, rapacious, griping Usurer sits at home, and spends his time in a kind of diabolicall Arithmetick, as Numeration of hours, daies, and monies; Substraction from other mens estates, and Multiplication of his own, untill he have made Division between his soul and Heaven, and divided the Earth to himself, and himself (if God be not the more mercifull) to a worser place. And for his Broker, he is not much unlike the upper Millstone, (without which, the neather may seem to be unservicable) that is quick, stirring, and runs round; so he is still in action, like the Jackall, yelping before the Lion for a prey, ever contriving how he may bring grist to the Mill, mony into the Usurers bank, and sorrow to his own soul. Hence is that phrase of the Prophet, *Grinding the faces of the poor*, who like corn are ground to powder betwixt them. But let all such know, that it were better for them, if they endured all temporall punishment whatsoever, that a millstone were tyed about their necks, and so cast into the bottom of the sea, than that both body and soul should be cast into hell fire for evermore.

1211.

In admonit ad
Gentes.Ambros. de pa-
nit. l. 1. c. 13.Edax lipidinis
flamma, &c.
Basil. lib. de
Virginitate.
Homo & muli-
er ignis & pa-
lea. Hieron. in
ep. ad Dam.*The danger of fleshly lusts to be avoided.*

Clemens Alexandrinus hath a story, that the first who found out fire, was a Satyre, a wild man; and perceiving it to be a creature beautifull and resplendent, like a hot suitor, he offers to kisse it: But the fire speaking to him, said, Take heed, Satyr, come not near me; for if thou dost, I shall burn thy beard. The meaning is, that *unclean Lust* being a fire, which *lustfull hearts* have found out; they are told, if they meddle with it, they are sure to be burnt by it. Can a man go upon hot coals, and not be burnt? take fire in his bosome, and his cloaths not be consumed? go in unto a strange woman, and be innocent? come near such a she-fire, and not be kindg'd? He cannot, it is impossible: He may tread upon coals, thinking to tread them out, but he will first tread the fire into his own feet; he may think to take fire in his bosome, and his cloaths not be burnt; to embrace the conversation of a strange woman, and his chastity, the pure white garment of human nature, not be defiled; but he may withall think as well, to fall into the bosome of hell fire, and there not be tormented for ever more.

1212.

Tit. Livius in
hist. Rom.Sr. Walt. Ra-
leigh hist. of
the World. l. 16.
c. 13.Scinditur in
certum studia in
contraria vul-
gasO fortunator ni-
mum, bona si
sua norint, &c.*A prudentiall piece of State-policy, for the continuance of Peace.*

Memorab!e is that ingenious and honest contrivement, of *Pacuvius Calavius*, a wife Magistrate in *Capua*, who perceiving the people to be much bent against the present Government, and ready to break out into some outrage, made the Senate acquainted therewith; and having thoroughly terrified them, by laying open the danger hanging over them, he promised neverthelesse to deliver them all, and to set things at quiet, if they would freely put themselves into his hands, offering his Oath, or any other Assurance, that they should demand for his faithfull meaning. They all agreed. Then shutting the Court, and placing a guard of his own followers about it, that none might enter in, or issue forth, without his leave, he called the People to assembly; and speaking as much ill of the Senate, as he knew they would be glad to hear of, he told them, that these wicked governours were surpris'd by his policy, and all fast, ready to abide what sentence they would lay upon them: Onely thus much he advised them, as a thing which necessity required, that they should chuse a new Senator, before they satisfied their anger upon the old. So rehearsing the names of one or two Senators, he asked, What their judgment was of those: All cryed out, They were worthy of death. Chuse then, said he, first of all, some new ones into their places. Hereunto the Multitude, unprovided for such an election, was silent; untill at last, some one or other adventured to name whom he thought fit. The men so nominated, were utterly disliked by the whole Assembly, either for some known fault, basenesse, and insufficiency; or else because they were unknown, and therefore held unworthy. This difficulty in the new election appearing more and more, whilst more were to be chosen, (the fittest men to be substituted having been named amongst the first, and not thought fit enough) *Pacuvius* intreated, and easily prevailed with the People, that the present Senate might at this time be spared, in hopes of amends hereafter, which (doubtlesse) they would make, having thus obtained pardon for all offences past. Henceforth, not onely the People, as in former times, honoured *Pacuvius*, and esteemed him their Patron, but the Senate also were governed by him, to whom they acknowledged themselves indebted, for saving all their lives. Here now was a prudentiall piece of policy, such as the sage and prudent some years since amongst us, might have well improved, to the curing of many distempers, composing of much difference, and preventing of great disorders, whereby we were then become even so distracted, that England was called the Bedlam of Europe, and London the Bedlam of England.

How

How it is that Age becomes truly honourable.

1213.

Philo the learned Jew noteth, that although many in the beginning lived to a great length of time, so that they more then trebled the years of *Abraham*, yet none is mentioned, and named to have been an *old Man* in the Scripture, untill *Abraham*, of whom it is said, *That he dyed in a good old age*, Gen. 25. 8. Whereof *Philo* conceiveth the reason to be, because though his years were fewer, his virtues were more; and because he was gone farther in the way of *Righteousnesse*, though his course were shorter in way of life: And this it was, that made his old age to be good, this it was that made it to be a *Crown of glory*; for it is a *Reproach* to be able to prove our old age, onely by numbers of years, and not by increase of knowledge and goodnesse; it being so, that *Age* will never become truly honourable, nor the hoary head as a *Crown of glory*, till it be found in the way of *Righteousnesse*.

Philo in locum.

Canities tunc est venerabilis quando ea gerit, &c. Chrysostom. Prov. 16. 31.

To commit our selves to God in all things, and to be thankful to his holy Name.

1214.

IN the play at *Tennis*, it is observable, that the one tosseth the ball, the other setteth it back again, and so long it is that the sport handomly continueth, as the ball tossed to and fro between the hands of both, doth not fall to the ground; And he is said to be the best player, that doth not onely skilfully and readily take the ball, but nimbly and expertly sends it back again: Thus it is, that all of us are to reveal our works unto the Lord, to cast or tumble our works before the Lord, Prov. 16. 3. to put them over to the Lord; and whatsoever we do well, let him have the praise and the thanks for it, not to let the ball of benefits fall to the ground, but bandy it back with a speedy return of submissive acknowledgement; for the true comfort of that which we have received, will be happily continued so long as we shall return thanks for things which we have so received; And then it is too, that we shall be looked on as good and worthy receivers, when we cast back praise and glory unto God, and speak good of his holy Name.

Vnus jactat alter vero refert pilam. Chrysost. orat. 8.

Seneca de benefic. l. 2. c. 17.

Nich. de Lyra in Prov. 16. 3.

The good of Quietnesse, and evill of Contention.

1215.

Look but upon a pleasant Pond, full of sweet Fish, how do they sport themselves up and down in it, and multiply continually unto a great encrease? But let the sluice be once taken up, the Fishes are quickly gone, the waters stay not till they be gone also, and nothing but mud and mire is left behind. So it is that in a quiet life, the affairs and endeavours of Men do prosper, and their estate is encreased to plenty and abundance, so that they even bathe themselves in the comfort and contentments that they find therein; but let the waters of strife break in, the gap of Contention be opened, all comforts fleet away, and usually the estate sinks lower and lower, untill it be dried up to beggery and misery: Such is the good of Quietnesse, and the evill that attendeth upon contention, I is therefore good Counsell to make up all breaches as soon as they doe appear, or rather by watchfulnesse keep all so firm, that no breach may appear, for the evill of contention is a great deal better prevented then remedied.

Mich. Termin. exposit. on Prov. 16. 3.

Gieg. de cura pall. part. 3. atm. 15. Dimittens a quam caput iurgiorum. Ambr. 9. lib. 3.

1216.

*The sin of Bribery, condemned.*Erasmus in A
pophibegmat.Lib. 4. de con-
siderat.Acceptio mune-
rum causa per-
vertendi iudicii.
Orig. in locum.

It is mentioned of *Frederick Duke of Saxony*, that being offered a great mass of Gold by the Agents of *Archduke Charles*, even after he had given his voyce to be *Emperour* (and indeed made him *Emperour*) he would not so much as look upon it; And when they were instant upon him, at the least to give them leave to bestow a largesse upon his Gentlemen and followers; his answer was, *That they might take something if they would; but I tell you, and I tell them, (said he) That not one of them that taketh a penny, shall stay one day in my house* : This was now a worthy Heroicall mind in him, but sooner praised then followed : and as *St. Bernard* said in another case, *exemplum alterius seculi*, an Example fitter for a lesse corrupt age, than this wherein we live ; It is well now, if nothing be given or promised before hand ; The Rulers love to say with shame, *Bring ye*, Hof. 4. 13. The Judge asketh for a Reward, Mich. 7. 3. Many are the *Gebezies* that run after Rewards : Many like *Samuels* two Sons turn aside after *lucre*, and takes bribes to pervert Judgment, 1 Sam. 8. 3. But where is the Man, that like *Samuel*, can say, *whose Oxe, have I taken, or whose Ass have I taken, or whom have I defrauded, whom have I oppressed, or of whose hands have I received any bribe to blind mine eyes therewith*, 1 Sam. 12. 3?

1217.

*Commendable silence.*In catalogo vi-
torum illustrium

It was the wisdom of *Sulpitius Severus*, who being deceived by the *Pelagians*, and acknowledging the fault of his loquacity, was carefull of silence afterwards unto his death, and good reason too, saies *St. Jerom* ; *Ut peccatum quod loquendo contraxerat, tacendo penitus emendaret*, That the sin which he had committed by over-speaking, might be amended by holding his peace ever after : Thus it may be, & often is the infirmity of the wisest, to be too hasty in speech, to be somewhat too forward in their expressions ; it must therefore be their wisdoms to shut the doors of their lips, to be wary of what they say, and to be more silent and watchfull over themselves for the time to come.

1218.

*The distemper of Sin, not easily cured.*Aurel. Victor.
Sueton. in hist.Procul disser-
cuntur Principes,
Etc.Vitia mores fi-
unt. Greg.

It is said of *Nero's Quinquennium*, that it was such, that in the excellency thereof, as to the point of Government, few of his Predecessors did ever equal him; yet at last, that which glistered so much, did not prove to be true Gold : He fell into courses most exorbitant, and amongst the rest, so shamelesse in his bribery and extortion, that he could not passe an Office, but he must be well pay'd for it, before the Seal was gotten, and then as a Trumpet of his own baseness, cry out to the party ; *Scis quibus sit opus*, Thou knowest what I have need of : And thus it is, that when Men are distempered with sin, habituated, and, as it were, rooted in sin, they are not very easily cured ; It is a difficulty to be weaned from the sweet breasts, where Sin hath a long time sucked ; or to be divorced from those criminall courses to which a Man hath once espoused his affections ; Vices oft-times become usages, and a practised sinner is even incorrigible, Jer. 4. 14. Ezek. 13. 27.

Men

Men to stand up for the credit of their places.

LEnis the 11th of France, desiring to thrust an Abbot injuriously out of his place, commanded him *Cedere*, to give up his Right, and to yeeld up the possession to one that he should nominate; the Abbot thinking the King to have no absolute power to dispose of *Church-rights*, without some high crime, or the Parties voluntary consent, resolutely told him; That he had been forty years learning the two first letters of the Alphabet, *A. B.* that is, how to be made an Abbot and he should be forty years longer before he should learn the two next letters, *C. D.* by which he meant *C. E. D. E.*, that he could not understand how to yeeld up an Abbotship so easily: Thus it is that the greater Men are, the greater care ought they to have in keeping up the credit of their places; be as great as their *Parentage* and Pedigrees, Ties and Titles; be as great as their great *Creator* hath made them to be, and as God hath had the bringing of them forth, let not the Devil have the bringing of them up; as they tender their dignities, leave them as dignities, lose not a cubit of their stature, embesell not their stock, lose their birth-right, nor be inferiour to themselves, as some in these dayes are, that have such a Lethargy, *Vertigo*, or palpitation of the heart, that they have forgotten every thing that should be near and dear unto them, and even tremble to be their own Propug-nators.

The great mystery of the Hypostaticall union in Christ, shadowed out by way of Similitude.

MAny are the similitudes used by both ancient and modern Writers to illustrate the mysterious Union of God and Man in one Person of Jesus Christ our Mediator. As that of the Body and Soul, making but one Man; Of the primordially light in the first Creation, and of the body of the Sun, in which that light was afterwards seated, both making one Luminary; Of a sword fired and enflamed; Of one Man having two accidentall formes or qualities, as skill in Divinity and Physick; Of a Cion or branch grafted into a Tree: But these and some others have been long since noted as defective in one part or other, That therefore of the Mistletoe in the Oak, or in the Apple-tree, seemeth to hold out the best: For,

First, The Apple-tree and Mistletoe, are two perfect and different Natures in one Tree, the Mistletoe wanting no integrall part that belongs to Mistletoe: So the God-head and Manhood are two perfect and different Natures in one Person, in one Christ our Lord.

Secondly, The Mistletoe never had a separate and distinct subsistence of its own, but onely subsisteth in union with the Apple-tree, which susteyneth and maintaineth it: So the humane nature of Christ never had any distinct and separate subsistence of its own; but, from the first conception, subsisted in union with the divine subsistence.

Thirdly, The Apple-tree and Mistletoe are so one Tree, that their two different Natures are neither confounded together, nor changed one into another to make up a third Nature, but are so individually united, that retaining their different Natures, they are but one Tree; So the two Natures of Christ, are without confusion or commutation united in one person, and yet still retain they reall differences.

Fourthly, The Apple-tree and Mistletoe though one Tree, yet having different Natures, bear different fruits, as Apples and berries: So the God-head and Manhood of Christ, though but one Person, yet being different Natures, perform distinct actions peculiar to each of them.

Lastly, As we may truly say by reason of this union, This Apple-tree is a Mistletoe, and this Mistletoe is an Apple-tree; and consequently, This Mistletoe beareth

1219.

In vita ejus.

Quadragesima
annis vix priores
duasdecimas
Alphabeti A.B.
percepi, &c.
Aegid. Corro-
zetus de diffis
memorabil.

Tho. Reeve,
Gods plea for
Nineveh.

1220.

Just. Mart. in
exposit. Fidei.
Basil in Nati-
vitat.
Alex. Alens.
sum. Theolog. p.
3. q. 7. mem.
1. art. 1.

Damascen. de
fide orthodox.
lib. 3. cap. 11.

R. Field of the
Church. l. 5. c. 12

Fr. Roberts,
mysterium &
medulla Biblio-
rum. l. 4. c. 6.
Aphorism. 2.
Posit. 1.

Apples, and this *Apple-tree* beareth *Berries*: So we may truly say by reason of the personall union in God and Man, in Christ; This Son of Mary is the Son of God, and this Son of God is the Son of Mary; the Son of God was crucified, and the Son of Mary created Heaven and Earth.

1221.

Rich men to consider their beginnings, and be thankfull.

Erasmus in vita
Chrysostomi.

Quantum mutatus
ab illo.

Isa. 2. 28.

IT was the saying of Chrysostome, to Gaynas the Arrian Bishop, *Cogita quo cultu transieris Histriam, & quibus nunc utaris vestibus &c.* Bethink thy selfe in what poor attire thou didst once pass through *Histria*, and how richly thou art now apparelled: So let all such as are advanced in the worlds eye, such as are arrived at great estates, such as heretofore not worthy to sit with the *Doggs* of the flock, are now seated with *Princes*; consider the simple weeds, perhaps that were once upon their backs, and now God hath given them change of Apparell; What a small stock they had once to begin withall, and how God hath conveyed unto them hidden Treasures; What *Minums* they were once in the World, and what *Grandees* they are now become; That whilst others have poverty, they have prosperity, Whilst others are empty, they are full; whilst others have a narrower border, theirs is enlarged; whilst others have neither means nor meat, their portion is fat, and their meat plentious: When therefore they eat in plenty, and are satisfied, let them praise the name of the Lord their God, which hath done wonderfully for them, and say with *David*, All that we enjoy, cometh of thine hand, and all is thine own, 1 Chron. 29. 6.

1222.

Slothfulnesse and luke-warmnesse in Religion, forerunners of evil to come.

Nicetx hist. l. 1

Plutarch. in
Flaminio.

Tho. Reeve,
Gods Plea for
Nineveh.

IT is said of *Alexius Comnenus*, that when upon the day of his Inauguration, he subscribed the Creed in a slow trembling manner; it was an ominous sign to all, What a wicked Man he would prove, and, how nigh the ruine of the Empire was at hand: And when *Philip*, the last King of *Macedon*, a little before the great battle which he fought with *Flaminio*, stepped up upon the top of a Sepulchre to make an Oration to his Souldiers, it foretold a sad event of the issue of the battle: Thus we which have violated the faith, and are come to such a slothfulnesse and lukewarmnesse in performance of Religious duties, it doth presage that our very inwards are corrupted, and the foundations of our Welfare shaking; We that have trod upon the heads of so many famous Martyrs, which first conveyed unto us our faith and worship, it is a kind of Prediction, that this at last will be fatal to our Church; There is time yet to amend, but how long God knows; It is to be hoped that our sinnes have not yet made God to abhorre the excellencies of *Jacob*, nor left us naked before the Lord: We have yet much in our keeping, all is not gone; let it be our care to preserve what is left, and be thankfull for what we have in the present enjoyment.

1223.

Mans great Vanity in proposing to himselfe long life.

Dan. 3. 4.

Nazianzen.

WHEN God revealed to *Nebuchadnezzar*, how little a while his Empire was to last, he shewed him a statue of divers mettals, the head of Gold, the breast silver, the belly brasse, the legs iron, the feet clay, and a little stone descending from the Mountains dash't the Statue in pieces: But instead of taking this as a fore-warning of his end, and to have it still before his eyes, he made another statue of Gold from top to toe, which is held to be a durable and lasting metal; so that the more God sought to undeceive him, the more was he deceived with

with his vain hopes. And this is a fit resemblance of that, which daily hapneth unto us; for God advising us, that in the *midst* of all our magnificent structures, and costly edifices, that of our body, our best building, is but *rear'd up* of a little dirt, an *house of clay*, that daily moulders away, and will be ere long *reduced* to little or nothing; yet our *idle thoughts*, and vain hopes, *imagine* it to be of gold, to be built of strong and lasting materials; which cannot be, when as mans life is so *short*, that it is no more, then to go out of *one grave* into another, out of the womb of our particular Mother, into that of the *earth*, the common Mother of us all. Dust we are, and to dust we must return, *Gen. 2.*

How it is, that a prudent man may lawfully comply with the Times.

IT is said of the *Teale*, a certain wild beast in *Ethiopia*, that he hath two horns, of a cubit long, which he can *in fight* move as he list, either both forward, to offend; or both backward, to defend; or the one forward, and the other backward, to both uses at once: So should *wisemen* apply their counsells and actions to the *times*, and either to put forth the horns of their power, or pull them in, as *occasion* offers; yet, with this caution, that as the *Marriner* changeth his course, upon the change of the *wind and weather*, but still holdeth his purpose, of getting into the harbour, so should all *prudent men*, *States-men* especially, as upon every new *occasion* they alter their failes, and veer another way, they should still make their course to the point of the *publick good* and safety, nor once *minding* their own private benefit or advantage.

The difference betwixt a good and bad Memory.

AS the *stomack* is the storehouse of our corporall food, and keeping therein our *present meat*, the body takes from thence its *sustenance*, whereby its life and being is *maintained*: So the *memory* is the *stomack* and *magazine* of the soul, and sets before our eyes the *obligation*, wherein we stand, the good which we *lose*, and the hurt which we *gain*; and representing thereunto the species and shapes of *things past*, they sometimes *work that effect*, as they would have done, had they been present themselves; whence is *ingendred* the *love of God*, which is that *good blood* wherewith the soul is *nourished*. And then again, as from the disorder and disagreement of the *stomack*, painfull diseases do arise, and divers *infirmities* hang upon the body; so from the forgetfulness of our *memories*, rise those manifold disorders and distempers in the soul, such as *deaden* the *graces of the Spirit*, and *flatter* the motions thereof, bringing the soul into a *labyrinth of perplexity*, untill God be pleased to bring such things *into mind* again, as may relieve it.

Oath, or Covenant-breakers, not to be trusted.

THE Lawes divine and human, have left no such *bond of assurance*, to tie and fasten one to another, as that of an *Oath* or *Covenant*, which are to be taken in *sincerity*, and kept *inviolably*: But seeing the deprivation of our nature hath perverted these Lawes, and abused this *lawfull act*, by equivocations, and mentall reservations, making it like a *Gipsies knot*, fast or loose at their pleasure; or like a *Tragedian buskin*, equally fitting each foot. The *Law of State* prescribes us this remedy, to *trust* no man of noted *falsehood* and *duplicity*, but upon good caution; and good reason too: For he that hath passed the *bounds of modesty*, and made no *Religion of Oath or Covenant*, for his proper advantage, never after makes scruple in his *conscience*, to offend in like sort, as often as like occasion shall be offered.

*Congestum esse
pithe culmen.*

*Tanquam mors
nulla sequatur.*

*Palvis & um-
bra sumus.*

1224.

*Plinii nat. hist.
lib. 8. cap. 21.*

*Non cursum eun-
dem sed portum,
&c. Lipsi. polit.
lib. 4.*

1225.

*Basil in Bibl.
S. S. Patrum.
Tami. 1. Serm. 2.*

*Chr. Fonseca
Ser. in die Gine-
rum.*

1226.

*Summum crede
nefas, &c. Ju-
venal sat. 10.*

*Pronum est su-
peras contemne-
re iustas. Id.
sat. 13.*

The

1227.

Plin. nat. hist.
lib. 2. cap. 103.O verò galeati
leporis, &c.
Homer.*The unresolved mans inconstancy.*

THe River *Nouanus* in *Lombardy*, at every Midsummer Solstice, swelleth and runneth over the banks, but in mid-winter Solstice, is clean and dry: Such is the nature of men *unresolved*, to severall fortunes; they swell in the Sunshine of their prosperity, and look big in the daies of their advancement; but when storms of danger and troubles arise, they are dried up with dispair, and hang down their heads like a bulrush: For a mind *unprepared for dysasters*, is unfurnished to sustain it when it commeth; he that soareth too high in the one fortune, sinketh too low in the other. *Insolent braving*, and *base fear*, are individuall and inseparable companions: But the *resolved man* is ever the same, even in the period of both fortunes.

1228.

Nat. hist. lib. 8.
cap. 16.Regia res est
succurrere lap-
sis. Ovid.*The truly noble Souldier.*

THe *Getulian* captive (as *Pliny* relateth the story) escaped the danger, of being devoured by many Lions, through her humble gesture, and fair language, as saying unto them, That she was a *jolly woman*, a *baniſhed fugitive*, a *sickly, feeble*, and *weak creature*, an *humble suitor*, and *lowly suppliant for mercy*. As therefore the *Lion* is the most noble of all the beasts of the Forrest, who never shewes his force, but where he finds resistance; *satis est prostrasse*, do but yield, and he is quiet: Such is every truly noble souldier, every generous souldier, (the most honourable of all other professions) who holds it as great a glory to relieve the oppressed, as to conquer the enemy that is in arms against him.

1229.

Felix, man-
bo.
Quis neget hoc?
Ovid.Sr. Rob. Dal-
lingtons A-
phorisms.Et tantum con-
stans in levitate
sua est.*How it is, that the self-conceited vain-glorious man deceives himself.*

IT is usually so, that the *vain-glorious man* looks upon himself through a false glasse, which makes every thing seem fairer and greater then it is; and this *flattulous humour* filleth the empty bladder of his *vast thoughts*, with so much wind of pride, that he presumes, that fortune, who hath once been his good *Mistresse*, should ever be his *hand-maid*: But let him know, that the wings of *self-conceit*, wherewith he *soareth* so high, are but patched and pieced up of borrowed feathers, and those *imped* too, in the soft wax of uncertain hope, which upon the encounter of every small heat of danger, will melt and fail him at his greatest need: For fortune deals with him, as the eagle with the *Tortoise*, she carries him the higher, that she may break him the easier. It would be therefore good advice, that in the midst of his prosperity, he would think of the worlds instability, and that fortune is constant in nothing, but inconstancy.

1230.

Daily observa-
tions by a Per-
son of honour.Naturam expel-
las furca licet
usque, &c.*How it is, that Children are very hardly drawn from their naturall inclinations.*

DO but let the eggs of divers fowls under one Hen, and when they are *disclo-*
sed, the Kite will be ravenous, the Dove harmlesse, the Duck will be padling in the water, and every one will be prosecuting its naturall inclination and condition. Or take the youngest *woolf-whelp*, imploy the greatest art, use the utmost skill that may be, to make it gentle and loving, and you shall find it but labour lost, a thing altogether impossible; for it will never be forced or intreated from its naturall curstnesse and cruelty. Thus it cannot be denied, but that education hath a considerable power to *qualifie*, breeding in a good family may *civilize*, but never nullifie the proper nature of any thing or person. It is therefore the duty

of

of Parents, earnestly to pray, that God would be pleased to *infuse* such souls into their children, as may be *endowed* with sweet and gracious *inclinations*; if otherwise, to use all fit means to *temper* the worst, not presuming to effect an *absolute extirpation* thereby, but by the miraculous power of him, who can make from *bitter fountains*, to deflow sweet and pleasant *waters*; from the worst of nature, the best of grace and goodnesse.

The different conditions of men in the matter of Society, laid open.

1231.

Divers and sundry are the conditions of men in *society*, but three are most remarkable: *i. e.* The *open*, the *concealed*, and the *well-tempered* betwixt these: As for the first, they are of so *thin* a composition, that a man by a little *converse*, may see as easily *through* them, as if they were made of *glasse*; for in every discourse, they are ready to *unbosome* their thoughts, and *unlock* the very secrets of their hearts. The second sort are so *tenacious*, so reserved, and closely moulded, that they seem like those *coffers*, that are *shut* so fast, that no discovery can be made, where they may be *opened*; so close, that as they are of lesse delight for *society*, so of lesse hazard to be *trusted*. But the last and best composed, are like some *Cabinets*, that are not with difficulty *unclosed*; and then *discover* unto you many things, pleasant and profitable; but yet so cunningly *devised*, so artificially *contrived*, that there will be some *secret box*, that neither your eye nor wit can take notice of, wherein is *deposited* a most proper and *incommunicable treasure*, something that will give *grace* and much *advantage*, to those that *hear* it.

L. Capells observat. divine moral, &c.

Nec retinent patula, &c. Vox sanctus heret.

Opportuna loquitor.

Ministers to be accountable unto God, for what they have received.

1232.

As by the Law of Nature, *Redde depositum*, doth bind every such *fiduciary*, to engage every such *Trustee*, not to use the *pledge deposited*, as his own proper goods, but to be *accountable* for it, and *restore* it when it shall be called for; if otherwise, he is guilty of *injustice*, and violating those *diſtaminations*, the very principles of naturall reason. So it is with the *Treasures of Gods truth*, committed to the hands of *his Ministers*, they must acknowledge themselves to be but *depositarii*, trusted as *pledge-keepers*, not as *propriarii*, Lords and Masters of it; for they are to be *responsible* in that great day of generall Audit, how they have *discharged* their trust.

Joh. Gee Holdfast, a Ser. at S. Pauls 1624.

Liberi enim & juxta a veram fidem Christum predicantes, &c. S. Ambros. super 1 Cor.

How it is, that the People, as to the generality, are incompetent judges of the Preacher and his Doctrine.

1233.

It is related of a certain *Bishop*, that at a Visitation preached a very *godly Sermon*, and withall so learned and plain, that he descended to the capacity of the meanest hearers: He was thereupon very much commended, for his grave *gesture*, for his distinct and sober *delivery*, for his fatherly *instructions*, speaking plainly and familiarly, as a *father* to his children, not so earnest; and vehement, and hot, as many *young Novices* are, &c. For their Minister, he was but a *youngling*, and as good as *no body*, in comparison of him; and if they had but *such a Preacher*, they would give I know not what, to *enjoy* him.

Th. Granger Crown of Rejoycing, a Sermon at S. Pauls, 1616.

Populus male-
dicentia dele-
batur. Pinda-
rus.

Sevitq; animis
ignobile vulgus.
Vulg. A. Enclid

Multitudo ex
incertissimis su-
mit animis. L. 6.
vii decad. 1. 1. 6.

This great and generall commendation was signified to the Bishop in private, who, to make tryall of the peoples judgement, came the next year after in the attire of an ordinary and poor Minister, offering himself to be their Preacher, it being noyed abroad, that *their own* was upon his remove to another place. The Bishop having gained the Pulpit, purposely chose another Text, differing from his former in words, but not in matters so that in a manner, he preached the very self-same Sermon. But the same persons, that did so much commend him before, did now as much discommend him, and said; That he had no good gesture, but a heavy kind of moving his body; that he bended too much forward, and stood not upright; that he was nothing ripe and ready in his delivery; that he could be no Scholar, because he was so plain spoken; that almost any man might make as good a Sermon; that it differed little from ordinary talk; that he enforced not, nor followed his exhortations, with vehemency and earnestnesse of spirit; and that his words had no life in them, to stir up the attention, or move the affections of the hearers; that none of them would give a penny for his maintenance; and that they would have another kind of Preacher than he, or they would have none. Here now was the same Sermon preached, but here not the same People that heard it; the first Sermon cryed up, the second cryed down, yet still the same Sermon; the Preacher much commended at the first delivery, and as much discommended at the second, yet still the same Preacher. Hence is it, that the generality of the people are not to be looked on, as fit and competent judges, of the Preacher and his Doctrine, for they are usually led by passion, not by discretion, so that oft-times they commend they know not what, and discommend they know not whom.

1234.

How it is, that at the second coming of Christ to Judgment, the frame of the World shall not be consumed, but repaired new.

T. Draxe Ser.
at St. Pauls
1612.

1 Cor. 7. 31.

Plal. 101.

AS when that gold or silver is cast into the furnace, and so tryed in the fire, the substance remaineth, but the dross is that which onely perisheth: So in the last day, the fire of the Judgment shall consume and abolish the corruptible and drossy quality of the Creature; but the substance (being subtilized and refined) shall abide and continue. What though that *ἡ κτίσις τοῦ κόσμου*, the fashion of the world passe, and be skowred away, by the fire of that generall conflagration; yet the matter and substance shall remain: The heavens indeed shall passe away with a noise or rushing, or shrink together like a skroul of parchment; the Elements like lead, shall melt with heat, and the earth with the works that are therein, shall be burnt up. Yet the world shall not be consumed to nothing, but onely trans-changed into a new form, and converted to a Sabbaticall and better use. God, out of the very ashes of it, will produce a new world, even a new Heaven and a new Earth, wherein shall dwell righteousness, 1 Pet. 3. 13.

1235.

To be warned by the miseries of others.

Joh. Donne
Serm. at Court
1625.

Exod. 2.

AS some Schoolmasters have used that discipline, to correct the children of great persons, whose personall correction they finde reason to forbear, by correcting other children in their names, and in their sight; and have by this means so wrought upon good natures, that they have amended what was amisse at present, and taken more care for the future: Thus the Jewes were by God corrected, in the punishment of the Egyptians; for, the ten plagues of Egypt were as Moses ten Commandements to Israel. And so it is, that other mens harms ought to be our arms: Every judgment that

that falls upon a *another*, should be as *Catechism* to us by way of instruction; When Judgements are abroad in the world, shall not the People learn *Righteousnesse*? Shall the *Lion* roar, and the beasts of the Forrests not tremble? Shall Gods hand lie heavy upon others, and we stand by as *idle spectators*, nothing at all minding what is done? Shall our very next Neighbours house be on fire, and we look on as *Men unconcerned* in the danger? It cannot, it must not be; there is without all doubt, the same combustible stuffe, the same (if not greater) *sin* lodged in our hearts, and the same punishments hovering over our heads, it is therefore high time to look about us.

- aliena periculo
cautum.

- peries cum
proximus ardet.

Repentance not to be put off till old Age.

1236.

Winter Voyages are very dangerous and uncertain, by reason of the North-wind, which is then let loose upon the Earth; And sure, he were not wise, that might take his journey in the Summer; yet, by delaying his opportunity, would expose himselfe to the durty deepnesse of the way, and inclemency of the weather in winter: Now so it is, that *old Age* is mans Winter, witnesseth that *Snow* which covers his head, more cold & lasting then the *Russian frosts*, which the raging Dog-star can scarcely thaw; And *Youth* is his Summer, wherein the better temper of the ayr, the clearnesse of his sky, wherein are fewer clouds, lesse storms to hinder his prospect to Heaven, promise a successfull voyage: Can it be thought then that God, who preceded all time, will take it well at our hands, to be put back unto the last minute of time? How can he that requires the first fruits of our Lands, be content with the latter harvest of our lives? How can he that expects a sacrifice of sweet smell, but distaste our unsavoury zeal, when for a fragrant flower, we present him with a dry stalk and withered branch, the lees of our old age for the vintage of our youth? yet by the way, this is not to prejudicate a gray-headed Repentance, though the younger must needs be preferred; That may be true, but this more safe; A Man may hope well of the one, but believe better of the other.

Hen. Kings
Serm. at Court,
1626.

Periculosum est
et interitui
vicinum. Ambr.
l. de penitent.

Penitentia sera
raro vera.

In all Deliverances spiritual and temporall, to give God the Glory.

1237.

Theodosius being told of the wonderfull over-throw of the Usurper John his Advertary, he, and all his followers, resorted to the Temple where they passed over the day with praise and thanksgiving, acknowledging that God by his arm had cast down that Tyrant: And *El. Heraclius* being delivered from *Cesroe*, the King of the *Persians*, and Kingdom freed from Tyranny, did in the height of his Triumph at *Bizantium*, openly praise God for his delivery, And the more to shew his thankfulness, did cause to be stamped on his coyn with his own Image, these words, *Αἰὲν ὁ Βασιλεὺς Θεῶ. &c.* Glory be to God in Heaven, because he hath broken the Iron doors, and hath delivered the holy Kingdom of *Heraclius*. And thus must all of us do, if we be freed from persecution, from a sword-power, from a Government Tyrannicall; let us confesse with *David*, that Salvation is of the Lord; If we be brought from the jawes of death, and the gates of the grave, or recovered from some mortall disease, let us say with *Hezekiah*, The Lord was ready to save me; Or if, like so many brands snatch'd out of the fire, we be brought from the deep of destruction, the very gulf of Hell; let us acknowledge with *Jonah*, That Mercy and Salvation is of the Lord; In all deliverances spirituall and temporall, let God still have the glory.

Templum orato-
rium.

Socratis hist.
Eccles. l. 7 c. 23

Reusner in
Symbol. Caf.
Rom. clas. 2.

Psal. 3. 8.

Esay 38. 20.

Jonah 2. 9.

1238.

Self-conceitednesse in matters of Religion, condemned.

Levit. 21. 19.
Will. Loc.
blisse of brightest
beauty, 1614.
Prov. 30. 12.
Esay 24.

In lib. ad No-
vatian.

Ulys. Aldro-
vand. Ornitholog.

IT was in the *Leuiticall Law* so ordered by God, that he which had a *blemish* of white in his eye, was debarred from the *Priest-hood*, and compared to the *Om.* of whom the *Naturalists* yield the reason, that she cannot see in the day-time, because of the exceeding great *whitenesse* she hath in her eyes, which so scattereth the sight, that the *Opicks* thereof cannot perfectly discern the objects: And such are all those that are *self-conceited* of themselves in matters of Religion, that are *pure* in their own eyes, *wise and prudent* in their own sight, yet are not *washed*, from their filthinesse, that *stink* in the nostrils of all that come near them; such as the *Novatians*, of whom St. *Cyprian* speaketh, *qui aurum se pronunciant*, that pronounce themselves to be *pure gold*; But if they be *gold* (saith he) it is then that *gold in quo delicta populi Israelis*, &c. in which the sinnes of the People of *Israel* are denoted; they are but *golden Calves*, or rather *golden Asse*s; It is better therefore to be at *Sea* tossed with a tempestuous storm in the ship with those that *humbly* professe themselves to be *Sinners*, than on the shoare with the *rabble* of those that *justifie* themselves, and are so *self-conceited* of their own graces, that they think no one, *good enough* to be their fellow.

1239.

The wrath of God to be appeased by timely Repentance.

1 Sam. 25. 18,
19, 20.

The. Chcast's
Ser. at S. Pauls
1609.

In tribunal men-
tis tua ascende
contra te, &c.
Aug. in lib. de
utilitat. agend.
ponit.

SEASONABLY and timely came in the provision of *Abigail*, when for her Husbands Schurlish behaviour, *David* in his wrath had girded his sword upon his thigh, and threatned destruction to his whole household; she *delay'd* not the time, but *made haste* and went out to meet him with *Asses* laden with *frails of Resins*, bottles of wine, and sheep ready dressed to appease his wrath, which *David* took so kindly at her hands, that he forgot his *anger*, and gave order that she should be returned in peace and safety to her husband and family: So it is that *David's Son* according to his Humanity, and *David's Lord* according to his Divinity, even *David the King of Kings*, and *Lord of Lords*, the great God of Heaven and Earth is *angry* with every Son of Man for his unthankful and *ingratefull* behaviour towards him; He hath bent his *bow*, and whetted his *arrows*, girded his sword on his thigh, and (which is much to be feared) hath already *drawn it out* to punish us; let us then by a seasonable and *timely Repentance*, go out and *humbly meet* him in the way; And as *Abigail* had her *Asses* laden with fruit, so let us have our bodies laden with *Repentance and contrition*, even these bodies of ours, which have been too too long *Porters* to carry the heavy burthen of Sin and wickedness; And as she had her *bottles* of Wine, so let us have our eyes as two bottles, nay rather *two fountains* of tears to bewail the sadnesse of our *lost condition*; And as she had her sheep ready dressed, so let us have our hearts *ready prepared* and *addressed* to serve the Lord, and then the Lord will say unto us, as *David* to *Abigail*, Return again unto your houses in peace, be of good chear, your Sins are forgiven you.

1240.

Rash, inconsiderate Service or worship of God, condemned.

Aristot. Ethic.
ad Nicoc. &c.
πρὸς ΝΙΚΟΧΡΟΝ.

IT is observed by Physiognomists, that the *most courageous* and discreet Men, have not the speediest pace, but rather a quiet, decent and *settled kind of gate*; where-as an *hasty pace* is looked on as a certain sign of a *rash*, foolish and illiberall Man: Thus it is that *rashnesse* is not altogether *schurifull* in other businessse, as it is *most dangerous* in Gods service, and the duties of Religion; All *rashnesse* must be banished

nished from Gods service; it must not be any *sudden work*; yea rather it is such a businesse as *requireth* our exactest care, our greatest attention; our best wits, nay *wisdom* it selfe to go about it; the greatest care we can take is not enough; Hence is that charge of the Apostle, *Be sober, be vigilant, have a care, take heed* that you walk *circumspectly*, exactly, warily, not as *fools*, but as *wise*. to do the service of God *advisedly*, to walk decently and orderly, *evangelically* with a comely pace, and that with another caution too, *as in the day time*, when all Men see us, that so we may not be *ashamed* of what we do.

Adamant. *Phisogn.* l. 2. c. 28.
Ephes. 5. 15.
1 Thes. 4. 12.
Rom. 13. 13.
J. Brownings
Serm. of reverence in Gods house, 1636.

Faith, though weak, yet rewarded; And why so?

1241.

They that did look on the *brazen Serpent* but with one eye, yea, but with half an eye, were as well and as fully cured of the deadly stings of the fiery Serpents, as those that beheld it with both: And again, suppose that a Prince be disposed to bestow on sundry and severall Malefactors, a *pardon of grace*, or some precious *Jewels*, (as signalls of his civill respects) unto *meer beggars*; Is not the one as fully *acquitted* from his offences, and the other made as *actually rich* by the possession of such Jewels, though but received with a *palfe-shaking hand*, as they that receive them with one that is more *strong and lusty*: Even so the case is here; Hast thou (whosoever thou be) but a dimmish, *darkish faith*, a weak, waterish eye of *faith*; yet, for thy comfort, if it be such an one as doth look up to *Christ*, and onely to him, for *Salvation*; such a hand as doth reach out unto *Christ*, and the pardon of sins offered in and by him; and dost clasp it about him with all thy feeble strength, Make not doubt but that thou art *justified* in the sight of God, and dost stand *clearly acquitted* from all thy sins, and shalt be *healed* from the deadly stings thereof; for it is the *possession of the Jewell*, not the *strong holding* of it, that made those beggars rich; and the Kings pardon *relieveth none* but such as are willing to *accept* of it, and *plead* to it; and so it is not our *strong* or *weak faith*, that is our *Righteousnesse*, and full discharge before God, but *Jesus Christ* and his obedience, that is it that doth all; This only is required on our part, that we accept of *Christ* offered in the Gospel, and *relye* on him for full *Righteousnesse* and *Redemption*; all which a *weak* and *feeble faith* doth as truly and intirely (if not more) as the *strongest*; Nay, which is yet more for the comfort of such as are *weak in faith*, and cannot yet in an expresse and explicate manner *believe* on *Christ*; they have *Christ*, and enjoy him unto *Righteousnesse*, and the pardon of all their *sinnes* and transgressions committed.

P. Baine *Mirror of Gods mercy*, on Joh. 3. 16.

Tarda solet magnis rebus inesse fides. Ovid. *epist.* 16.

Non opus est verbis, credite rebus ait. Ovid. 4. *Fast.*

All must dye.

1242.

The Heathens usually compared the *sons of Adam*, to *Counters*, the game at *Chesse*; and *Stages-playes*, because that *Counters* have their severall places and use for a time, but in the end they are jumbled into a *heap*; In a game at *Chesse*, some are *Kings*, some *Bishops*, some *Knights*, &c. but after a while, they go all into one and the same *bagge*; On the stage one is in his *raggs*, another in his *robes*; One is the *Master*, another is the *Man*, and very busie they be; but in the end the Play *ends*, the bravery *ends*, and each returns to his *place*: Such and no other is the estate of *Man*, either weeds or flowers, and both *wither*; whether Trees good or bad, both *die*; as dyeth the wise, so the fool; Rich Men *dye*, and poor too; *Death* is unavoidable, life and death take turns each of other; the Man lives not, that shall not see *death*, be he a King with *Saul*, a Prophet with *Jeremy*, a wise *Solomon*, a foolish *Nabal*, a holy *Isaac*, a prophane *Esau*; be he of what rank soever, he must *dye*; Nay, let there be a concurrence of all in one; let *Samuel*, both a good Man, a good Minister, a good Magistrate, have as many *priviledges* as are incident to a Man, yet can he not procure a *protection against Death*; his Mother may

Rob. Harris, *Sam. Funeral.* 1612.

Longius aut propius mors sua quemq; manet. Propertius.

may begge his life, but none can compound for his Death; so sure it is that all must lie down in the dust and dye.

1243.

Why it is that we must be Charitable to all Men.

Plutarch in
Apophthegm.

Sanguinis con-
junctio devincit
homines chari-
tate. Tull.
Gal. 3. 28.

Arch. Symnier
sp. Pofit for Si-
on, 1629.

IT is written of that *Moses Atticiffans*, that when he did give Alms to a poor profligate wretch, his friends were much admired that *Quos Plato*, the great divine Philosopher would take pity on such a wretched Mifcreant; but he like himself, in such misty dayes as those were, made answer, *Humanitati non homini*, I shew mercy on the Man; not as he is wicked; but as, and because he is a Man of my own nature. His answer was good and warrantable; for if we consider our first Parents, we shall find our selves bound, (though *i longinquo*) by the same obligation to do good unto all men; There is neither Jew or Gracian, bond nor free, Male or Female, but all are one in Christ Jesus; neither Indian, whether of the East or West, neither Barbarian of Morocco, nor Inhabitant of *Monomotapa*, but all are brethren, whom, as we have opportunity, we must embrace with Charity; such as are true Saints, with joy for their Sanctification; those that are not such, in the judgement of Charity, with hearty and earnest supplications to the great God of Heaven and Earth for their true and timely conversion to the faith, that is to be found onely in the Lord Jesus.

1244.

Not to grieve or be troubled at the worlds discourtesies; And why so?

P. Bain Mira-
cle of Gods love
on Joh. 3. 16.

*Paria famus
dulcis.*

--manet altera
Celo.

SUPPOSE a Man, by birth Noble, and by revenues Rich, that as travailing shome-wards through a forraign Country, he should be way-laid, fall into the hands of Thieves and villains, and by them be robbed of his Mony, and stripped of his rich and Courtly apparell, and besides that have many indignities and base unworthy affronts put upon him, and yet should passe by all as little or nothing concerned in the businesse; And why so? but because he considers, that he is not in his right *Ubi*, he hath no long time to abide with such wretched People; and that if he can but make some shift for a time, till he came to his own Country, and place of aboad, there he should have his friends about him, monies and all things necessary to supply his want and necessities: The same is our case, Why should any of us grieve and be troubled at the worlds discourtesies, at the Reproaches and wrongs that are put upon us by the World and worldly Men; For (have we but so much faith as to believe it) we have an Heavenly home, and an eternall life by Christ prepared for us; at the which when we once arrive, we shall be sure to meet with friends enough, even God, his blessed Saints and Angells, who will honour us; Riches and treasures inestimable, that will store us; joy and glory unspeakable, that will for evermore refresh us.

1245.

To regulate our Wills by Gods Will.

S. Augustin.
in Psal. 44. 6.

IF a Man lay a crooked stick upon an even leuell ground, the stick and ground ill suit together, but the fault is in the stick; And in such a case, a Man must not strive to bring the even-ground to the crooked stick, but bow the crooked stick even with the ground: So is it between Gods will and ours, there is a discrepancy and jarring betwixt them; But where is the fault, or rather, Where is it not? Not in the will of God, but in our crooked and corrupt affections, in which case we must not like *Balaam*, seek to bring Gods will to ours, but be contented to rectifie and order the crookednesse of our Wills, by the rectitude and sanctity of the Will of God, which must be the Ruler and Moderator of our wills; for which cause we are to

cry

cry out with *David*, *Teach me, O Lord, to do thy will;* and with the whole Church of God, in that pattern of wholsom words, *Fiat voluntas tua, Thy will be done on earth, as it is in heaven;* never forgetting that too of *Christ Jesus* himself, in the midst of his agony and bloody sweat, *Non mea sed tua fiat voluntas, Father,* Not my will, but thine be done, *Luk. 22.42.*

Psalm. 143. 10.

To appear before God in all humility, how high soever our condition be.

1246.

IT is observable of *Rebecca*, that all the way of her journey, she was mounted on a Camell; and rode amongst the Servants; but when she had once set her eye upon *Isaac*, then she lighted down from the Camell, and put her self into a posture of all humble and low obeysance. So must the men of this world do, however it be, that many of them bear up their heads on high, stand upon the upper ground of riches and preferment, and are therefore bold and carelesse, not so much as once minding those that are below them; yet, when they come into the Lords presence, and are to deal with the great God of heaven and earth, then they are to come down from their Camells, fall down and kneel before the Lord their maker, and be as humble, lowly, and vile in their own eyes, as possibly may be.

Rudinius in Gen. 24.

Templa petas supplic.

J. Smith on 2. Prayer.

How it is, that Faith is the first act of Repentance.

1247.

AS a prisoner, that lies in hold for debt, if a man should come unto him, and promise him, that he would take order to pay his debt, and thereby discharge him of his imprisonment; he first believes, that he is both able and willing so to do it; then he hopes for it; and lastly, he is as it were dissolved into love, ravished with the thoughts of such an unexpected reliefe; and therefore seeketh to do all rhings that may please him. So is it with a repenting Convert, he first believes, that God will do what he hath promised, that is, pardon his sins, and take away his iniquities; then he resteth, that what is so promised shall be performed; and from that, and for it, he leaves sin, forsaketh his old course of life, which was displeasing, and for the time to come maketh it his work, to do that which is pleasing and acceptable in his sight.

R. Stock Doctrin of Repent.

Nemo recte possit penitentiam agere nisi qui speraverit, &c. Ambros. de penit. l. 1. c. 1.

The comfortable art of spiritualizing the severall occurrences of the world and observing God's providences therein.

1248.

IT is storied of Mr. Dod, (a painfull Preacher in his time) that intending to marry, but being troubled with fears and cares, how he should be able to live in that condition, in regard that his Incomes were but small, enough onely to maintain him as a single man; looking out of the window, and seeing a Hen scraping for food, to cherish her numerous brood about her, thought thus with himself, *This Hen did but live before it had the chickens, and now she lives with all her little ones.* Upon which, he added this thought also: *I see the souls of the air neither sow, nor reap, nor gather into barns; and yet my heavenly Father feeds them.* Thus did he, and thus many of Gods servants have done before him; and thus did our blessed Lord and Saviour himself, who took occasion of the water fetch'd up solemnly to the Altar, from the well of Shilo, on the day of the great Hosanna, to meditate and discourse of the water of life: And so must all of us do, get this sweet and comfortable art of spiritualizing the severall occurrences in the world, and observing the providences of God therein, drawing, like the Bee, sweetnesse from every flower, and turning every thing that we hear or see into holy meditation; the omission whereof cannot be, without the neglect of God, his creatures, our selves:

T. Which Treat. of the power of Godliness.

Math. 5.

*S. Augustin. Esic, Dering, Bolton, &c.

Wof. Hall Ari
of divine Me-
ditation.

selves: The Creatures are half lost, if we onely employ them, not learn something of them; *God is wronged*, if his creatures be *unregarded*; We most of all, if we read this great volume of the Creatures, and take out no lesson for our own instruction.

1249.

Men hardly drawn out of old customs and forms in Religious Worship.

Pet. Heylin
Cosmography.

IT is reported of the King of Morocco, that he told the English Ambassadour, in King Johns time, that he had lately read St. Pauls Epistles, which he liked so well, that were he to *chuse his Religion*, he would embrace Christianity: But, faith he, every one ought to die in the faith wherein he was born. So it is with many amongst us, they are persuaded they ought, and are resolved they will live and die in those customs and waies, wherein they were born: and so they may do, nay, so they must do; provided that such customs and forms, whereunto they seem to be so fast glued, be according to the pattern in the Mount, the revealed will of God: But it is to be feared, that such are more addicted to Customs then Scriptures, chusing rather to follow what hath been, though never so absurd and irregular, then consider what should be, though never so orthodox and uniform.

Adeo à teneris
assuescere mul-
tum est. Virg.
Georg. lib. 2.

1250.

The great love of Christ, to be at an high esteem; and why so?

Æliani varia
hist.

There is a story of an Elephant, who being fallen down, and unable to help himself, or get up again, by reason of the inflexibleness of his legs; a forrester comming by, helped him up, wherewith the Elephant (a creature otherwise docible enough, by the very instinct of nature) was so affected, that he tamely followed the man up and down, would do any thing for him, and never left him till his dying day. Now so it is, that if there be such love exprest by brut beasts, to those which have done them any good, should not we much more love and prize Christ, that hath done so much for us? For we were fallen, and could not recover or help our selves; and Christ hath lifted us up, and redeemed us with his own most precious blood, when we were even lost and undone: Let us then think nothing too much to do, too great to suffer, too dear to part withall, for such a Christ, such a Saviour, that thought nothing too much to do, or too grievous to suffer, that so he might accomplish the work of our Redemption: He left Heaven for us, let not us think much to lose Earth for him; He came out of his Fathers bosom for us, let not us be unwilling to leave father, or mother, or friends, or any thing else, for him; He underwent sufferings, reproaches, afflictions, persecutions, yea, death it self, for us, let not us repine at, or be impatient under, any trouble or misery we shall meet with here in this world, for his sake, but still be praising, blessing, and magnifying the love of God in Christ Jesus, who hath done so much for us.

Magnus amoris
amor.

Christ. Love
Wrath and Mer-
cy, a Sermon on
1 Thes. 5. 9.

1251.

Faith to be preserved as the head of all Graces, and why so?

Ulysses Aldro-
vand, de Serp.
Serpens mini-
um curat si cor-
pus incidatur,
etc. Chrysost.
homil. 24. in
Matth.

IT is observed, that the Serpent is of all things most carefull of his head, because he well knowes, though he be cut and mangled never so much in the body, or any part of it, yet if his head be but whole, it will cure all the wounds of the other members. And such wisdom ought all of us to have, to labour above all things to keep our head, our faith, whole and sound, to make sure of that, whatsoever we do; because if any thing else receive a wound, if any other of our graces have, as it were, even lost their spirituall strength and vigour, faith will renew them again; but if this once suffer shipwrack, it will cost many a sigh, many a tear, many a groan in the spirit, before it be recovered again: for, with-

without it, all other graces decay and perish, are as in a winter-condition of barrenesse without it; yet, if it do but appear, there will be a spring-tide of all spirituall blessings whatsoever.

Troubles and vexation of spirit, not to be allayed by wrong means and waies.

1252.

IT is said of *Cain*, that being in trouble of mind, and terrour of conscience, for his bloody sin of fratricide, he went to allay it, by building a City, *Gen. 4.* And there was no way to drive away *Saul's* melancholy, but by *David's* tuning of his Harp. Thus it is with most of people, when they are under trouble of mind, or vexation of spirit, they use sinfull and wrong means to quiet themselves; they run to merry meetings, to musick, to building, to bargaining, to buying and selling; but they run not to God on the bended knees of their hearts, who is the ouely speedy help in such a time of need. It cannot be denyed, but that a merry meeting, musick, or the like, may allay the trouble of mind for a while, but it will recoil with more terrour then before: A sad remedy, not much unlike to a man in a sea-voyage, that lets down cold drink, which cools for the present, but afterwards increaseth the more heat; or like a man rubbing himself with Nettles, to allay the sting of a Bee's or not much unlike to one, that nath his house a falling, and takes a firebrand to uphold it, whereby the building is more in danger.

*Ede, bibe, lude,
post mortem nula
voluptas.*

Prosperity will discover what a man is.

1253.

IT is said of *Pius Quintus*, so called, because that when he was a mean man, he was looked on as a good man; but when he came to be a Cardinall, he doubted of his salvation; and when a Pope, he dispaired of it: So hard a thing is it for a good man, to use a prosperous estate well. Prosperity is that which will tell you, what a man is, it will soon find him out, give him power, and he will soon shew what grace is in him; put him into an Office, and he will presently be seen in it. Hence it is observable, that the same word that signifies prosperity, *ניחא*, *schalvat*, in the Hebrew, is rendred by the Arabick, *Investigatio*; and by the Septuagint, *ἐξελογισμός*, *Inquisition*, or *Examination*, to make a strict search, or to examine thoroughly. So that whereas Adversity tries but one grace, that is, Patience; Prosperity will try all graces; it will try a mans love, whether he love God or the world; it will try his zeal, whether at a dead list he will venter Christ or his estate; it will try his hope, whether it be on Heaven or Earth; it will try his charity, whether it be at home or abroad; it will try the whole Man, and suddainly discover to the world, what mettall he is made of.

Vix Pius intrus.

Magistratus indicat virum.

*Non facile est
aqua commoda
mente pati.
Ovid. 2 Art.*

Gods ends, and mans ends, as to the persecution of his Church, the vast difference betwixt them.

1254.

A Physician letteth a man blood, by the application of Leeches, and they suck much blood from him; but the Physicians ends are one thing, and the Leeches ends are another thing; the Leech draweth blood from the man, onely to satisfie it self; but the Physician letteth the man blood, to cure his distemper. Such is the difference between Gods ends, and wicked mens ends, in the persecution of his own people; God, by suffering his own Church and People to be persecuted, it is for to purge away their evill distempers of sin and security, or whatsoever it is that may offend, that thereby he may make his people better by their afflictions; but wicked and ungodly men, by troubling the Church, it is for to destroy them, and root them out, that they may be no more a People, to accomplish their own wicked designs, and to satisfie their rage and malice upon them,

*Jer. Whitaker
Ser. at Westm.
1647.*

*Sape tulit lassus
vocus amarus
opem.* Ovid.
Amor.
Gen. 45.

*Magna est veri-
tas & praeval-
bit.*

in their utter ruine and overthrow. These are *their ends*, but God hath *other ends*; as Joseph said to his brethren, You did *intend* me hurt, but God did *intend* me good; so it may be said concerning all ungodly wicked men, they do *intend evil* against the Church and people of God, but God intends his *People's good*; they intend to *persecute and destroy*, but he intends (maugre all their contrivments whatsoever) to preserve, keep, and *continue his Church*, to the end of the world. Let the Church's enemies plow never so *deeply*, and make furrowes on the backs of Gods people never so *long*; yet Gods ends are grace, and mercy, and peace, to do them good in the latter end.

1255.

The serious confession of one sinner to another, may be the conversion of one the other.

Eusebius in hi-
storia. l. 3. c. 22.

*Olim meminisse
dolebit.*

*Numen confes-
sis aliquod pa-
ret.* Ovid.

IT is related of St. John the Evangelist, that being upon his return from *Pathmos* to *Ephesus*, after the death of *Domitian*, he was set upon by a company of *Thieves*, amongst whom was a *young man* their Captain; to him St. John applyed himself, by way of wholsom counsell and advice, which took so good effect, that he became a *new man*, and was converted, and went thereupon to all his fellow thieves, and besought them in the Name of *Jesus Christ*, that they would not walk any longer in their *former wicked waies*. He told them withall, that he was *troubled* in conscience for his former wicked life, and earnestly *entreated* them, that as they tendred the *eternall welfare* of their own poor souls, they would now leave off their *old courses*, and live more conscionably for the time to come. The counsel was good, and well taken, so that many of those *great Robbers*, became *great Converts*. Thus it is, that one *Sinners confession* of his faults to another, may happily prove the *conversion* of one the other. Hence is it, that the meaning of that Apostolicall precept, *Confesse your faults one to another*, *Jam. 5. 16.* is made out by some Interpreters to be, That those that have been *partners together* in sin, they should go one to another, and seriously *confesse* their sins each to other: He that hath been a *drunkard*, let him go to his companion, and tell him, that he is troubled in mind; because of his *former excess*: And let the *unclean person* go to her partner in sin, and tell her, God hath troubled his conscience for his *last*; and it may be, this may *awaken her* conscience too, so that she may be-*think* her self of her wicked courses, and be *converted*.

1256.

The not laying of the Church's troubles to heart, reprovabale.

Rev. 7.

Judg. 18. 30.

*E terra specta-
tes naufragium
& de mari ju-
dicantes Achi-
vos.* Erasmus in
Adag.

IT is worth the taking notice of, how that when the *holy Ghost* doth reckon up the Tribes of *Israel* for their renown; as, *Of the tribe of Judah were sealed twelve thousand, of the tribe of Reuben were sealed twelve thousand, &c.* But if you mark the enumeration, you shall find *one Tribe* left out, and that is the *Tribe of Dan*: And why is it so? Much ado there is to find out the reason of *Gods omission* of that *Tribe*; *one reason* is, and that a true one too, because this *Tribe* made a *defection* from the true worship of God, and fell to *Idolatry*: Another reason there is, (and that probable enough) because they did not lay to heart the calamities of *Gods Church*; for when the other Tribes were *jeoparding* their lives in the highest places of the field, they *remained in ships*, let the rest of the *Tribes shift for themselves*, they would not lose their *trading* so, they would follow their *Merchandizing*. And for this it was, that God sets a *brand* of obloquy upon them, in not allow-*ing* them so much as a *name* amongst their brethren and companions. And thus, reprovabale are all they too, that lay nothing of the *Church's calamities* to heart; let *Religion* sink or swim, the *Gospel* stand or fall; the *Church* of God prosper or prosper not; they are but as so many *Gallies*, they care for none of all these things, like the *Tribe of Dan*, they remain in their *ships*, at their *trades*, at their *barrai-ning*, *buying* and *selling*; though the *Church's sorrowes* come on never so fast, they look on as altogether *unconcerned*, not in any way *contributing* to the support thereof.

Heaven,

Heaven, the poor Saints comfortable inheritance.

Valens the Emperour threatned S. Basil, That let him go whither he would, yet he should neither by Sea nor Land, be safe from his power: Well, said the good man, be it so; For all the Emperour's rage, I shall be either in Heaven or under Heaven; And in the like manner, there was a Cardinall threatned Luther, That there should not be a place left for him in all the Empire of Germany, wherein he should be free from danger; O (saith Luther smilingly) If Earth cannot keep me safe, Heaven shall: Thus it is that many of the dear servants of God, such as perhaps have no place in the World wherein to put their heads, or such as heretofore had better accommodations, but are now glad to live in poor Cottages, smoaky houses, &c. or such (as it may be) are driven to and fro by Sea and Land, as having no abiding place of rest or safety, where to repose themselves; yet here's their hope, here their comfortable assurance, that maugre the malice of Men and Devils, they shall be either in Heaven, or under Heaven; though they have no abiding place on Earth below, yet they have one prepared for them eternally in the Heavens above.

1257.

Nicoph. in hist. Eccles.

Joh. Sleidan in Com.

Locum virtus habet inter astra Sen. Hercules.

The not growing in Grace, reprov'd.

Look but upon a company of Ants, or Pismires, how busie they are about a Mole-hill, how they run to and fro, and weary themselves in their severall movings, yet never grow great, but as to the slender proportion of their bodies are still the same: And such are many Christians in these dayes, many Professors in our times, who go from one Ordinance to another, and yet make little progresse or encrease in Religion; such as run from one Church to another, from one Preacher to another, and it may be from one opinion to another, but never grow up to the true Grace; and in the true knowledge of the Lord Jesus.

1258.

Chr. Love, Growth in grace

2 Pet. 3. 18.

Whilst we are here in this World to provide for Heaven hereafter.

THere is mention made of a Nation, that use to chuse their Kings every year, and whilst they are in their annuall government, they live in all abundance of State, have all the fulnesse their hearts can wish; but when the year is once over, all their pomp and glory is over too, and they banished into some obscure remote place for ever: One King hearing this, being called to rule over that Nation, made such use of his time, that in the year wherein he reigned as King, he was not lavish in spending his Revenues, but heaped up all the Treasure he could get together, and sent it before him to that place, whither he should be banished; And so in that year of his Government, made a comfortable provision for all his life time afterwards: Thus it is that God hath given to every one of us a time to live here in this world, and but a little time at the most, it may be not a week, nor a day, nor an hour; It will be then the greatest part of our wisdom, that whilst we are here in the way to salvation, and suck at the breasts of those Ordinances that may feed us to eternall life, and draw at those Wells, called in Scripture, The wells of Salvation; now to lay up for the time of our banishment, before we go hence and be no more seen; and be sure that whilst we are in this world, to provide for Heaven hereafter.

1259.

Sparta.

Implentur veteris Bacchi &c.

--se casus componit ad omnes, Quam viderimus aliquem servum Dei providere &c. Aug. in lib. de Sermon. Dom. in mon.

As we are called Christians, to bear up our selves like Christians.

1260.

Plurarchi in vi-
ta.Non nati sed
facti sumus
Christiani.Delinquendi
materia debet
præcindi. Cy-
prian. lib. 1.
epist. 2.

Phil. 3. 14.

.8202

1261.

Bernardin. Se-
nensis, de more
glorioso.Luxus et im-
modestia o du-
um.
Meander.

Alexander the great, when he was invited to run a Race amongst the common Multitude, He gave them this answer; *Were I not the Son of a King, I did not care what company I kept; but being the Son of a Prince, I must employ my selfe in such company, as is futable to my birth and breeding*: Thus stood he then upon the honour of his Family, and would not disgrace his Princely nature so farre, as to be familiar amongst the vulgar rabble; And thus must every one of us do; We have each of us a race to run, for so the names of Christianity are called; We are as Alexander was, Kings and Princes in all Lands: Now so it is that Sin, as a Vagabond and loose Companion, would seek to converse with us; The Devills aim is that we should mixe our selves with such lusts and such sins as he presents unto us; Lust would have our hearts, and Sin would have our affections, both of them strive to be familiar with us; But let us answer them from a noble and generous mind as Alexander did: That we will not so abase and dishonour our selves, as to mix or joyn our selves with the base and common things of this world, but stand upon the honour of our spirituall birth, and do nothing that may any way be dishonourable to the excellency of our high Calling in Christ Jesus.

To take especial care for the Soul's safety.

[T is observable, that if Merchants venture a great, or most part of their Estates at Sea, where there may be bazzard in the voyage, they will run speedily to ensure a great part of their Commodities; And thus should all of us do, This bodie of ours is the ship, the Merchandize and freight in this ship is no lesse then our most precious soules; Glory caelestiall is the Port, whereat she would arrive, but many dangers there are in the way, storms and Tempests of Temptations are on every side, she may chance to run upon the Rocks of Presumption, or sink into the quick sands of despair, What is then to be done? By all means go to the ensaring Office, let us run to the Testimony of Christs spirit in our own spirits, by the Word to evidence, and make it out clear unto us, That the Ship shall be safe, the Commodities brought secure to the Haven, that ship, body and soul and all, shall anchor safely in Heaven, there to rest with Christ in glory for evermore.

Idlenesse, the very inlet to all Temptations.

1262.

R. Greenham
in his Works.Non vacat exi-
guis rebus adesse
Ecce.In promptu cau-
sa est desidiosus
erat. Ovid.

[T was the speech of Mr. Greenham (sometimes a painfull Preacher of this Nation) That when the Devill tempted a poor soul, he came to him for advice, How she might resist the Temptation, and he gave her this answer: *Never be idle, but be alwayes well employed; For in my own experience I have found it, when the Devill came to tempt me, I told him that I was not at leasure to hearken to his Temptation, and by this means I resisted all his assaults*: Thus must all of us do, when the Devill comes to tempt any of us, say; I am not at leasure to lend an ear to thy Temptations, I am otherwise employed, I am in the work of my God, busied in the work of my lawfull Calling, and taken up with the thoughts of Gods blessings thereupon, then he will never be able to fasten upon thee; for so it is that he never gets advantage of any Man or Woman, but either when they are out of Gods way, or idle, or have their hands in some sinfull action, then it is that they do even tempt the Tempter to tempt them, and lay themselves open to a world of sinne and wickednesse.

Action, the very life of the Soul.

1263.

WHilst the *Stream* keeps running, it keeps clear; but if it comes once to a standing water, then it breeds Frogs and Toads, and all manner of filth: The *Keyes* that Men keep in their pockets, and use every day, wax brighter and brighter; but if they be laid aside and hang by the walls, they soon grow rusty; Thus it is that *Action is the very life of the Soul*; Whilst we keep going and running in the wayes of Gods Commandements, we keep clear and free from the worlds pollutions; but if we once *stage* in our diligence and stand still, Oh, What a puddle of sin will the Heart be? How rusty and aselesse will our Graces grow? How unserviceable for Gods Worship, how unfit for Mans, by reason of the many spirituall diseases that will invade the Soul? Just like *Schollers* that are for the most part given to a *sedentary* life, whose bodies are more exposed to ill Humours then any others; whereas they whose livelihoods lye in a *handicraft Trade*, are alwayes in motion and stirring, so that the motion expells the ill humours that they cannot seize upon the body: So in the Soul, the lesse any Man *acts* in the matter of its concernment, the more spirituall diseases and infirmities will grow in it; whereas the more active and industrious Men are, the lesse power will ill distempers have upon them.

Hier. De heli
Zodiacus
Christianus.

Emollit otium
vires, sicut ru-
bigo ferrum.

Omnis virtus in
actione consistit.
Cic. 1. offic.

The true Repentant sinners encouragement, notwithstanding all his former wickedness.

1264.

IT is very observable in the *Genealogy of Christ*, that there are but four women mentioned (it being not usuall to mention any) and the blessed Spirit of God sets a mark of infamy upon them all; The first is *Thamar*, Mat. 1. 3. She was an incestuous Woman, for she lay with her Father in law, Gen. 38. 38. The second is *Rahab*, vers. 5. she was an Harlot, Heb. 11. 31. The third is *Ruth*, vers. 5. she came of *Moab*, the Son of *Levi* by incest, begotten of his own Daughter, Gen. 19. 37. The fourth is *Bathsheba*, vers. 6. she was guilty of Adultery: And why was this so done, but for the comfort of the most infamous Sinners to come in to Christ, and to take notice for their better encouragement, that though they have been above measure sinfull, yet by their conversion to God, and aversion from Sin by a serious and hearty Repentance, all infamy of their former wayes is quite taken away, and their names entered in the book of life and eternall Salvation.

Chr. Love,
Zealous Christi-
an, Mat. 11. 12.

-suprema peri-
cula semper,
Dant veniam
culpa. Claudian
2. Eutrop.

**Not to be troubled at the Prosperity of the Wicked;
And why so?**

1265.

Would it not be accounted folly in a Man, that is Heir to many thousands per annum, that he should envy a Stage-player clothed in the habite of a King, and yet not heir to one foot of Land? Who though he have the form, respect and apparel of a King or Nobleman, yet he is at the same time a very begger, and worth nothing: Thus wicked Men, though they are arrayed gorgeously, and fare deliciously, wanting nothing, and having more then heart can wish, yet they are but onely possessors, the godly Christian is the Heir; What good doth all their Prosperity do them? It doth but hasten their ruine, not their reward; The Ox that is the labouring Ox, is longer lived then the Ox that is put into the pasture, the very putting of him there doth but hasten his slaughter; And when God puts wicked Men into fat pastures, into places of Honour and power, it is but to hasten their ruine; Let no Man therefore fret him because of evil doers, nor be

Lud. de Car-
bone, Interior
homo.

Propera huius
mundi asperita-
tem habent ve-
ram. S. Aug. in
Matth. Ser. 29

be envious at the *Prosperity of the wicked*; For the Candle of the wicked shall be put out into everlasting darknesse, they shall soon be cut off, and wither as a green herb, *Psalm 37. 1, 2.*

1266.

Godly and wicked Men, their difference in the hatred of Sinne.

Gab. Inehini.
scala Cali.

Oderunt peccare
mali formidine
pure.

Oderunt peccare
boni virtutis a-
more.

AS it is with *two Children*, the one forbears to *touch* a coal because it will *black* and smut his hand; the other will not by any means be brought to *handle* it, because he perceives it to be a *fire-cole*, and will *burn* his fingers: Thus all wicked and ungodly Men, they will not *touch sin*, because it will *burn*; They may be and often are *troubled* for sin, but their *disquietnesse* for sin ariseth more from the *evill of punishment*, the effect of sin, then from the *evill* that is in the Nature of sinne, They are *troubled* for sinne, but it is because sinne doth *destroy* the soul, and not because sinne doth *defile* the soul; because God *pursueth* sinne, not because he *hates* sinne; more because it is against Gods *justice* that is provoked, then because it is against the *Holinesse of God*, which is dishonoured; because God *threatens* sinne, not because God doth *forbid* sinne; because of the *Hell for sin*, not because of the *Hell in sin*: But now on the other side, all good and godly Men, they *hate* and *loath* sinne, because it is of a *smutting* and *defiling nature*, because it is against the *nature of God*, because God *loathes* and *hates* it, more because it is against Gods *command*, then because God doth *punish* it; not because of the *damning power* of sin, but because of the *defiling power* of sin, &c.

1267.

Custome in Sin, causeth hardnesse in Sin.

Obad. Sedgw.
Serm. at Wejlm.
1644.

Consuetudo pec-
candi tollit sen-
sum peccati.

Look but upon a Youth when he comes first to be an *Apprentice* to some *Artificer*, or *Handy-craft Trade*, his hand is *tender*, and no sooner is he set to work but it *blisters*, so that he is *much pained* thereby; but when he hath *continued* some time at work, then his hand *hardens*, and he goes on without any *grievance* at all: It is just thus with a *Sinner*, before he be *accustomed* to an *evill way*, *Conscience* is *tender* and full of *Remorse*, like a queazy stomach, ready to *heave* at the least thing that is *offensive*: O, but a *continued Custome*, and making a *Trade of sin*, that's it that makes the *Conscience* to be *hard* and *brawny*, able to *feel* nothing; As it is in a *Smiths forge*, a *Dogge* that comes newly in, cannot *endure* the *fiery sparks* to fly about his ears; but being *once us'd* to it, he sleeps securely: So let wicked men be *long us'd* to the *Devils Work-house*, to be *slaves* and *Vassails* to *sinne*, the *sparks of Hell-fire* may fly about them, and the *fire of Hell* flash upon their souls, yet never *trouble* them, never *disturbe* them at all; and all this ariseth from a *continued custome* in a course of *evill*.

1268.

The more a Man is now troubled for sinne, the lesse shall he be troubled hereafter; And why so?

Hier. Drexellii
Gymnasium pa-
nitent.

-dolor hic tibi
proderit olim.

IT is well known, that if a *Land lord* take a great *Fine* at the first coming into the *house*, he doth take the *lesse Rent* for the future: Thus as *Land-lords* deal with their *Tenants*, so God with his people, He puts them to a *great Fine* at the first, he makes *Sin* cost them many a tear, many a nights trouble, many a dayes disquiet, many a sigh, many a groan in the Spirit; but here's the comfort, The greater the *Fine*, the lesser the *yearly Rent*; the more a Man is *troubled for sinne* at the present, the *lesse* fear and perplexity shall be his *portion* hereafter; for he shall have the joy and comfort of *believing*, he shall have the more *perfect peace* at his death,

death, so that when he comes to dye, he shall have little else to do, but to lye down and dye, committing his *Soul* into the hands of a faithfull Creator and Redeemer.

How it is that the singling out of one beloved Sin, makes way to a full sight of all sin.

1269.

VHen *Christ* went about to bring the woman of *Samarita* to remorse and sorrow for sin, he singled out one sin amongst all the rest, and said her, *Thou art an Harlot*; and the Scripture gives us this hint, That the singling out of that one sinne, so farre opened her eyes, that she saw all other sinnes, whereupon she said; *Loe, behold the Man that hath told me all that ever I did*, and yet *Christ* told her onely of her *Adultery*: So let every one of us take notice, that the singling out of one beloved sin, makes way to the full sight of all sin; Let us examine then, What is that *Dalilah*, that darling sin that we play withall, and bugge so much in our bolomes; single but out that, and the coast will be so clear, the mists and fogs of darknesse so much expelled, that we shall have a distinct view of all the sinnes that ever we committed; not a generall and confused apprehension of sin, which onely brings in a generall humiliation of sin, and hath, without the great mercy of God, been the undoing of many a precious Soul for ever.

Joh. 4. 7.

vers. 9.

Assured Christians, must be patient Christians.

1270.

IT is mentioned, that in the time of that *Marian* persecution, there was a woman, who being convened before *Bonner*, (then Bishop of *London*) upon the tryall of Religion; He threatened her that he would take away her Husband from her; faith she, *Christ is my Husband*; I will take away thy Childe; *Christ*, faith she, is better to me then ten Sons; I will strip thee, faith he, of all thy outward comforts; yea, but *Christ is mine*, faith she, and you cannot strip me of him: The thoughts of this bore up the womans heart: spoil her of all, and take away all, yet *Christ* was hers, and him they could not take away. Thus when the soul lives in the assurance of Gods love, and of its calling to *Grace* and glory, it cannot but make a Man very patient, to endure with chearfulness whatsoever of opposition he shall meet with here below; There is a remarkable phrase in that of the Prophet, *The Inhabitants of Sion shall not say, I am sick, the People that dwell therein shall be forgiven their iniquity*: A strange passage! He doth not say, *They were not sick*, but the Text saith, *They should not say so*; And what's the reason? Why should the People forget their sorrowes, and not remember their pains? This was it that did it, *The Lord hath forgiven them their iniquities*; The sense of pardon took away the sense of pain; And thus should all of us walk to shew, that trouble can not daunt us, nor any any way startle us, but as assured Christians to be patient under all sufferings whatsoever.

Joh. Fox, *Acts* and *Monuments*

In tormentis beatus est sapiens. Lactant. Instit. lib. 3. Elay 33 24.

Sape levare penas, &c.

Worldly-mindednesse, a great binderance to the comfortable enjoyment of spirituall graces.

1271.

WHat the Philosophers say of the Eclipse of the Sun, that it is occasioned by the intervening of the Moon, between the Sun and our sight, is true in this case; If the world get between *Christ*, the Sun of Righteousnesse and our sight, it will darken our sight of *Jesus Christ*, and bring Eclipses upon our comforts and Graces: Again, those Men that dig deep into the bowels of the Earth, they are oft-times choaked and stifled by damps that come from the Earth: So it is with Christi-

Aristoteles. Cypr. Lect. Joh. Magirus Mundi amor & Dei pariter in uno corde habitare non possunt. Cyprian. de 12. Abus.

Christians, those that will be ever poring and digging about the things of this world, it is a thousand to one, that if from worldly things a damp doth not arise to smother their Comforts, and quench their Graces: Lastly, A Candle, though it may shine to the view of all, yet put it under ground, and (though there be not the least puffe of wind) the very damp will stifle the light of the flame; & so it is that Men may shine like Candles in their comforts, yet bring them but under the Earth, and a clod of that will stifle their Candle, will damp their spirituall comforts, and bereave them of those joyes that are in themselves unspeakable.

1272.

God so order eth it, that few or none of his People live and dye without assurance of their Salvation.

R. Boltons Instruction for comforting afflicted Consciences.

Qui nihil prodest sperare, desperet nihil.
Sen. Medea.

--dabit Deus his quoque finem.
Virgil.

It is reported of one Mrs. *Honywood*, a famous professor of Gods truth, and one that for many years together, lay under the burthen of a wounded Spirit, and was much troubled in mind for the want of her Assurance as to the matter of Salvation; At length there came a Minister to her, who endeavoured to settle her hopes and comforts in Jesus Christ; and urging Promises of the Gospell unto her, she took it with a kind of indignation and anger, that he should offer to present any Promises to her, to whom (as she thought) they did not belong; And having a Venice glasse in her hand, she held it up, and said; *Speak no more to me of Salvation, for I shall as surely be damned, as this poor brittle glasse shall be broke against the wall, throwing it will all her force to break it.* But it so pleased God, that by a miraculous Providence, the Glasse was preserved whole; The Minister seeing this, made a happy use of the accident, took up the Glasse, and said unto her; Behold, God must work a miracle for you before you will believe; And from that day (saith the story) she was a woman very strong in the Assurance of Gods love and favour. Thus did God indulge the infirmity of his poor despairing servant at that time: and rather than that any of his People now or hereafter, shall live or dye without assurance of their salvation, he will work it even by a Miracle, or some unusuall, extraordinary way to them altogether unknown.

1273.

Grace in the heart is certain, though the feeling thereof be uncertain, And how so.

Christ. Love, with-drawing of the Spirit. on Gen. 6. 3.

Rob. Abbot, contra Pet. Ber-tium de amissione gratiae.

Joh. 17. 11.
1 Tim. 2. 19.

As the *Aire* is sometimes clear, and sometimes cloudy; the *Sea* sometimes ebbing, sometimes flowing; ebbing in our comforts, as well as flowing in our Graces; Or as the *Trees* of the field, sometimes flowring, green, and growing; another time naked, withered, and as it were even dead; So are all Christians in the feeling of their Graces, their apprehension of Graces is subject to much change, though their Graces be not so, for Grace in it selfe is certain and unchangeable; All the Devils of Hell cannot pluck one Believer out of Gods hand; Those whom thou hast given me, I will keep (saith Christ) and none shall take them from me; The foundation of God stands sure, though our knowledge, that we build upon that foundation be not sure to us: The Lord knoweth who are his, though we do not; And hence is it, that though Grace it selfe be an unshaken foundation, yet our feeling of Grace is not so, but subject to many alterations and changes.

W
The

The great danger of taking up a false perswasion of our effectuall Calling.

1274.

AS a Man that is in a pleasant sleep, *dreams* that he is a King, hath loyall and obedient subjects about him, a large Revenue, with a Treasury full of gold and silver; yet when he awakes, behold the Man is a very Begger, and hath nothing: Just such is a Man that takes up a false perswasion of his effectuall Calling, when (God knows) he is not called at all: Or like a Man that is asleep upon the Mast of a Ship, he is in a golden dream, and his thoughts are all upon Kingdomes and thousands which he seemeth to have already in possession; but happily, or rather unhappily, in that very moment, wherein he solaceth himselfe in his imaginary happinesse, a storm ariseth, the Ship is in danger to be overwhelmed, and the Man is tumbled into the Sea, and so drowned: Thus it is with many Men and Women, they nourish golden dreams, and have very strong hopes, that Heaven is theirs, and Christ theirs, When as (alasse) they do extreemly bes fool themselves, being all this while upon the very brink of Hell, and so are tumbled in before they be aware.

Lud. de Carbo
de sui-ipsius cog
nitione. l. 2. c. 3.

Jerem. 7.
Prov. 12.

Aureus fibimet
ipfis pollicentur
montes.

*Sin committed with deliberation, premeditation, &c.
greatly provoke the Spirit of God.*

1275.

AS it is with a Friend, if you give him a blow at peradventure, or strike him by chance, though he may be very angry, and take it ill at the first; yet when he shall understand that it was done against your will, he is soon pacified; but if he perceive that you plot & contrive his death, that makes him look about him, and resolve that he will never come into your company any more: Thus it is with the blessed Spirit of God, when he sees thee fall into sinne unadvisedly and inconsiderately, he will not withdraw from thee for this; but if he perceive that thou dost way-lay him, dost deliberate and contrive sin; this highly provokes him, if not for ever, yet for a long departure from thee: Hence it is, that a deliberate will to sinne without the Act, is more sinfull then the Act of sin without a deliberate Will; as in the case of St. Peter, That Man does worse who purposeth to deny Christ, though he never do it, than St. Peter that did actually deny Christ, and never intended it; Let every Man therefore look to his purposes and deliberations; for if he sin deliberately and advisedly, the Holy Ghost is highly provoked, and he is upon the very next step to the sin of those, against whom the Prophet prayes, Lord, be not mercifull to those that sin maliciously.

Rich. de Me
diavilla in pro
gressu car'isti.

Peccati velut
areem fallitiam
Jof. Langius,
in Polyanthea.

Tale erit opus
tuum, quale fu
erit intentio tua.
Isidor. in solilo
quiis. lib. 2.

*A Reprobate and Regenerate Man, their different enjoy
ment of the motions of the holy Spirit.*

1276.

WICKED Men (sayes one) partake of the Spirit, as Cooks do of the meat they dresse, they taste as much onely as will relish their palates, but do not eat so much as will fill their bellies, whereby Nature may be strengthened and refreshed; But the Regenerate are as the invited guests, and they not onely taste the meat prepared, but also make a full meal thereof: Wicked Men, they have but a taste onely; They are just like Men going by an Apothecaries shop, they may smell the sweet scents of his Pots, but it is the sick Patient that gets benefit by his Cordials: Thus it is with the wicked, God may and doth give them taste of his Spirit, but they have not so much as will do their Soules good thereby; It is onely the Godly, that have the saving participations of Grace here, and shall be sure of the fulnesse of Glory hereafter.

Rob. Bolton
on Psalm. 1.
Heb. 6. 3.
Summis tantum
labris pinguare.

Phil. 1. 11.

1277.

The motions of Gods Spirit in wicked Men, tend to outward formality.

In speculo Ex-
emplorum.
Herodes devoti-
onem promittit
sed gladium acu-
it, &c. Chrys.
in Matth. 2.

Ulyss. Aldrovand.
di Ornithologia.

IT is reported of one that could fast seven days in a Monastery, but not half a day in the Wildernesse, and being asked the reason, He gave this answer; *When I fast in the Monastery, I feed upon vain-glory and the applause of Men; but not so in the Wildernesse: It is just so with many Professors, The motions of Gods Spirit in them are such as tend to formality, such as put them upon outward and visible good, but never upon inward and secret duties, as to examine their hearts to watch over their waies, and to keep close communion with God in secret; As it is said of the Nightingale, that if it see a Man listen to her, it will sing the more sweetly; So they are better to Men then they are to God, and devouter in the Church, then they are in the Close; they are for good things done in publique, not in private; so as Men applaud them, they care not what or who it is that disallows them.*

1278.

How it is to be understood, That the Holy Spirit dwelleth in us.

P. Charron,
trois verites.

Spiritus Dei ha-
bitat in nobis,
quia regni guber-
nat et sanctifi-
cat.
D. Patrus in lo-
cum.

THE Sun that is in the firmament, we use to say is in such a part of the house, or in such a window; but when we say so, we do not mean, that the body of the Sun is there, but onely that the light, heat, or influence of the Sun is there: So, though the Scripture telleth us, That the Holy Ghost, or Spirit dwelleth in us; the meaning is not, that the Essence or Person of the Holy Ghost is in us, (as the Familists would have it) but onely the Motions and Graces of the Spirit are there, guiding, governing, and sanctifying our Words and Works, which otherwise of themselves would be but vain and foolish; The meaning therefore of those two places in the Apostle, *Ye are the Temple of the Holy Ghost*, 1 Cor. 6. 19. and *the Holy Ghost dwelleth in you*, 2 Tim. 1. 14. are not literally but Metaphorically to be understood, as many other expressions of the like kind in the Book of God, are to be.

1279.

Christ. Love
With-drawing
of the Spirit.

Noli contempe-
re ventalia quia
minima sunt,
&c. Aug. de
decem. chordis.

To take heed of smaller finnes, as bringing on greater.

THERE is a story of a young Man, that was tempted by the Devill, and his own wicked heart, to commit three sins, as to kill his Father, lye with his Mother, and to be drunk: The two former he would by no means do, as being things abhorrent to Nature; but (thought he) I will yield to the last, because it was the least, which was enough; for being drunk, he killed his Father, and ravished his own Mother: Here now were two horrid ugly finnes, Murther and Incest ushered in by one that was not of so deep a dye; It concerns us then to take heed of falling into lesser finnes, they being as in-leets to greater; A little Thief put in at the window, may open the doors for stronger and greater to come in; A wedge small and thin in one part, makes way for a greater, and little finnes will draw us on to greater; our own hearts will prompt us to all sinne at first, but will labour to draw us on by degrees from lesser finnes to greater; from finnes lesse obnoxious, to finnes more scandalous, untill we be become abominable therein, and so without Gods mercy perish everlastingly.

Corrup-

Corruption of Nature, left even in the most Regenerate Men to humble them.

1280.

God hath so ordered it in Nature, that Creatures of the greatest excellency, should have some manifest deformity, Whether it be in Birds or Beasts; Among birds, the Peacock, a bird of the gayest feathers, yet it hath the foulest feet; The Swan, a bird of the whitest feathers, yet of the blackest skin; The Eagle, a bird of the quickest sight, and of the highest flight, yet the most ravenous among birds; And among Beasts, the Lion, the goodliest of all the woods, yet the most fierce and cruel; The Fox, most subtle, yet a Creature of the foulest smell: Thus God hath ordered it even amongst the Creatures irrational; and thus it is with his own People in respect of Grace, though they have many excellent endowments and gifts, yet he suffers some corruptions of Nature in them, to humble them; So that Humility, the best of Graces, comes from the worst root, our Sin; And Pride, the worst of finnes comes from the best root, our Grace, which caused that saying of Mr. Fox the Martyrologist, That his Graces hurt him more then his sins, meaning, That many times he was proud of his gifts, but humbled by reason of his finnes and natural infirmities.

Ulyss. Aldrov. Ornithologia. Cont. Gelineus de Quadruped.

Superbia etiam in rectis salis est cavenda. Aug. de Natura & Gratia.

Not to consult with Gods secrets, but his revealed word.

1281.

It was a good saying of Mr. Bradford, that famous Martyr of Christ Jesus: That a Man should not go to the University of Predestination, untill he were well grounded in the Grammar-school of obedience and Repentance: And most sure it is, that we are not to consult with Gods secret decrees, but with his revealed Word; Secret things belong to the Lord our God, but revealed things to us and our Children for ever, Deut. 29. 29. We are not to look to the decrees of God, and upon them, either do or not do our duty; but we are to look to his revealed will, which bids us to be conversant in holy duties of Religion and Godliness; We are not to search the secret Records of Heaven, but the revealed will of God, which is able to make us wise to salvation.

The Martyrs Letters.

Que Deus occulta esse voluit non sunt scrutanda. Prosper. de vocat. gent.

The consideration of Mercies formerly enjoyed, an excellent means to bear up our spirits under present Afflictions.

1282.

There is a story of a Man, aged fifty years, or thereabouts, who lived forty eight of that time, and never knew what sickness was; but so it was, that all the two last years of his life, he was sickly, and impatient under it; yet at last he reasoned the case thus with himself: The Lord might have given me forty eight years of sickness, and but two years of health, yet he hath done the contrary, I will therefore rather admire the mercy of God in giving me so long a time of health, than repine and murmur at him for giving me so short a time of sickness: And thus must all of us consider, that we have had more Mercies in our life to cheer us up, than we have had crosses to discomfort us; What though the Lord doth now visit us with sickness, we have had more years of health then we have had of sickness: What though this or that comfort be taken from us, yet we have a great many more left us still: Hence is that advice of the Wiseman, In the day of Adversity, consider: What must we consider? That God hath set the one against the other, (that is) Though we are in Afflictions now, yet he hath given us Mercies heretofore, and it may be, will give us Prosperity again; he hath ballanced our present Afflictions with former Mercies; so that if we should set the Mercies we have enjoyed, against the present Afflictions

Christ. Love, Withdrawing of the Spirit.

--neque enim ignari sumus ante malum, O passi graviores, &c. Virg. 1. Ecceid.

Ecclesi. 7. 14.

-Memento juvabit.

ons we suffer, we should soon find the tale of our Mercies to exceed the number of sufferings, be they of what Nature or quality soever imaginable.

Not to mourn excessively for the losse of any worldly enjoyment whatsoever; And why so?

1283.

Christ. Love,
Christians Di-
rectory.

Mitigat vim
doloris conside-
rata aequitas fe-
ricentis. Greg.
in mdr
2 Sam. 12. 16.

IT is related of a Minister of Gods word, that *visiting a Neighbour* (whose child lay a dying) he endeavoured to comfort her; but she being much grieved and dejected with sorrow, would by no means be comforted. The Minister said unto her, *Woman, Why do you sorrow so much, pacifie your selfe; If your Child should live, it may be so, that God might make it a scourge and vexation to you, by taking wicked and sinful courses*: She answered, that she did not care, if her Child did recover, though he were hanged afterward. This Son of hers did recover, and was afterward executed for some villany committed: Now let any one judge, whether it had not been a greater mercy, and a thousand times better for her, to have seen him buried before her, then that he should have come to such an unhappy end: Thus it is, that that comfort, which any of us all shall so excessively mourn for the want of it, may be would have proved a greater cross and trouble, should but God have continued it still unto us; whether it be the losse of life or estate, of a loving Wife, or an only Son, as it was in Rachels case, Gen. 30. 5. and in Davids, that if God had given him the life of his Child, it would have been but a living Monument of his shame, and all that knew the Child, might have said, *Tender goes Davids Bastard*: The consideration whereof should allay and take off the edge of all excess of sorrow, for the losse of any temporall comfort, any worldly enjoyment whatsoever.

Not to be troubled at Afflictions, because God intends good by them.

1284.

P. Moulin de
l' amour de Dieu.

Gen. 45.

Post afflictiones,
vita tranquillior.
Nazianzen
in orat. de Cy-
priano.

SUPPOSE a Man very much in debt, and in such need of Money, that he knew not well how to subsist, without throwing himselfe upon the sad charity of others, that might (if they had but hearts) possibly relieve him, should go to some especially intimate friend, and make known unto him the lowliness of his condition, and crave relief accordingly: Now if this friend of his (which is somewhat strange) should go presently to his Chist, and take out a considerable bag of Money, and throw it at him, and in the throwing of it breake his head, or give him some slight scar; Can it be imagined that he would take it unkindly? No, certainly; Thus it is that every Affliction that God is pleased to lay upon us, shall work for our good: We may say as Joseph did to his brethren, *Though you intended all this for my hurt, yet God intended and turned it for my good, and will work benefit and advantage to me by it, and promote my spiritual good; that as Afflictions do abound, my Consolations in Christ shall abound much more*: Every Affliction, like Jonathans rod, having hony on the top, and therefore let us bear them patiently.

1285.

How to know whether we are more grieved for sin, then for worldly Sorrow and Trouble.

Rich. de Medi-
avilla. Clavis
David.

WHEN a Man is brought to a low Condition, and a great decay in the world, so that his Trade is quite fallen, and his stock spent: Now if such a Man be more troubled for his sin that brought him to so low an ebbe in the World, then for the Affliction and trouble it selfe; then he will not commit a sin to repair and make up his losses, though he did know assuredly, that the committing of such a sin, would make up all again; As in the story of a Nobleman, whose Son and Heir was supposed to be bewitched, and being advised to go to some Wizard or Cuning

ning

ning-man, (as they are called) to have some help for his Son, that he might be unwitted agains He answered; O, by no means, I had rather the witch should have my Son, then the Devill: But if a Man make no Conscience to avoid, or remove an Affliction; If he will break the hedge of a fair Command, to avoid the foul way of some heavy Affliction, it is a sign that he mourns more for the cross that lies upon him, then for his sins and trespasses, and that he never grieved so much for his corruptions, as for his corrections.

Worldly-crosses turned into spirituall advantages.

1186.

A little Children, when they see a heap of beautifull and sweet Roses lying upon a Table before them, and their Mother goes and pus them in a Mortar, and therein beats them all to pieces; The children cry out, and think the Mother spoils them, though she does it meerly to make a Conserve of them: that they may be more useful and durable: Thus it is, that we think we have comforts like beds of Roses; yet when God takes them from us, and breaks them all to pieces, we are apt to conceive that they are all spoiled and destroyed, and that we are utterly undone by it; Whereas God intends it to work for our greater benefit and advantage, Rom. 8. 28.

Christ. Love,
Christians Di-
rectory.

How to become true Possessors of Riches.

1287.

Possessions and Riches of this world, are like a Rose in a Mans hand; If he use it gently, it will preserve its savour, and its scent, and colour, a great while; but if he crash it, and handle it roughly, it loseth both its colour and its sweetness: Thus if a Rich man, use and employ his wealth well, he will possesse it the longer; but if he set his heart too much upon it, he will quickly lose it; He may possesse it, but by no means must he let his wealth possesse him; If Riches encrease, he must not set his heart upon them; his eye, or hand, or tongue may be upon them, but not his Heart; His Money must come no nearer his heart then his hands; Hence was that saying of the Heathen, *Rebus non me trado sed commodo*, I may lend my selfe, but I will not give my selfe to my Wealth; And so must all of us do, if ever we intend to become true possessors of worldly riches and endowments.

Aurum erogare
donum est repa-
rare malum, &c
Pet. Raven. in
Ser. Pla. 62. 10

Seneca in lib.
de beneficiis.

All Worldly comforts, transitory.

1278.

IT was a Custome in Rome, that when the Emperour went by upon some grand day in all his Imperiall pomp; there was an Officer appointed to burn flax before him, crying out; *Sic transit gloria mundi*, which was purposely done to put him in mind, That all his honour and grandure should soon vanish and passe away, like the nimble smoak, raised from that burning flax. And it was a good Meditation that one had, standing by a River side; saies he, *The water which I see, now runs away, and I see it no more; and the comforts of this world are like this running water, still gliding and running away from us*: So, most true it is, that all Men, and such as do most indulge themselves with those bitter sweets that the world doth, or can present; they are but like smoak, that soon vanisheth away, transitory, either ebbing or flowing, never at any certain; but fleeting and fading, coming to us with Sparrows wings, slowly and with much difficulty; but flying away with Eagles wings, hardly discoverable which way, or how they took their flight on such a suddain: It must therefore be our care so to use this world as if we used it not for the fashion of it passeth away; and seeing we cannot enjoy the comforts thereof any long time, let us use them well to Gods Glory that gave them, and not abuse them to our own prejudice.

Wolff. Lazius
Com. Reip. Rom.

Pallex est hic
mundus, finis
dubius exitus
horribilis.
Pet. Blesensis.

1 Cor. 7. 31.

1289.

Joh. Calvinus
in locum.Ante oculos tibi
pone Deum, se-
desque beatas;
Sic Mundi su-
bita frusta cu-
pidi ruit.Jac. Billius in
Antholog. sacra.*How it is, that a Man may be said to abuse the lawfull comforts of this life.*

IT is a good observation that is made upon that place of *Job* 38. 22. where God thus challengeth *Job*, *Hast thou entred into the Treasures of Snow, or hast thou seen the treasures of the Hail?* Where the Observator noteth out, That all the Comforts of this world are but like the treasures of Snow; Do but take a handful of Snow, and crush it in your hands, it will melt away presently; but if you let it lie upon the ground, it will continue for some time: And so it is with the things of this world, If you take the comforts of this life in your hands, and lay them too near your hearts in affection and love to them, they will quickly melt and vanish away from you; but if you leave them in their proper place, and do not set an inordinate affection upon them, they will continue the longer with you; As if you should line a garment with linnen, it would do very well; but if you line it with pitch or glem, that will stick fast to the body, and in all likelihood, spoil both the garment and the Man that wears it; So when the world is glewed to your hearts, it spoils the comforts of all the Mercies that you enjoy; and so it may be said, that the otherwise lawfull use of them is abused, when they are either used too affectionately in making Gods of them, or being too eagerly bent in the gaining of them, Jam.

4. 13.

1290.

Aloyf. Lippo-
mannus in Ca-
tena Pat.Col. 2. 12.
Ecce mundus,
qui diligitur su-
git. Greg. in
humil.*The things of this World, vain and uncertain.*

IT is an observable note, that a learned Man hath upon the names of the two first Men that ever were born into the World, *Cain* and *Abel*; Whence, saith he, we may learn a very good lesson, and that from the very interpretation of their Names; *Cain* signifies, *Possession*; and *Abel*, *Vanity*; to shew that *Adam* and *Eve*, who had all the world before them, did see nothing but vanity in all their possessions: And it were well, if the Sons and Daughters of *Adam*, that have a great leal lesse of the World then *Adam* had, would not set their hearts so much upon the vanities and uncertainties thereof, being such as perish with the using, such as are gone before we have almost any hold of them; like a flock of Birds, that no Man can say they are his own, though they sit in his yard; so vain, uncertain, flitting, fading are all the things, all the comforts of this world, be they whatsoever they are, whatsoever they can be.

1291.

Arch. Symmer.
Spirit. posse for
Sion.Plin. nat. hist.
lib. 37. cap. 9.Tolle moris sem-
per nocuit differre
Lucanus.*Present occasion of Time to be made use of.*

THE Sun by its annual Revolution, makes the day and the year: The Moon by her lunar course, draws up the Months and quarters: The Pleiades and Hyades, make the Seasons of the years, and the Dog-star brings in the heat of the Summer: And all of these do labour by their ordinary passages, to shew us that Orient O'vall, that precious Pantaur, To Now the present occasion of Time, this very moment which is yet ours, and ought to be made use of accordingly; extream foolishness were it therefore to defer the practise of Wisdom till the next opportunity, and to procrastinate Repentance upon the groundless hope of a few uncertain dayes; yet for our comfort, there is this priviledge in the Nature of Time, that though that which is past cannot be recalled again, yet it may be redeemed by the double diligence of the wise, *Ephes. 6. 15*. Hence it is that the penitent Redeemer of Time, may be lively set out in *Medea*, with two contrary affections appearing in his face; on the one side sorrow for the lamentable losse of that occasion which is past, and on the other side, joy for the Redemption of opportunity present.

The

The sick Mans sorrow.

1292.

As a Traveller that rides a tired horse is utterly disappointed, and cannot reach but with much difficulty the end of his journey: And so by sicknesse, this body of ours is deprived of all chearfulnesse and activity; and our Souls so farre frustrated, that they can neither receive that good, nor do that good which otherwise they would perform; Such is the sick-mans sorrow, that no Man knows it, but he that feels it: what a disadvantage it is to the Soul, to be so ill lodged in a ruinous body, being even stifled within its selfe for want of motion, and move it cannot for want of Organs but very lamely, because the understanding is clouded, Memory weakened, Judgement dazled, phantasie distracted, Affections distempered; and in brief, the whole frame of nature dis-joynted, that like broken bones, it can neither rest nor move; Nor is the stroak onely upon natural actions, but upon Morall also; In diseases chronicall, the Body becomes lazy, listlesse, neutrall; that it hath no mind to pray, no Stomack to food, no heart to do any thing for it selfe; And in diseases more acute, is so taken up and transported with pain and anguish, that it minds nothing but what cannot be had, as sleep, ease, &c. Hence may be put that difference betwixt sick and sound, as the Heathen put between poor and rich; The healthfull Man may walk when he will, eat when he will, sleep when he will, work, play, fast, feast, ride, run when he will; But the sick-man must travell, eat, drink, sleep, when he can; He is not his own to command, he is deprived of himself, He hath wit, but not the use of it; Memory, but not the benefit of it, so that he is almost turned into an image; he hath eyes and scarcely sees; ears, and hears not; mouth, and speaks not; feet, but walks not: Nay, which is more, those senses and parts, which let in comfort to the sound, occasion the sick Mans trouble, the sight of his Cups, Glasses, Boxes, make him sick: the smell of his meat sick, the taste of his drink sick; the least noyse offends him, the least aire pierces him, his bed tires him, his chayr troubles him, his friends disquiet him, their absence offends him, so does their pretence, their silence troubles him, so doth their talk; somewhat he would have, but he cannot tell, what; to be short, he is not well, and therefore nothing is well about him.

R. Harris Hekijahs recovery.

Quam male con-
veniant.

Malum contri-
stium, affectus
vitiant actionem
Galenus.

Diogenes.

Atque hi sunt
Manes quos pa-
titur.

Mille mali spe-
cies, &c. Ovid.

True saving faith, though never so weak, is all in all.

1293.

As a dim dazeling eye, that looked on the brazen Serpent in the Wildernesse, was of more avail to a poor Israelite, (then stung with a fiery Serpent) than any use that could possibly be made of all his other Members; little could the swiftnesse of his feet, strength of body, nimblenesse of hands, volubility of tongue, quicknesse of the ear, or any thing else have prevailed, had there not been an eye to have looked on it: So without faith, we lie dead in sins and trespasses, and cannot but perish of the mortal stings, which Sathan hath blistered us withall; so that had we perfect Repentance, sound knowledge, and sincere Love, not one of them, nor all of them together, could possibly cure us, if there were not faith to apprehend Christ for our satisfaction, and a propitiation for all our sins: It is onely faith in Christ, a true faith (though a weak dim-sighted faith) that looking up to the typified Serpent Christ Jesus, can cure our wounded sin-sick souls, and make us here to live unto God, and hereafter in all happinesse with him.

Paul Bayne,
Mirror of Mercy

Eph. 2

Fides est radix
virtutum omni-
um Ambros. in
lib. de Cain &
Abel.

God

1294.

Virgil.
Precipites me-
tus acer agit, &c.

validis incum-
bere remis.

Abdera Teio-
rum pulchra co-
lonia.

Strabo. in lib.
Geograph.

God onely to be sought unto for safety, in the time of eminent distresse.

THe Poet describing the manifold miseries of *Aneas* that *Trojan Prince*, in his long and weary voyage, sheweth the great perill that he and his Company were in, and the great speed they made to escape the danger of the cruel *Cyclops*, who together with his *Gigantick Army* mustered on the shoare, as strong as so many sturdy Oaks, and tall as lofty Cedars, whose very Countenances threatened death and destruction to all that came near them: It was then no time for them to stay there, but high time to hoist up the sayls, nimble to betake themselves to their Oars, and rather then the Giants should offer violence to them, to lay violent hands on their Tackle, and so quit a dangerous coast that could promise nothing but mischief: So the onely way that we have to prevent any eminent danger, which by our sins we draw upon our heads dayly, and such as are even at the shoare ready to assault us; nay such as have already even boarded these our poor brittle barks of Mortality, is, swiftly to sayl away in the waters of unfeigned Repentance, and every Man of us to betake himselfe speedily to the Oars of true contrition and invocation to Almighty God, and to row painfully in the Sea of our sinfull hearts, seeking and never giving over till we are upon the Rock of our defence, and have found the God of our salvation.

1295.

Ulyss. Aldrov.
in Ornitholog.

The abundant love of Christ in dying for our Sins.

IT is said of the *Pellican*, beholding her young ones to be slain by the Serpent, much thirsting after their blood, she is so much grieved, that she beats her sides with her own wings in such a manner, that the blood issues abundantly, which being as yet warm, falleth upon the young ones so slain, and restoreth them to life again: Thus the soul of Man, being the true bird of Paradise (for there was her nest first built by God) having (as it were) her lively blood suck'd out by that old Serpent the Devill; Christ became that Heavenly Pelican, that with the wings of his Love and Mercy, shed out of his most precious side, his dearest heart-blood, to revive us that we might live for ever.

1296.

Fulgosius lib. 8
cap. 11. ex Plin

Quid magis est
vanum quam
julli nomen ha-
bere, &c.

Antholog. Jac.
Billii.
Gen. 4. 3.
1 Reg. 21. 9.
1 Reg. 21. 27.
Matth. 26. 49.
Luke 18. 11.
Act. 5. 2.

How it is that the Hypocrite deceives himselfe in seeking after God.

IT is said of *Zeuxis* and *Parrasius*, that the one deceived his fellow Painter with the picture of a sheet, and the other deceived birds with his counterfeit grapes: Thus the Hypocrite, whose devotion is like a shadow, something in shew, but nothing at all in substance, deceives himself with a sheet, or shadow of Holiness, thinking that to be currant which is but counterfeit, and those to be true Grapes, which are but meere pictures of Grapes: And thus going about to seek the Lord with outward Holinesse, and external behaviour, not with internal purity and sanctity of the Heart, he may well be said to offer sacrifice with *Cain*, and yet have no good zeal; fast with *Jezabel*, and yet not leave his sins, humble himself with *Ahab*, yet have no true repentance: lament with the tears of *Esau*, yet not be sorry for his sins; kisse Christ with *Judas*, yet have no love in his heart; pray with the *Pharisee*, yet have no devotion; present an oblation with *Ananias*, yet keep the best part from God which is his heart: And thus after all his seeking, find God in justice to condemn him, not in Mercy to save him.

Men

Men covering their Sins with specious pretences, reprov'd.

1297.

AS when *Adam* had tasted of the forbidden Fruit, he espied his own nakedness, poverty, and how that he was miserably fallen; For remedy whereof, he went about to *hide it* with Fig-leaves, and to shrowd himself amongst the Trees of the Garden: So it is, that too too many of *Adam's* sons now living, go about to cloak their Sins with the Fig-leaves of their foolish inventions, and to hide their treacherous designs in the thicket of their wicked imaginations, covering their Vices with the cloak of *Virtue*; And hence it comes to passe, that *Murther* is accompted *Manhood*; *Pride* looked on as *Decency*; *Covetousness* as *Fragility*; *Drunkenness* as good *Fellowship*, &c.

Gen. 3.

Prodigum vult se credi liberali, avatus diligenter, temerarius sortem, &c. Prosper. de vita contem. lib. 4.

Miseries attendant on the Haters of Gods People.

1298.

AS in *Princes Courts*, they are looked on but as silly, shallow-brain'd Men, that professe open and mortal hatred to the greatest Favourites of the King; Nay, in so doing, they take the right way to ruine themselves and Families; Whereas such as are *politiquely wise*, and intend to raise themselves a Fortune, will be sure to observe the Favourites, love them, and insinuate into their acquaintance: So it is a most foolish Folly in Men of the World to hate Gods People, in whom his Graces are most apparent; For the Lord will look upon them as Enemies to himself, so that they shall want many a blessing from the King of Heaven, which the prayers of the Godly would otherwise obtain for them; yea, many plagues, much sorrow will light upon them in this respect; But if they ever intend to be wise for their Souls and bodies too, it is their best way to love and embrace with all kindnesse such as are the Lords People; which if they do, God will take it as a token of Love to himself, and they shall be sure to have their reward in the Kingdom of Heaven.

P. Baine
Mirror of
Mevy.

All out of Order.

1299.

IT is observed of the *Romans*, That in the time of their *Civill Wars*, some followed *Caesar*, and they were the weakest; some *Pompey*, and they were thought the Wisest; some *Crassus*, and they were accounted the worst of all: So now it is, that some follow the *Flesh*, and are led by the corrupting allurements thereof; some are Favourites and Minions of the World, carried away with its glittering preferments: some are meer Factors for the Devill, fulfilling his crafty and cruel designments; All of them set on work under the command of this cursed *Triumvirate*, and that so intently, that every where there is a Consumption of Grace, through the corruption of Sin; Piety complains, that she is sick, Charity very near dead; good Works buried, Prayer and Preaching neglected; Honesty and Sobriety derided, Justice and Equity abandoned, Truth and plain dealing imprisoned, Faith and a good Conscience banished: As for Religion, Men delight rather to argue and discourse of it, then seriously to reduce the principles thereof into practice and action; much form of Godlinesse there is, but little power thereof amongst us, *Totus Mundus in maligno posuit*, All is out of Order.

Wolfgang.
Lazius de Re-
bus gestis Ro-
manorum.

— Terent.
Astruc reliquit
Ovid. Met.
lib. 1.

B. Carpenter
Conscientie
christian.
Malunt dispu-
tare homines
quam vivere.

1300.

Jos. Simonds
Case and cure
of a desiered
Soul.

—dolor hic
cui proderit.

The excellency of godly Sorrow for Sin.

AS water that runs through Mines, hath a tincture and touch of them; Or as a Vessell that is seasoned with some exquisite liquor, will a long time after retain the scent, and smell of that which was poured into it: So sorrow that is for Sin, meets with much in us, by which accidentally it becomes hurtfull; but as it is in it self, is, as all other Graces, for the perfection of Nature; and so far from being an oppression of it, that, in the judgment of some Wise Men, it is not altogether improbable, but that it shall be in Heaven; For if our Memories abide there to recollect the wayes of this life, and our Understanding and will be fully taken up in the sight and fruition of God, then it is considerable, that since a little sight and taste of God in the World do work sorrow for Sin, whether an abundant sight and full taste will not also do it in Heaven, when a Man shall remember his sins against so good a God, which he hath offended.

1301.

T. Watson
unum necessa-
rium.

Melius est
habere malo-
rum odium
quam consor-
cium. Bern.

Evill Company, a great hinderance in the wayes of God.

AS one that is a Suitor to a Woman, and being very earnest in the prosecution of his love, another should come and tell him, that he knowes something of the Woman by way of ill report, some impediment or other; the Man hearing this, is presently taken off, and the suit ceaseth; So it is with many a Man, who begins to be a suitor to Religion, fain he would have the match made up, and he growes very hot and violent in the suit, and falls a working his Salvation, but then there comes some of his old consorts, and they tell him, that they know something by Religion, that is of ill report; As that there must be much of strictnesse and Mortification, that he must never see good day more, and hereupon he is discouraged, and the Match broken off; So that evill Company like the water in a Smiths forge, quencheth the Iron, be it never so hot, and cooleth the affections to God-ward, be they never so ardent.

1312.

The difference betwixt a Spirituall and Worldly Man, in the wayes of God and goodnesse.

Discite in hoc
mundo (supra
mundum esse et
si corpus geri-
tis, vellet in
vobis aliter in-
terior. Ambros.
de Virginis.

IT is observable, That in the Courts of Kings and Princes, children and ruder people are much taken with pictures and rich shews, and feed their fancies with the sight of rich hangings, and fine things; but the wise and grave Statesman passeth by such things, as not worthy taking notice of, his businesse is with the King. Thus it is, that in this world, most Men stay in the out-rooms, and admire the low things of the World, and look upon them as pieces of much excellence; but the Spiritually-minded Man, whose eye, desire, and wayes are unto God, looketh over all these things that are here below, his businesse is with his God; let them doat upon the world that are in love with it, Whom hath he in Heaven but God? and there is none upon Earth that he desireth besides him, Psalm 73. 25.

Parents to be careful in the education of
their Children.

1303.

Julian the Apostate had two great Schollers, *Mardonius* and *Maximus* to his Tutors, but being prophane Heathens, and scoffers at Christian Religion, they laid the foundations of that desperate *Apostacy*, whereby he fell from *Christ* to the Devill. Thus he that begets a Fool, or by carelesse breeding maketh one, hath been the Author of his own sorrow, and his child's also, who may have just occasion to cry out at the last day, *Parentes sensim Parricidas*, Our Parents have been our Parricides: It must therefore be the care of all Parents so to provide for the breeding up of their Children unto Wisdom, as that they forget not the chief thing, to have them seasoned with the knowledg and fear of God, which is the onely true Wisdome, *Job* 28, 28.

Ennappius in
in Maxim.
Sezomen.
lib. 5. c. 6.
Prov. 23. 15.

Probum paren-
tem esse oportet
qui gnatum
suum probio-
rem, &c.
Plaut.

Excellency of the knowledg of Jesus Christ,
above all humane Learning what soever.

1304.

T *Hemistocles*, though he was ignorant of *Musick*, yet knew he how to go-
vern a State. And a Believer, though he be ignorant of all other Learning,
yet by the knowledg of *Christ* onely will be a blessed Man; whereas all the
Learning in the World without, will leave a Man miserable: To know the
whole Creation, and to be ignorant of the Creator; to know all Histories and
Antiquities, and to be unacquainted with our own hearts; to be good Logicians
to other purposes, and in the mean time to be cheated by Satan with *Paralogisms*
in the businesse of our own Salvation; To be powerful Orators with Men, and
never to prevail with God; To know the Constellations, motions, and influences
of Heavenly bodies, and have still unheavenly Souls; To know exactly the Laws
of Men, and be ignorant and rebellious against the Lawes of God; To abound
with worldly wisdom, and be destitute of the fear of God, which makes wise to
Salvation, is all but a better kind of refined misery; The Devils have much
more then all this comes to, and yet are damned. We must study therefore to
improve our Learning unto the use and furtherance of Holinesse, to better our
minds, to order our affections, to civilize our manners, to reform our lives, to
adorn and render our Profession the more amiable, to consecrate all our other
endowments as spoils unto *Christ*, to lay our Crowns at his feet, and make all
other abilities and acquirements Hand-maids unto his glory: When Learning
is thus a servant unto Godlinesse, Godlinesse will be an honour unto Learn-
ing.

Augustin.
in epist. 36.

Quid mihi pro-
derit ingenium
per illas doctri-
nas, agile,
&c. Aug.
confess. lib. 4.
cap. 16.
lib. 1. cap. 8.

Ed. Reynolds
Serm. of hu-
mane Learn-
ing, &c.
1657.

How it is that we must follow the things that
make for Peace.

1305.

As *Christ* is set forth in the Scripture to be a Leader, a Man of war, a Captain,
a Lion of the Tribe of *Judah*, the Victorious Tribe; so is he as a Prince of
Peace too; Honoured at his birth with the style of *Immanuel*, a name of Peace;
Crowned in his Baptism, with a Dove, the Emblem of Peace; being in the
building caput anguli, a Corner-stone, the place of Peace; coming into the
World with a song of Peace; going out of the world with a Legacy of Peace; in
one word, a perfect Moses, the meekest Man, and yet the mightiest Warriour; a
true David, a man much vers'd in battel, and yet made up all of Love, sending
a sword in one place, and sheathing up a sword in another; carelesse of offending
in case of Piety, and tender of offending in case of liberty. Thus He, and
thus his Church too, *Salem*, a place of Peace; *Jerusalem*, a vision of Peace, and

Rom. 12. 18.
Heb. 2. 10.
Mich. 5. 2.
Exod. 15. 3.
Rev. 5. 5.
Jud. 1. 2.
Esay 9. 6.
Ephes. 2. 14.
Matth. 1. 25.
&c. 3. 16.
Rom. 10. 15.
Luke 2. 14.

*Pax cum per-
sonis, bellum
cum vitis.*

Gal. 5. 1.

Val. Max.

Math. 23. 23.

Act. 15. 28.

*1 Cor. 3. 10,
11.*

1306.

*Epiphan. He-
res. 68.*

*Conr. Zuin-
gerus in theat.
hum. vita.*

*Greg. Naz.
Orat. 1.
pag. 35.*

*Apud veros
Dei cultores,
etiam bella pa-
rata sunt.
August. in
lib. de verbo
Dei.*

*Οἰκείας
λογισμοί,
Chrysost. Hom.
in Gen. 4.*

yet therein a *Fort*, and an *Armory* for shields and bucklers, *Cant.* And such must all of us be, like *Nehemiah's* builders with a *trowell* in one hand, but a *spear* in the other hand; to be at *Enmity* with the *vices*, but at *Peace* with the *persons* of all Men; to be sure to *distinguish* concerning *Persons*, and concerning things; As to *compassionate* the weak, but *withstand* the obstinate. And for things, though the *Heathen* man spake truly; *Nihil minimum in Religione*, yet we know our blessed Saviour *distinguished* between *Mint* or *Cummin*, and the *Great* things of the *Law*; And the *Apostolical Synod*, between things *necessary*, and *unnecessary*; And *S. Paul* between *meats* and *drinks*, and the *Kingdom* of *God*, and at another time between the *Foundation* and *superstructures* of *Religion*: And this is the *only right way* to follow the things that make for *Peace*.

How it is, that War there may and must be, in the Church of God, but not Contention.

IT is recorded of *Meletius*, and *Peter* Bishop of *Alexandria*, both *Confessors* of the *Christian Faith*, both *Martyres designati*, and condemned *ad metalla* for their *Profession*, who upon a very *small difference*, touching the receiving of the *lapsi* into *Communion*, fell unto so great a *Schism*, that they drew a *partition* between each other in *prison*, and would not hold *Communion* in the same worship of *Christ*, for which notwithstanding they *joyntly* suffered; which *dissension* of theirs did the *Church of God* more hurt by causing a *great rent* and *Seet* among the *Members* thereof, then any *persecution* the *Enemy* could have raised: Now so it is, that *war*, there may and must be in the *Church*; *war* in a *spiritual* sense, *war* with *Principalities* and *Powers*, and *spiritual Wickednesses*: For the *Church* is *Militant*, and hath weapons of *spiritual warfare*, given of purpose to resist *Enemies*, and a *sword* that *Christ* came to send against all *dangerous Errors* of mind or manners: But for all this, *Contention* and inward jars there must not be, and that for this very Reason, because there is *war*, open *war* with *Foreign* and potent *Adversaries*, such as *Satan*, and all other *Enemies* of the *Church* are, who by the advantage of *intestine Commotion*, would save himself the labour of *drawing* the *sword*, and become rather a *Spectator*, then a *Party* in the *Conquest*. Greatly therefore doth it concern every Man in his *place*, all Men in their *several orders*, to put to all their power, prayers, interests, for preserving the *Unity of the Spirit in the bond of Peace*, that in nothing they give offence to the *Church of God*; but rather be willing to silence and smother their *private judgments*, to relinquish their *particular liberties* and interests, to question and distrust those *domestica judicia*, (as *Tertullian* calls them) their singular conceits and fancies, then to be in any such thing *stiffe* and *peremptory* against the *quiet* of the *Church of God*: The weak to be *humbled* and *tractable*; the strong to be *meek* & *merciful*; the *Pastours* to *instruct* the ignorant, to *reclaim* the wandring, to *convince* the froward with the spirit of meeknesse and compassion. The *People* to *obey*, honour and encourage their *Ministers* by their *docible* and *flexible disposition*, to suspect their own judgment, to allow their *Teachers* to know more then they; not to *hamper* themselves, nor to *censure* their brethren, nor to *trouble* their *Superiours* by ungrounded scruples, or *uncharitable prejudices*, or *unquiet*, and in the end *uncomfortable singularities*; To take heed of *strife*, *vain-glory*, and *pride* in their own conceits, to have such *humble judgments*, as that they can be willing to *learn* any, though *unwelcome Truth*; to *unlearn* any, though *darling Error*; have such *humble lives* and purposes, as that they can *resolve* to obey with duty, whatsoever they are not able with reason to *gainsay*; And thus it is, that *war* may be in the *Church*, but not *Contention* and *jarring*.

Difference

Difference of Judgment bath, and ever will, be in the Minds of Men; And why so?

1307.

THere was never any *Instrument* so perfectly in tune, in which the next hand that *touch*ed it, did not *amend* something: Nor is there any *Judgment* so strong and perspicacious, from which another will not in some things find ground of Variance; See we not in the ancient Churches, those great lights in their severall Ages at variance amongst themselves? *Ireneus* with *Victor*, *Cyprian* with *Stephen*, *Jerome* with *Austin*, *Basil* with *Damasus*, *Chrysostome* with *Epiphanius*, *Cyril* with *Theodore*t. Desired it may be, but hoped it cannot, That in the Church of God there would be no noise of Axes and Hammers, no difference in judgments and conceits; For while there is corruption in our Nature, narrowness in our Faculties, sleepiness in our Eyes, difficulty in our Profession, cunning in our Enemies, *durissima* hard things in the Scripture, and an envious Man to superseminate, there will still be *et irascit oportet*, Men that will be differently minded; In this hard necessity therefore, when the first evil cannot be easily avoided, our Wisdom must be to prevent the second, that where there is not Perfection, yet there may be Peace; that dissensions of Judgments break not forth into disunion of hearts, but that amidst the variety of our several conceits, we preserve still the Unity of Faith and Love, by which onely we are known to be Christ's Disciples.

Euseb.
Socomen.
Nicephor.

Isid. Pelus.
lib. 2. ep. 90.

Aug. epist.
105.
Jucl against
Hardng.
art. 8.

Men not to be Censurers of one another.

1308.

IT was an old trick of the Gentiles, (as *Gregory*, *Nazianzen*, *Arnobius*, and *Mintim* tell us) to object illiteratenesse unto the Christians; But a very unfit way certainly it is for Christian Men amongst themselves, to refute adverse opinions, or to insinuate their own, by their mutual undervalewing of each others parts and persons, to censure every one for dull and bruitish, who in judgment varieth from their own conceits; If then they must needs be censuring, let them look to what is wanting in themselves, and to what is usefull in their brethren; The one will make them humble, the other charitable, and both peaceable.

Studiorum
rudes, litera-
rum prophani,
&c.
Hoc est fasti-
dium vestrum,
&c. Arnob.

The joyful coming of Christ Jesus in the Flesh.

1309.

WHen *Solomon* was made King, they did eat and drink with great gladness before the Lord, 1 Chron. 29. 42. And at the solemn Inaugurations of such Kings and Princes, the Trumpets sound, the People shout, the Conduits run wine, Honours are dispensed, gifts distributed, prisons opened, offenders pardoned, Acts of Grace published, nothing suffered to eclipse the beauty of such a Festivity. Thus it was at the coming of Christ Jesus in the Flesh; Wisemen of the East brought Presents unto him, rejoicing with exceeding great joy, Matth. 2. 10, 11. The glory of God shines on that day, and an Heavenly host proclaim that joy, Luke 2. 9, 14. John the Baptist leapeth in the Womb, Mary rejoiceth in God her Saviour, Zachary glorifieth God for the Horn of salvation in the house of David; Simeon and Hanna bless the Lord for the glory of Israel; And after when he came to Jerusalem, the whole Multitude spread garments, strewed branches, cried before him and behind him, Hosanna to the Son of David, Hosanna in the highest, Matth. 21. 9. And the Psalmist Prophesying long before of it, said; This is the day which the Lord hath made, we will rejoyce and be glad in it, Psal. 118. 24.

Ed. Reynolds
Joy in the
Lord; A
Serm. at S.
Pauls.

Joseph. anti-
quit. lib. 7.
Turnebi Ad-
versar. lib. 24.

Luke 1. 41,
47.

Hard

1310.

Naturam expellat furca licet, &c.

Difficile est, longum subito deponere amorem, Cat. Tibul.

Hard to be drawn from Custome in Sin.

Water may be easily *dam'd up*, but no art or industry can make it *run backward* in its own channel; It was by a Miracle, that the River *Jordan* was driven back: And it is very near, if not altogether a Miracle, that a Man accustomed to do evil, should learn to do well; That the Tyde of Sin, which before did run so strong, should be so easily turned; That the Sinner which before was sailing *Hell-ward*, and wanted neither wind nor tide to carry him, should now alter his course, and tack about for *Heaven*, *Hic labor hoc opus est*, this is a work indeed, and that a hard one too; To see the *Earthly Man* become *Heavenly*; to see a Sinner move contrary to himself in the wayes of *Christ* and Holinesse, is as strange, as to see the Earth fly upward, or the bowl run contrary to its own byass.

1311.

Basil. Hexam. Homil. 5. Gr. Nyssen in Cant.

Arist. Rhet.

Aug. ad Licentium, ep. 49.

Ep. 119.

The commodity and discommodity of Learning.

As the juice of the same Earth is *sweet* in the grape, but *bitter* in the Worm-wood, Or as the same odour is a refreshment to the Dove, but a poyson to the *Scarabeus*: So the same Learning, qualified with *Charity*, piety and meeknesse, may be admirably *usefull* to edifie the Church; which with *Pride*, contempt, and corrupt judgment, may be used unto *harmfull purposes*, (as the Philosopher speaks) *Nothing is more dangerous then wickednesse in armour*; Hence is it that *Satan* hath usually set on work, the *greatest witts* in sowing Errors in the Church; as *Agrippina* gave *Claudius* poyson in his delicatest meat; Or as *Thieves* use to pursue their prey with the *swiftest horses*; so the *Devill* made choyce of *Licentius*, a Man of rare parts, but a corrupt mind: Wherein *Satan* would fail of his end, if Men would make no other use of their *Gifts and Learning*, then to make them as *engines and Instruments*, for the more happy promoting of *Piety and pure Religion*.

1312.

A. Gellius. Quintus Curtius.

Pietati summa tribuenda laus est. Solinus.

Holinesse, an excellent thing.

Alexander coming with his Army against *Jerusalem*, *Jaddus* the high Priest went out of the City to meet him, adorned with his *Priestly robes*, an upper garment of *Purple* embroydered with gold, and a *golden Plate* on the fore-side, wherein the *Name of God* was written; The sight was so grave and solemn, that the *Emperour* fell to the ground, as reverencing the *Name* that was thereon inscribed. Thus it is, that in *Holinesse* there is such a *sparkling luster*, that whosoever behold it, must needs be *astonished* at it; Nay, even those that oppose it cannot but *admire* it; *Holinesse is an excellent thing*, a beautiful thing, it carries a *gracefull Majesty* along with it, wheresoever, or in whomsoever it is truly and sincerely *professed*.

1313.

The least Man in the Ministry, not to be contemned.

1 Cor. 3. 9.

T. Warfon Christian's Charter.

As in a building, some bring stones, some timber, others mortar, and some perhaps bring onely nails; yet these are *usefull*, these serve to fasten the work in the building. Thus the Church of God is a spiritual building, some *Ministers* bring stones, are more eminent and useful; others *Timber*, others lesse, they have but a nayl in the work, yet all serve for the good of the building; The *least starre* gives light, the *least drops* moistens, the *least Minister* is no lesse then an *Angell*, the *least nayl* in the Ministry, serves for the fastning of Souls unto *Christ*; there is some use to be made even of the *lowest parts of Men*, the

the weakest Minister may help to strengthen ones Faith; Though all are not Apostles, all are not Evangelists; all have not the same dexterous abilities in the Work, yet all edifie: And oftentimes so it cometh to passe, that God crowns his labours, and sends most Fish into his net, who, though he may be lesse skilfull, is more faithfull; and though he have lesse of the brain, yet ne may have more of the Heart, and therefore not to be contemned.

1 Cor. 12. 29.

The Minister and Magistrate to go hand in hand together.

1314:

It is reported of Queen Elizabeth, that coming her progresse into the County of Suffolk, when she observed, that the Gentlemen of the County, who came out to meet her, had every one his Minister by his side, said; Now I have learned why my County of Suffolk is so well governed, it is, because the Magistrates and Ministers go together. And most true it is, That they are the two legs on which a Church and State do stand; And whosoever he be that would saw off the one, cannot mean well to the other; An Anti-Ministerial spirit, is an Anti-magistratical spirit; The Pulpit guards the Throne; Be but once perswaded to take that away, and you give the Magistrates Enemies room to fetch a full blow at them, as the Duke of Somerset in King Edward the sixth's dayes, by consenting to his Brother's death, made way for his own, by the same ax and hand.

W. Gurnall
The Magistrates
power.
Quam bene
conveniunt.

J. Speed
Chronicle.

The great danger in commission of little Sins.

1315.

What is lesser then a grain of sand; yet when it comes to be multiplied, What is heavier then the Sands of the Sea? A little sum multiplied riseth high: So a little Sin unrepented of will damn us, as one leak in the Ship, if it be not well lookt to, will drown us: Little Sins, as the World calls them, but great Sins against the Majesty of God Almighty, who doth accent and inhance them, if not repented of; One would think it no great matter to forget God, yet it hath an heavy doom attending on it, Psal. 50. 22. The non-improvement of Talents, the non-exercising of Graces, the World looks upon as a small thing; yet we read of him, that hid his Talent in the earth, Matth. 25. 25. he had not spent it, onely not trading it, is sentenced; such and so great is the danger of the least Sin whatsoever.

T. Watson
Christian's
Charter.

Navis si unam
habuerit tabu-
lam perfora-
tam, &c. Aug.
de sal. doct.

The Worldling's inordinate desires; And why so?

1316.

The Countryman in the Fable would needs stay till the River was run all away, and then go over dry-shod; but the River did run on still, and he was deceived in his expectation: Such are the worldling's inordinate desires, the deceitfull heart promiseth to see them run over and gone, when they are attained to such a measure; and then they are stronger and wider, more impotent and unruly then before: For a Covetous heart grasps at no lesse then the whole world, would fain be Master of all, and dwell alone, like a wen in the body, which drawes all to it self; let it have never so much, it will reach after more, adde house to house, and field to field, till there be no more place to compass; like a bladder, it swells wider and wider, the more of this empty world is put into it; so boundlesse, so endlesse, so inordinate are the corrupt desires of worldly-minded Men.

Ruficus ex-
pectat dum de-
fluat amnis, at
ille Labitur,
&c.

Esay 5. 8:
Ex libidine
orta sine ter-
mino sunt.
Aristot.

1317.

Plutarch
in vita.Peccata splen-
dida, August.

To beware of masked specious Sins.

IT is said of *Alcibiades*, That he embroydered a *Curtain* with Lyons and Eagles, the most stately of Beasts and birds, that he might the more closely *hide* the picture that was under, full of Owls and Satyrs, the most sadly remarkable of other Creatures. Thus *Satan* embroyders the *Curtain* with the image of *virtue*, that he may easily hide the foul picture of *Sin*, that is under it; *Sin*, that in the eye of the World, is looked on as *Grace*; coloured and masked over with *Zeal* for God, good intentions, &c. such as hath a fine glosse put upon it, that it may be the more *vendible*; Wherein the Devill like the *Spider*, first she weaves her *Web*, and then hangs the *Fly* in it; So he helps Men to weave the *web* of *Sin* with specious shews, and Religious pretences, and then he hangs them in the *snare*, and sets all their *Sins* in order before them.

1318.

In libro Eccle-
siast.Fallax est hic
mundus, finis
dubius, &c.
Pet. Blesensis.No true Happinesse to be found in the best
of Creatures here below.

Solomon having made a Criticall enquiry after the excellency of all Creature-*Comforts*, gives this in as the Ultimate extraction from them all, *Vanity of vanities, all is vanity*: And have not all of us great experience, how loose the world hangs about us? If you go to the *Creature* to make you happy, the Earth will tell you, that *happinesse* growes not in the furrows of the Field; the *Sea*, that it is not in the *Treasures* of the deep; Cattel will say, It is not on our backs; Crowns will say, It is too precious a gem to be found in us; we can adorn the head, but we cannot *satisfie* the heart. It is true, that these worldly earthly things can benefit the outward and the Natural Man; but to look for peace of *Conscience*, Joy in the Holy Ghost, inward and durable comfort in any thing which the world affords, is to seek for treasure in a *Cole-pit*, a thing altogether improbable to be found there.

1319.

T. Watson
Christian's
Charter.O the sanxus
omnibus opu-
lentior Fides,
&c. Aug. lib.
de Virgin.How it is, that Faith challengeth a superiority
above other Graces.

Take a piece of *wax*, and a piece of *Gold* of the same Magnitude, the *wax* is not valuable with the *Gold*; but as this *wax* hangs at the labell of some *will*, by vertue of which, some great *Estate* is confirmed and conveyed, so it may be worth many hundred pounds. So *Faith* considered purely in it self, doth challenge nothing more then other *Graces*, nay, in some sense it is inferiour, it being an *empty hand*; But as this hand receives the precious *Alms* of Christ's Merits, and is an *Instrument* or channel, thorow which the blessed streams of life flow to us from him; so it doth challenge a superiority over, and is more excellent then, all other Graces whatsoever.

1320.

Diog. Laert.
in Socrate.— tanquam
Mors nulla
sequatur.Men not living as if they had Souls to
save, reprov'd.

Socrates in his time wondred when he observed *Statuaries*, how careful they were, and how industrious to make stones like Men, and Men in the mean time turning themselves into very blocks and stones; The case is ours; Men walk not as Men that have *Souls* to be saved, many walk as if they had nothing but bellies to fill, and backs to cloath, fancies to be tickled with vanity, eyes and ears to look after pleasure, brains to entertain empty notions, and tongues to utter

utter them; as for their *Souls*, they serve them to little other purpose, then as *Sails* to keep their bodies from sinking.

Honour and Greatnesse, the Vanity of them.

1321.

IT was foretold to *Agrippina*, *Nero's* Mother, that her *Son* should be Empe-
rour, and that he should afterward kill his own Mother; to which *Agrip-
pina* replied, *Occidat modo imperet*, Let my *Son* be so, and then let him kill me
and spare not. So thirsty was she of *Honour*: Alas, what are swelling *Titles*
but as so many rattles to still *Mens* ambitions? And what is *Honour* and *Great-
nesse* in the *World*? *Honour* is like the *Meteor* which lives in the *Ayre*; so
doth this in the *breath* of other Men; It's like a *gale of Wind* which carries the
Ship; sometimes this *wind* is down, a *Man* hath lost his *Honour*, and lives
to see himself *intomb'd*: sometimes this *wind* is too high: How many have
been *blown* to *Hell*, while they have been *sailing* with the *Wind* of popular
applause; So that *Honour* is but *magnum nihil*, a glorious fancy, *Acts* 25. 23.
It doth not make a *Man* really the better, but often the worse; For a *Man* swel'd
with *Honour* (wanting *Grace*) is like a *Man* in a *dropsy*, whose bignesse is his
disease.

Suetonius
in vita.

Honor est in
boparante non
in honorato.

Metu' mundi
parvitas

Present Time to be well husbanded.

1322.

AS it is observed of the *Philosopher*, that fore-seeing a plentiful year of
Olives, he rented many *Olive-yards*, and by that demonstrated that a *learn-
ed Man*, if he would aim at *worldly gain*, could easily be a *rich Man* too; It
is noted as an excellent part of *wisdom* to know and manage *time*, to husband
time and *opportunity*; For as the *Rabbi* said, *Nemo est cui non sit hora sua*; Eve-
ry *Man* hath his hour, and he who *overslips* that season, may never meet with the
like again. The *Scripture* insists much upon a *day of Grace*, *2 Cor.* 6. 2. *Heb.*
13. 15. The *Lord* reckons the *times* which passe over us, and puts them upon
our account, *Luk.* 13. 7. *Rev.* 2. 21, 22. Let us therefore *improve* them, and
with the *impotent* persons at the pool of *Bethesda*, to step in when the *Angel* stirs
the water: Now the *Church* is *afflicted*, it is a season of *prayer* and *learning*,
Mic. 6. 9. *Esay* 26. 8, 9. Now the *Church* is *enlarged*, it is a season of *praise*,
Psal. 118. 24. I am now at a *Sermon*, I will hear what *God* will say: now in
the *company* of a *learned* and *wise Man*, I will draw some *knowledge* and *counsell*
from him: I am under a *Temptation*, now is a fit time to *lean* on the name of
the *Lord*, *Esay* 50. 10. I am in place of *dignity* and *power*, Let me consider
what it is that *God* requireth of me in such a *time* as this is, *Esth.* 4. 14. And
thus as the *Tree of life* bringeth fruit every *Moneth*, *Rev.* 22. 2. so a *wise Chri-
stian*, as a *wise husbandman*, hath his *distinct employments* for every *Month*, bring-
eth forth his *fruit* in its season, *Psal.* 1. 3.

Diog. Laert.
in Thales.

Pirke Aboth.

Luke 19. 43.

Nemo vestrum
parvi aestimat
tempus, &c.
Bern.

**Frequent Meditation of Death, the
great benefit thereof.**

1323.

IT is said of *Telephus*, that he had his *Impostume* opened by the dart of an *En-
emy* which intended his hurt; *Roses*, they say, are *sweetest*, which grow near
unto *Garlick*, so the nearnesse of an *Enemy*, makes a good *Man* the better; And
therefore the *wise Roman*, when *Carthage* the *Emulous City* of *Rome* was de-
stroyed, said; Now our *affairs* are in more *danger* and *hazard* then ever before;
When *Saul*, *David's* *Enemy* eyed and persecuted him, this made him walk more
circumspectly, pray more, trust in *God* more; He kept his mouth with a *bridle* while
the *wicked* were before him, *Psal.* 39. 1. An *hard knot* in the *Wood* drives a *Man*
to the use of his *wedges*; A *malitious Enemy* that watcheth for our *halting*, will
make us look the better to our *ways*: And so it is that *Death* by the nearnesse

Dy&is Cren
lib. 2.

Plurarch de
capienda ab
hostibus utili-
tate.

True memor
quam sis avi
brevis.

thereof, and by the frequent meditation thereupon, makes us more carefull of our great accompt, more solicitous to make our peace with God, to wean our hearts from Worldly and perishing comforts, to lay up a good Foundation for the time to come, that we may obtain eternal life, to get a City which hath Foundations; whose builder and maker is God.

1324.

The great difference betwixt life naturall, and life Spirituall.

Exod. 16. 20.

vers. 33.

Col. 3. 4.

Exod. 47.

—Hæc brevis
est, illa perennis
aqua.

THe ordinary Manna which Israel gathered for their daily use, did presently corrupt and breed worms; but that which was laid up before the Lord, the hidden Manna in the Tabernacle did keep without putrefaction: So our life which we have here in the wilderness of this World, doth presently vanish and corrupt; but our life which is kept in the Tabernacle, our life which is hid with Christ in God, that never runs into Death: Naturall life is like the River Jordan, empties it self into the dead Sea; but spirituall life is like the waters of the Sanctuary, which being shallow at the first, grow deeper and deeper into a River, which cannot be passed thorow; Water continually springing and running forward into eternall life; So that the life which we leave is mortall and perishing, and that which we go unto is durable and abounding, Joh. 10. 10.

1325.

Men not to hasten their own Deaths, but submit to the Will of God, And why so?

Ed. Reynolds
Serm. at the
Fun. of Per.
Whaley at
Northampton.

Psal. 31. 15.

IT is observeable, that when of late years Men grew weary of the long and tedious compasse in their Voyages to the East-Indies, and would needs try a more compendious way by the North-west passage, it ever proved unsuccessfull: Thus it is that we must not use any compendious way, we may not neglect our body, nor shipwrack our health, nor any thing to hasten Death, because we shall gain by it. He that maketh hast (even this way) to be rich, shall not be innocent Prov. 28. 20. For our times are in Gods hands, and therefore to his holy providence we must leave them. We have a great deal of work to do, and must not therefore be so greedy of our Sabbath day, our rest, as not to be contented with our working day, our labour; Hence is it, that a composed frame of Heart, like that of the Apostles, Phil. 1. 21. wherein either to stay and work, or to go and rest, is the best temper of all.

1326.

Affurance of Gods Love, the onely Comfort.

Will. Gurnal
Christian in
compleat
Armour.

—hic murus
abeneus esto,
Nil conscire
sibi, &c.

IT is commonly known, that those who live on London Bridge sleep as soundly, as they who live at White-Hall, or Cheapside, well knowing that the waves which roar under them cannot hurt them; This was Davids case, when he sang so merrily in the Cave of Adullam, My heart is fixed, my heart is fixed, I will sing and give praise, Psalm 57. 7. And what was it that made him so merry in so sad a place? He will tell you, vers. 1. where you have him nestling himself under the shadow of Gods loving wings of Protection, and now well may he sing care and fear away: Thus it is that a Man perswaded and assured of Gods love unto him, sings as merrily as the Nightingale with the sharpest thorn at his breast, lyes at ease on a hard bed, sleeps quietly over the floods of trouble and sorrow, nay of Death it self, and fears no ill, Psalm 23. 5.

A Faithfull, modest Friend, very
hard to be found.

1327.

THere are some *drugs* very wholesome, but very bitter; good in the operation, but unkind in the *pallate*; as the common saying is, *wholesome, but not toothsome*; Such are some *Friends* in the World, *real* in their love, but *more* in their expressions of it, that a Man is almost afraid of their very kindnesses; but to meet with a Man that shall be as full of *sweetness* as *fidelity*, whose love is not like a *pill* that must be wrapped in something else before a Man can swallow it, but whose candor and serenity, make his love as amiable, as useful to his friend; so that he may very well be said to deserve the character given to one of the Roman Emperours, *Neminem unquam dimisit tristem*; of such a disposition made up of love and sweetness, of such a *balsome Nature*, that is all for healing and helpfulness.

The good Names of Gods people, though now obscured, yet hereafter will be cleared.

1328.

Even as it was with *Christ*, the *Jews* rolled a great stone upon him, and as they thought, it was impossible he should rise again; but an Angel came and rolled away the stone, and he arose in a glorious triumphant manner: So it shall be with the People of God, their good Name oft lyes buried, a stone of obloquy and reproach is rolled upon them, but at the day of Judgment, not an Angel, but God himself will roll away the stone, and they shall come forth from among the pots, where they have been blacked and sullied, as the wings of a Dove covered with Silver, and her feathers with yellow Gold; Now it is, that many of them are called the troublers of Israel, seditious, factious, Malignants, rebellious, and what not? But a day is shortly coming, when God himself will proclaim their innocency; For the Name of a Saint is precious in Gods esteem, it is like a Statue of Gold, which the polluted breath of men cannot stain; and though the wicked may throw dust upon it, yet as God will wipe away tears from the eyes of his People, so he will wipe off the dust that lyes upon their good Names, And a happy day must that needs be, when God himself shall be the Saints compurgator.

T. Watson
Christian's
Character.

Psal. 68. 13.

Men to be thankfull for the little strength of
Grace that God affordeth.

1329.

AS soon as ever *Moses* with his Army was through the Sea, they strike up before they stir from the bank side, and acknowledge the wonderfull appearance of Gods power and mercy for them, though this was but one step in their way; a howling Wilderness presented it self unto them, and they not able to subsist a few dayes with all their provision, for all their great Victory, yet *Moses*, he will praise God for this handfull of Mercy; Now this holy Man knew, how to keep credit with God, so as to have more, was to keep touch, and pay down his praise for what was received: Thus it is with thee, O thou poor, weak, trembling Christian; If thou wouldest have fuller communications of divine strength, own God in what he hath already done for thee; Art thou weak? blesse God thou hast life; Dost thou through feebleness often fail in duty, and fall into temptation? Mourn in the sense of these: yet blesse God that thou dost not lye in a totall neglect of duty, out of a prophane contempt thereof, and that instead of falling through weakness, thou dost not lye in the mire of Sin, through the wickedness of thy heart; Art thou not of that strength of Grace, to

Exod. 14.

W. Gurnall
Christian in
compleat
Armour.

run with the foremost, and hold pace with the tallest of thy brethren, yet art thou thankful that thou hast any strength at all? although it be but to cry after them, whom thou see'st to out-strip thee in Grace, this is worth thy thanks, though it be but a little strength of Grace, that God is pleased to afford thee.

1330.

True real Friendship very hard to be found.

Amicus certus
in re incerta.

Aristot.

THe Friendship of most Men in these dayes is like some plants in the water, which have broad leaves on the surface of the water, but scarce any root at all; like Lemons, cold within, hot without; full expressions, empty intentions; speak loud, and do little; Like Drums and Trumpets, and Ensigns in a battel, which make a noise and a shew, but *do nothing*; meer Friendship in pretence and complement, that can bow handsomely, and promise emphatically, and speak plausibly, and forget all: But a true, real, *active* Friend, whose words are the windows of his heart, *οὐκ ἔστιν καὶ φίλος*, the notifiers of his affections; such a Friend is rare and hardly to be found.

1331.

How it is, that the Preaching of the Gospel is of a double and contrary operation upon different persons.

Joh. Brinsley
Emblems of
Jesus Christ.

2 Cor. 2. 16.
Rev. 22. 16.
Joh. 3. 18.

EVEN as it is with the Proclamation of a Prince, which he sendeth out to his *Rebellious* Subjects, wherein he maketh offer not onely of pardon, but of Grace and favour to those that will lay down their Arms, and come in, shewing themselves *loyall and obedient*; but on the other hand threatneth extremity of punishment to those that shall yet stand out: Now this Proclamation, with the same breath, breatheth out both life and death; Life to those which will hearken to it (which is the main end and intent of proclaiming it) but death to those that oppose themselves against it. Even so it is with the Evangelical Proclamation, the preaching of the Gospel, it reacheth our life and death after the same manner; life to penitent Believers, who readily accept the offers of Grace and Mercy there tendered; but death to obstinate and *Rebellious Sinners*, who reject them; To the one it is *εὐαγγελία*, to the other *κατακρίσις*, to the one, a savour of life unto life, to the other a savour of death unto death; to Believers the Morning Star, bringing light of Grace here, and of Glory hereafter; to others the Evening Star, leading to everlasting darknesse; Not that it is so in it self, being in its own Nature, the word of Life; but accidentally it becometh so to them through their unbelief and rejection of it.

1332.

Tongue, the Hearts interpreter.

Quotidiana
fornax linguae,
&c. August.
lib. 10. confes.
Matth. 12.
34.

J. Meriton
ep. to Edw.
Reyners Go-
vernment of
the Tongue.

VW Hen the Pump goes, we shall soon know what water is in the Fountain, whether clear or muddy; When the clapper strikes, we may guess what mettall is in the bell: Thus the tongue of Man becomes the Interpreter of his heart; the inward motions of the mind have vent at the mouth as sparks from a furnace, and the Souls conceptions are brought out by its busie Midwifery: The Tongue is the key that unlocks the Hearts treasury, out of whose abundance it speaks; so that the corruption of Mens minds (not much unlike the inflammation of a Feaver) ordinarily breaks forth and blisters upon the tongue: He that is rotten in his heart, is commonly rotten in his talk; And as evil words corrupt good manners, so they also discover corrupt manners; the foul stomach betrayes it self in a stinking breath, and a wicked heart in wicked communication; But where Grace is in the heart, it will manifest it self in holy, Heavenly, and savoury speeches.

The

The Sin of Bribery condemned.

IT is reported of Sir Thomas More, (then Lord Chancellor of England, that when two great silver Flaggons were sent him by a Knight, that had a Suit depending in Chancery, (though gilded with the specious pretence of gratuity) sent them back again filled with his best wine, saying; *If your Master likes it, let him send for more*: And when his Lady at another time offered him a great bribe in the behalf of a suppliant, he turned away with these words; *Gentle Eve, I will none of your apple*. An upright Man he was in the place of Judicature: And it were to be wished, That all those who succeed him on the Bench, were nor almost, but altogether like him in the matter of Justice distributive: but so it is, (and which is to be lamented) the Rulers love to say with shame, *Bring ye*, their right hands are full of bribes, they are ready to transgresse for a piece of bread; they love gifts, and follow after rewards, and like the Horse-leeches daughter they cry, *Give, give*; so that by woful experience, the ballance of Equity is tited too too often on the one side, and the cause of the poor out-vyed with power and greatnesse.

R. Young
Philarguina
mafix.

— terras
Astræa reli-
quit. Ovid.

Hof. 4. 18.
Psalm 26.
Prov. 28. 21.

Esoy 1. 23.
Prov 30. 15.

1334.

No Man free from Temptations.

A Countryman riding with an unknown Traveller (whom he conceived honest) over a dangerous Plain; This place (said he) is infamous for robbery but for my own part, though often riding over it early and late, I never saw any thing worse then myself: In good time, replied the other, and presently demanded his purse, and robbed him. Thus it is, that no place, no Company, no Age, no person is Temptation-free, let no Man brag that he was never tempted, let him not be high-minded, but fear, for he may be surpris'd in that very instant wherein he boasteth that he was never tempted at all.

T. Fuller
on Child's
Temptat.

— Sub dulci
melle venena
latent. Ovid.
amor. 1.

*The Holy Scriptures to be made the rule
of all our actions.*

IT is written of Boleslaus, one of the Kings of Poland, that he still carried about him the picture of his Father, and when he was to do any great work, or set upon any design extraordinary, he would look on the picture and pray, *That he might do nothing unworthy of such a Fathers name*. Thus it is, that the Scriptures are the picture of Gods Will, and therein drawn out to the very life; before a Man enter upon, or engage himself in any businesse whatsoever, let him look there, and read there what is to be done, what to be undone; and what God commands, let that be done; what he forbids, let that be undone: let the ballance of the Sanctuary weigh all, the Oracles of God decide all, the rule of Gods word be the square of all, and his glory the ultimate of all intendments whatsoever.

Cromerus
lib. 6.
Joh. Gerson
in orat. ad
R. Gallie.

Ob. Sedgwick
Serm. at Elect-
of L. Mayor.
Lond. 1648.

1335.

Charity rewarded to the full.

THere is a story of a certain godly and charitable Bishop of Millain, who journeying with his servant, was met by some poor People, that begg'd an alms of him: The Bishop commanded his Man to give them all the little money that he had, which was three Crowns: But his servant thinking to be a better husband for his Master, gave them but two Crowns, reserving the third for their expences at night: Soon after, certain Noblemen meeting the Bishop, and knowing him to be a good Man, and one that was liberal to the poor, commanded two hundred Crowns to be delivered to the Bishop's servant for his Master's use; The Man having received the money, ran with great joy, and told his Master of it: Ah, said the Bishop, *Si enim tres dedisses, trecentas accepisses*; What wrong hast thou

1336.

Contr. Zwin-
gerus in theat.
hum. vita.

Sam. Clark
Serm. to the
Natives of
Warwickshire,
1655.
Benefacere ho-
mini, est bene-
ficio magnum
apud Deum de-
ponere, Chrys.
humil. in Gen.

1337.

*Why it is, that they which have the strongest
Graces are subject to the strongest
corruptions.*

Chr. Love
Lett. on 2 Tim.
2. 1.
Plin.
Ulyss. Aldro-
vandus.

2 Cor. 12. 7.
Quantum quis
crescit in gra-
tia, &c. Bern.
in Cant.
Serm. 3.
2 Cor. 12. 17.

IT is observable in Nature, That those Creatures which have the most excellen-
cy in them, have something also of defect and deformity in them, as if the God
of Nature did it to keep them humble, in a posture (as it were) of condescension:
The Peacock hath glittering feathers, and yet black feet; The Swan hath white
feathers, but under that a black skin; The Eagle hath many excellencies, quick-
sight, and high flight, but yet very ravenous; The Camell and Elephant are
great and stately Creatures, but of a deformed shape: So it is in the state of
Grace, God doth suffer some strong and unsubdued lusts and corruptions to re-
main in the dearest of his Children, (and that even in such who have not on-
ly truth, but strength of Grace in them) the Messenger of Sathan to buffet them,
and a thorn in the flesh to let out the impostumated matter of pride out of their
hearts, whereby they become more condescending to the weak, lesse depending
upon their own Righteousnesse, and so are brought to think better of others
then themselves, yea to judge themselves the least of Saints, and greatest of Sin-
ners that may be.

1338.

*Grace and goodnesse to be highly esteemed even
in Men of the lowest condition.*

Aloys Nova-
tis scilicet.
Evangel.

Greg. Naz.
in orat. 16.
de pauperum
amore.
Mal. 3. 17.
1 Pet. 2. 6.
Tit. 2. 14.
Prov. 11. 20.
Matth. 5. 9.

THere is mention made of an ancient King, who made a great Feast, and
invited a company of poor people which were Christians, and he bade
his Nobles also; Now when the poor Christians were come, he had them up
into the Presence-Chamber; but when the Nobles came, he set them in the Hall:
Being thereupon demanded the reason, he answered; I do not this as I am their
King here, for I respect you more then them; but as I am King of another world I must
needs honour these as Gods dear Children, and such (as though dejected now) shall be
Kings and Princes with me hereafter, and I would have you esteem of them according to
their worth, and shew it. And so without all doubt, great is the worth of true
Christians: A Pearl upon a dunghill is worth stooping for, and a gracious Man
or Woman (though outwardly clothed with raggs) worth looking after. Sure
it is, that God looks on them as his Jewels, as a chosen generation, a Royal Priest-
hood, an holy Nation, a peculiar People, his delight, his chosen ones, his dear
Children, and what not? It much concerns us then to set a true value up-
on them, make a true estimate of them, and (as much as in us lyeth) to
be mindfull of them, comfortable to them, and willing on all occasions to do
them good.

Love

Love, Vnity, and Peace, *the best supporters*
of Kingdoms, Common-weals, &c.

1539.

THere is mention made of a dispute betwixt *Mars* and *Pallas*, which of them should have the honour to give the name to the City of *Athens*; at length it was resolved, *That he should give the name, who could find out that which might most conduce to the benefit of the City*: Hereupon *Mars* presents them with a stately horse, which signified, Wars, Divisions, Tumults, &c. but *Pallas* came in with an *Olive branch*, the Emblem of Peace, Love and Unity; the City chose *Pallas* to be their guardian, rightly apprehending, *That Love, unity, and peace would make most to their prosperity and safety*: And questionlesse, great must needs be the happiness of that Nation, Kingdom, or Common-weal, where they are made supporters; *Love and Unity* to cement all affections, and *Peace* to compose all differences that can be found amongst them.

Joh. Bodin.
methodus his.
cap. 6.

Nihil pernicio-
sius Repub.
quam divisio,
nihil melius
quam unio.
Plato de leg.

Self-seekers, reproved.

1340.

IT is reported of one *Cnidius*, a skilfull Architect, who building a sumptuous house, or Watch-tower for the King of *Egypt*, (to discover the dangerous rocks by night to the Mariners) caused his own name to be engraven upon a stone in the wall in great letters, and afterwards covered it with Lime and mortar, and upon the out-side of that wrote the name of the King of *Egypt* in golden letters, as pretending, that all was done for his honour and glory: But herein was his cunning, he very well knew, that the dashing of the water, would in a little time consume the plaistering, (as it did) and then his name and memory should abide, and continue to after-generations. Just thus; there are many in this Nation of ours, who in their outward discourse and carriage, pretend to seek only the glory of God, the good of his Church, and the happiness of the State; but if there were a window to look into their hearts, we should find nothing there written but *self-love, self-interest, and self-seeking*: Many such would be found out, who instead of loving God to the contempt of themselves, love themselves to the contempt of God; Many who seek their own, and not the things of *Jesus Christ*, or which is as bad, if not worse, who seek their own under the hypocritical pretence of seeking the things of *Jesus Christ*.

Ptolemeus
Philad.

Plinius
Aelian.

Ed. Calamy
ep. dtd. in
Serm. at S.
Pauls, Lond.
1655.

Phil. 2. 21.

How it is, that Men are so much mistaken in
the thoughts of long life.

1341.

IT fareth with most Mens lives, as with the sand in an hypocritical hour-glasse; look but upon it in outward appearance, and it seemeth far more then it is, because rising up upon the sides, whilst the sand is empty and hollow in the midst thereof; so that when it sinks down in an instant, a quarter of an hour is gone in a moment. Thus it is, that many men are mistaken in their own accompt, reckoning upon threescore and ten years, the age of a Man, because their bodies appear strong and lusty. Alas, their health may be hollow, there may be some inward infirmity and imperfection unknown to them, so that Death may surprize them on a sodain.

T. Fuller
Fun. Serm. at
Chelsey, 1652.

Nihil ita deri-
pit, quam cum
ignorant homi-
nes spatia
vivendi
Hieron. ep. 79.

The

1342.

The generality of Men, nothing mind- full of Death.

Fynes Mori-
son's Travels.
Quotidie mori-
mur, quotidie
commutamus et
tamen aeternos
nos esse credi-
mus, Hieron.
ad Heliodor.

THere is a Bird peculiar to Ireland, called, *The Cock of the wood*, remarkable for the *fine flesh* and *folly* thereof; All the difficulty to kill them, is to find them out, otherwise a mean *marks-man* may easily dispatch them: They fly in woods in *flocks*, and if one of them be shot, the rest remove not but to the next bough or tree at the farthest, and there stand *staring* at the shooter, till the whole covey be destroyed; yet as *Foolish* as this bird is, it is wise enough to be the Emblem of the wisest Man in the *point of Mortality*; Death sweeps away one, and one, and one, here one, and there another, and all the rest remain no whit moved, or minding of it, till at last a whole generation is consumed and brought to nothing.

1343.

Beloved Sins hardly parted withall.

R. Vines
Serm. at Westm.
1650.

Hic labor hoc
opus est, Virg.

Rom. 6. 12.

Look but upon a *Rabbits skin*, how well it comes off, till it come to the head, and then there is haling and pulling, and much ado before it stirs: So it is, that a Man may crucify a great many lusts, subdue abundance of imperfections, and may perform many good duties, and all this while come smoothly off; but when it comes once to the head, to the *Dalilah*, the *darling*, the *bosome beloved Sin*, then there is tugging and pulling, great regret, loath to depart; but if God have any interest in such a Soul, he will pull the skin over his ears, either break his neck, or his heart, before that any such Sin shall reign in his mortal body, or have any dominion over him.

1344.

The Wicked Rich Man's sad condition at the time of Death.

Hieron.
Drexelius de
damnatorum
vogo. lib. 5.

—Extremos
currit mercator
ad Indos.

IT is observable, That a *Sumpter-horse*, or a *pack-horse*, which all the day long hath gone nodling with abundance of treasure, hath at night all taken from him, and been turn'd a grazing, or put into a stable, so that all the benefit he hath gain'd by it, is, that he hath onely felt the weight of it, and probably got a gall'd back for his labour. Thus many rapacious, wretched, rich Men, such as are little better then pack-horses, that all their life long carry the things of this World, lade themselves with thick clay, rise early and late, and eat the bread of carefulness to get a little pelf, and a gall'd Conscience to boot, are on a sudden either for ill using, or ill getting their wealth, turned (unless God be more merciful) into a filthy stable, into Hell, where their pay is everlasting torment.

1345.

Conscience spoils the wicked Mans mirth.

T. Fuller
on Christ's
Temptat.

Multa miser
timeo, quia feci
multa pro-
tervè.

THere is a story of one, who undertook in few daies to make a fat sheep lean and yet was to allow him a daily and large provision of Meat, soft and easy lodging, with security from all danger, that nothing should hurt him: This he effected, by putting him into an iron grate, and placing a ravenous wolf hard by in another, alwaies howling, fighting, senting, scratching to come at the poor sheep; which affrighted with this sad sound and worse sight, had little joy to eat, lesse to sleep, whereby his Flesh was sodainly abated: And thus it is that all wicked Men have the terrours of an affrighted Conscience constantly not onely barking at them, but biting of them; which spoils all their mirth, dis-sweetens their most delicious pleasures with the sad consideration of the Sins they have committed, and punishment they must undergo, when in another World, they shall be called to an accompt for what they have done here in the Flesh.

Sathans

Sathans subtilty in laying his Temptations.

AN Enemy before he besiegeth a City, surroundeth it at a distance, to see where the wall is the weakest, best to be battered; lowest, easiest to be scaled; ditch narrowest to be bridged, shallowest to be waded over; what place is not regularly fortified; where he may approach with least danger, and assault with most advantage: So Sathan walketh about, surveying all the powers of our Souls, where he may most probably lay his temptations, as whether our Understandings are easier corrupted with error, or our Fancies with levity, or our wills with frowardnesse, or our Affections with excesse, &c.

T. Fuller
ut anti.

Diabolus quando decipere quinquam sentat, prius naturam, &c. Hug. lib. 2.

How it is that Soul and Body come to be both punished together.

1347.

IT is mentioned of two Travellers, that walked together to the same City, where- of the one was wise, the other foolish; And when they came where two wayes met, the one broad and fair, the other strait and foul, the Fool would needs go the broader way; but the Wise man told him, though the narrow way seemed foul, yet was it safe and would bring them to a good lodging, and the other seeming fair was very dangerous, and brought them to a desperate Inn; yet because the Fool would not yield to any reason, but believed what he saw with his eyes rather than what he heard with his ears; The Wise man for companies sake was contented to go the worser way; and being both robbed by thieves, detayned in their company, and at last apprehended with the Robbers, and carried before the Magistrate, these two began to accuse one another, and each to excuse himself; The Wiseman said, he told his fellow the dangers of that broad way, and therefore he onely was to be blamed, because he would not yeild unto his Counsell; but the Fool had so much wit to reply, That he was a very silly Creature, and knew neither the way nor the dangers of the way, and therefore he was to be excused, and the wise Man to be condemned, because he would follow such a Fools counsell; Whereupon the Judg, having heard them both, condemned them both; the Fool, because he refused to follow the Counsell of the Wise; and the wise Man, because he would not forsake the Fools company: So it is that when the Soul, which is the Wise man, and doth know the dangerous issues of the wayes of death and Sin, and the pleasant fruits of Vertue and goodnesse, will notwithstanding follow the vain delights of Foolish Flesh, and walk in the paths of unrighteousnesse; no marvell, if the righteous Judg condemn both body and Soul together.

Prosper de bono timoris. lib. 2.

Pares culpa pares puna.

Gr. Williams
S. Peter's
charges, A
Serm. at Westm.

A blessed thing to have Riches and a Heart to use them aright.

1348.

IT is credibly reported of M. Thomas Sutton (the sole Founder of that eminent Hospitall commonly known by his name) that he used often to repair into a private garden, where he poured forth his prayers unto God, and amongst other passages, was frequently over-heard to use this expression. Lord thou hast given me a liberall and large estate, give me also a heart to make good use thereof; which at last was granted to him accordingly: And thus (without all doubt) a great blessing it is for any Man to have Riches and a heart to use them aright, to be rich as well in Grace as in Gold, rich in good works as great in riches, not so much a Treasurer as a Steward, whose praise is more to lay out well, then to have received much; otherwise he may have Riches, not goods, not blessings; his burthen would be greater then his estate, and he richer in sorrows then in mettals.

T. Fuller
Church Hist.
of Britain.
Anno 1611.

Jos. Hall
D. D. dec. 5;
ep. 7. to M.
Tho. Sutton.

1349.

The great danger of Use in jesting at Religion and Piety.

In hist. tripart.
tit. Naucletius
Marcellig.

J. Donne;
D. D. Sermon.
at Fun. of the
L. Danvers.
1627.

WHEN Julian the Apostata had received his death's wound, he could not but confesse that the fatal arrow which shot him, came from Heaven, yet he confessed it in a phrase of scorn, *Vicisti Galilee*, The day is thine O Galilean, and no more; not as he should have said, *Thou hast accomplished thy purpose O my God, O my Maker, O my Redeemer*, but in a style of contempt, *Vicisti Galilee* and no more. And thus it is, that many who have used and accustomed their mouths to Oaths and blasphemies all their lives, have made it their last syllable and their last gasp to swear they shall dye. And others there are too, that enlarge and ungird their wits in jesting at Religion and Goodnesse, but what becomes on't? they passe away at last in negligence of all spiritual assistances, and scarcely find half a minute betwixt their last jest here in this life, and their everlasting earnest in that which is to come.

1350.

Service of God, perfect Freedom.

E. Calamy
Sermon at Westm.
1644.

Bonus etiam si
serviat liber
est, &c. Aug.
lib. 4. de Ci-
vitat. Dei.

Hieron. in
epist. ad Sim-
plicianum.

AS a Man that buyeth Freehold-land, though he pay dear for it, yet it is accounted cheaper, and a far better purchase, then if he had laid out his money upon that which is held by *Coppy of Court-rolle*; And why so? because it freeth him from many services and duties which *Coppy-hold-Land* is obliged unto, all which the Lord of the Mannour may justly challenge according to custom: So it is that the service of God is perfect freedom, and will free a Man from all other services whatsoever; so that, be but a true servant of God, whosoever thou art, thou art free indeed, free from the service of Sin and Sathan, and free from all those domineering lusts, that would fain be ruling in thy mortall body; but on the contrary, if thou be not a true servant of Jesus Christ, thou shalt be a slave to every thing besides him. Either thy belly will be thy God, or thy Gold will be thy God; Pleasures, Profits, Preferments, all that is besides God, will put in to make up a God; And then, *O quam multos habet ille Dominos qui unum non habet*, How many Lords must that Man needs have, that hath not God for his Lord and Master?

1351.

The excellency of Resolution in the cause of God.

Theodore.

Hist. tripart.
lib. 7. cap. 36.

Qui totius or-
bis impetum
sustinuit.
Scidan.

EXcellent is the story of St. Basil, who when the Emperour sent to him to subscribe to the *Arrian* heresy, The Messenger at first gave him good language, and promised him great preferment if he would turn *Arrian*; To which Basil replied; *Alas, these speeches are fit to catch little Children withall, that look after such things, but we that are nourished and taught by the Holy Scriptures, are readier to suffer a thousand deaths, then to suffer one syllable or tittle of the Scripture to be altered*: The Messenger offended with his boldnesse, told him he was mad; He answered, *Opto me in aeternum sic delirare*, I wish I were for ever thus mad; Here was a stout resolved Christian, that *Luther-like* opposed all the World of contradiction; And such another was *Nehemiah*, who met with so much opposition, that had he not been steeled by a strong and obstinate resolution, he could never have rebuilt the Temple, but would have sunk in the midst of it; Such a one was *David*, that would not be hindred from fighting with *Goliath*, though he met with many discouragements; And it is heartily to be wished that God would make us all such, i. e. resolved Christians to put on divine fortitude, and Christian resolution, which if we do, it will make us like a wall of braße to beat back all the arrows of strong perswasion, that can be shot against

against us, like an *Armour of proof* against all the *Anakims* and *Zanzumins*, *Scyllas*, and *Syrens* temptations on the right hand and on the left, like the *Angell* that roled away the stone from before the dore of the Sepulchre it will enable us to remove the great mountains of opposition that lye in our way, or else to stride over them; yea, like the ballast of a *Ship*, will keep us steady in the cause of God; and his Church, who would otherwise be but *like* those mentioned by the Apostle, *men of double minds*, unseled, and untable in all our wayes.

Jam. 1. 8.

Gods omniscience necessarily demonstrated from his omnipresence.

1352.

Suppose we in our thoughts a *Sphere* of infinite greatnesse and efficacy, whose center were every where, and circumference no where, it must necessarily follow, that whatever thing or things be, besides this *Sphere*, must needs be within it, encompassed by it, and contained in it; and all things existing within this *Sphere* it will follow, That there can be no action nor motion but this *Sphere* will perceive it. Such is God, a *Sphere* of infinite being, who filleth all things that he hath made, as spirits, bodies, things above and below, things in Heaven and Earth, all; that encompasseth all things, is above all things and susteyneth all things, neither doth he fill them on the one side and encompasseth them on the other side; But by encompassing doth fill them, and by filling doth encompasseth them, and by susteyning them he is above them, and being above them, he doth sustain them; then must it needs be that God that thus filleth, encompasseth, and susteyneth all things, doth also know all things.

*Nil ali poss
quod ab illo,
non sentiat
Ar. Met. in
hisp. nat.*

*Augustin. de
fide lib. ad
Petron.*

To be Zealous for the honour of Jesus Christ as he is the eternal Son of God.

1353.

In the dayes of *Theodosius*, the *Arrians* through his connivence were grown very bold, and not onely had their meetings in *Constantinople*, the chief City of the *Empire*, but would dispute their opinions *etiam in foro*, and no man could prevail with the *Emperour* to lay restraints upon them, because (saith the Historian) he thought it *nimis severum et inclemens esse*; At length comes to *Constantinople* one *Amphilochius* Bishop of *Iconium*, a poor Town; an honest Man, but no great Politician for the World, he petitions the *Emperour* to restrain the *Arrians*, but in vain; Next time he comes to the Court, finding the *Emperour* and his son *Acadim* (whom he had lately created *joynt-Emperour*) standing together, he doth very low obeysance to the Father, but none to the Son, yet coming up close to him in a familiar manner stroaketh him on the head, and saith; *Salve mi fili*, God save you my child; The *Emperour* taking this for a great affront, being full of rage, bids turn the Man out of dores; As the Officers were dragging him forth, he turning to the *Emperour*, saith; *Ad hunc modum existima, o Imperator, &c.* Make an accompt O *Emperour*, that thus, even thus is the *Heavenly Father* displeased with those that do not honour the Son equally with the Father, Which the *Emperour* hearing, calls the Bishop back again, asks him forgiveness, presently makes a law against *Arrianism*, forbids their meetings and disputations, *constitut a pena*: Here was a blessed artifice by which the Zeal of this *Emperour* was suddenly turned into the right channel: and he was taught by his tenderesse over his own honour, and the honour of his Son to be tender over the honour of God, and his Son Christ *Jesw*. Now, so it is that much of *Arrius* is at this day in *England*, and more then ever was since the name of Christ was known in *England*; yet it is much hoped and heartily wished for, that as there hath been some things for God, that men may no longer *impudently* wickedly, and pertinaciously blaspheme his glorious essence and attributes,

*Theodoret.
lib. 5. cap. 18.*

*Cedreni
hist. in vita
Theodosii
Imp.*

*Math. New-
comen Sermon
at Westm.
1647.*

Job. 5. 23.

1354.

Politicians spoyled in the height of wicked designs.

Ph. Edlin
Serm. on
Temptat.
1656.

Esa. 29. 15.

Parturient
mones, &c.

1355.

M. Newcomen
Serm. at Westm.
1647.Quid dignum
tanto secretis
promissis?Cave Deus
videt. Bern.

2 Cor. 2. 17.

so to shew the like Zeal for the glory of his eternall Son and Spirit; This being the will of God, that all men should honour the Son; as they honour the Father, he that honoureth not the Son honoureth not the Father.

AS the Potters clay, when the Potter hath spent some time and pains in tempering and forming it upon the wheel, and now the Vessell is even almost brought to its shape, a Man that stands by may with the least push, put it clean out of shape, and may also be sudden that he hath been so long a making: So it is that all the plots and contrivances of leud and wicked Men, all their turnings of things upside down shall be but as the Potters clay; For when they think they have brought all to maturity, ripenesse, and perfection, when they look upon their businesse as good as done, on a sodain all their labour is lost, the designs they travell so much withall, shall be but as an abortive birth, for God that stands by all the while and looks on, will with one small touch, with the least breath of his mouth blast and break all in pieces.

Consideration of Gods omnipresence, a strong motive to Christian confidence.

THere is a story of that holy Martyr of Jesus Christ, B. Latimer, that having in a Sermon at Court in Henry the eighth's dayes much displeased the King, he was commanded next Sunday after to preach again and make his recantation: according to appointment he comes to preach, and prefaceth to his Sermon with a kind of Dialogisme in this manner; Hugh Latimer, dost thou know to whom thou art this day to speak? to the high and Mighty Monarch, the Kings most excellent Majesty, &c. that can take away thy life if thou offend, therefore take heed how thou speak a word that may displease; But as it were recalling himself, Hugh, Hugh (saith he) dost know from whence thou comest, upon whose message thou art sent? and who it is that is present with thee and beholdeth all thy wayes? Even the great and mighty God that is able to cast both body and Soul into Hell for ever, therefore look about thee, and be sure that thou deliver thy message faithfully, &c. and so comes on to his Sermon, and what he had delivered the day before, confirms and urgeth with more vehemency then ever; Sermon being done, the Court was full of expectation what would be the issue of the matter; After dinner, the King calls for Latimer, and with a stern countenance asked him, How he durst be so bold as to preach after that manner? He answered, That duty to God and his Prince had enforced him thereunto, and now he had discharged his Conscience and duty both, in what he had spoken, his life was in his Majesties hands: Upon this the King rose from his seat, and taking the good Man from off his knees, embraced him in his arms, saying, He blessed God, that he had a man in his Kingdome that durst deal so plainly, and faithfully with him. Thus, did but all Men, especially Ministers, Preachers of the Word, such as are immediately employed by God, seriously take notice of his Omnipresence, and continually remember how his eye is alwaies upon them, O how diligent! how confident! how abundant, would it make them in the work of the Lord! how faithfull! how couragious! how unbiaised! how above the frownes and smiles of the greatest of the Sons of Men! &c.

The

The confideration of Gods omniprefence, to be a diffwafive from Sin.

1356.

IT is well known what *Akashuerus* that great Monarch said concerning *Haman*, when coming in, he found him caft upon the Queens bed; on which he fate; *what* (faith he) *will he force the Queen before me in the house?* There was the *killing emphasis* in the words *before me*, will he force the Queen *before me*? What will he dare to commit such a villany and *I stand and look on*? Thus it is that to do wickedly in the *sight of God*, is a thing that he looks upon as the *greatest affront* and indignity, that can possibly be done unto him; *what* (faith he) *wilt thou be drunk before me? swear, blaspheme before me? be unclean before me? break my Laws before me?* this then is the killing *aggravation* of all sin, that it is done *before the face of God*, in the *presence of God*, whereas the very confideration of *Gods Omniprefence*, that he stands and looks on, should be as a bar, a *Remora* to stop the proceeding of all wicked intendments, a *diffwafive* rather from Sin, then the *least encouragement* thereunto.

Esth. 7. 8.

Courts of Judicature to be free from all manner of Injustice.

1357.

IT is said of that famous *Athenian* Judicature, where once *Dionysius* fate as a Judge, and thereupon called (The *Areopogite*) that they did excell so much in *authority*, that Kings laid down their *Crowns*, when they came to sit with them; that they were of *such integrity*, that they kept their Court and gave judgment in the *night*, and in the dark, that they might not *behold* the persons who did speak, least they should be *moved* thereby, they onely did hear what was said; Here it was that the *Pleaser* must not use any *pröeme*, nor make any *Rhetorical expression* to move the affections, so that the People did bear as much *reverence* to the sentences and decrees promulged there, as they did to their *sacred Oracles*: Such was the *strictness*, such the *Justice* of that though then *Heathen Council*, that it may very well serve as a *miroir* to look in, as a *pattern* for the imitation, and as a *copy* for the most *Christian Courts of Judicature* to write by; For, were but *Causes evenly weighed* in the ballance of *Justice*, there would not be so much *complaining* of the *often sitting* on the one side or the other, as now there is; Were men but *Christian Lawyers*, they would not be so often looked on as *Heathen Orators*; Were *Laws* but *justly* put in execution, the *sword* would not so often be born in vain; neither would *great ones* bear down those that are *lesse*, nor *mighty ones* confound the mean, but all would be *subservient* to the *Supream*, serviceable and *respectfull* one to the other.

A. Gell. lib. 12. Valer. lib. 2. cap. 1.

Ministers advised in the method of Profitable Preaching.

1358.

AS the *Physitian* himself gives not *health*, but onely gives *some helps* to bring the body into a fit temperament and disposition, so far as to help and strengthen *Nature*; So the *Preacher* cannot be said to *give knowledge*, but the helps and motives by which *natural light* being excited and helped, may get *knowledge*: And as he is the *best Physitian*, that doth not oppress nature with a *multitude of medicines*, but pleasantly with a *few* doth help it for the recovery of *health*. So he is the *best Preacher*, not that knoweth how to *heap up* many mediums and Arguments to *force* the understanding, rather then to *enrich* it by the *sweetness* of light; but he that by the *easy* and *gratefull Medicines*, which are within *reach*, or fitted to our *light*, doth lead Men as by the

R. Baxter. Saints Eternal Rest.

Gibieuf. in Prefat. lib. 2. de libert. citat. ex Aquinate p. 1. q. 117.

Non tam eleganter dicentes quam utilis docentes sunt audiendi.
Zeno.

1359.

DAR. 3. 6.

τὸ γλυκύ-
πικρὸν πάντων
Chrysost.

hand unto the *Truth*; in the beholding, or sight of which *Truth* onely, knowledg doth consist and not in use of *Arguments*; hence is it that *Arguments* are called *Reasons* by a name of relation to *Truth*; And why so? but because they are a *means* for finding out of *Truth*, and discovery of *Error*.

Fear of Hell to be a restraint from the least Sin.

THe passage in Scripture is well known how *Nebuchadnezzar* erected a Golden Image with this terrible commination, *That whosoever would not fall down and worship it, should be cast into the fiery Furnace*; This now was so terrible to every one that heard it, that unlesse it were three or four, there were none that did resist, the very fear of a *Fiery Furnace* made them do any thing; And shall not then the fear of those eternall flames, the fear of that great day wherein God shall reveal all wrath without any mercy to the Wicked man, shall not this turn him out of the wayes of Sin? shall not this make him with bitterness bewail his former lusts? and to hate those bitter-sweets of pleasure, which er't he so much delighted in, saying with *Jonathan*, *I have tasted a little honey and I must dye*, I have had a little pleasure of Sin, and I must be damn'd for evermore.

1360.

Plutarch
in Theseo.

Alex. ab
Alexandro,
lib. 3. cap. 1.

Rom. 13. 14.

Esay 5. 18.

Hof. 12. 1.

Ph. Edlin in
his last Sermon
on 2 Cor. 5.
17. at S. Mich.
Bassishaw,
Lond. 1656.
2 Cor. 5. 17.
Ephes. 5. 24.
Psal. 40.
Exek. 18. 31.
Rev. 21. 2.

Daily amendment of life enjoyned to the making up of the new Creature.

IT is said of *Argo* (the then Royal Sovereign of the *Asiatique Seas*) that being upon constant service, she was constantly repaired, and as one plank or board failed, she was ever and anon supplied with another that was more serviceable, insomuch that at last she became all new, which caused a great dispute amongst the *Philosophers* of those times, whether she were the same ship as before or not: Thus it is that for our parts, we have daily and hourly served under the commands of Sin and Sathan, made provision for the flesh to fulfill the lusts thereof, drawn iniquity with cords of Vanity, and sin as it were with a Cartrope, and daily like *Ephraim* increased in wickednesse, insomuch that there are not onely some bruises and bruises, but as it were a shipwrack of Faith, and all goodnesse in the frame of our pretious Souls; What then remains but that we should dye daily unto Sin, and live unto Righteousnesse, put in a new plank this day, and another to morrow; now subdue one lust, and another to morrow; this day conquer one Temptation, and the next another; be still on the mending hand, and then the question needs not be put, Whether we be the same or not. For old things being put away, all things will become new; we shall be new Men, new Creatures, we shall have new hearts, new spirits, and new songs in our mouthes, be made partakers of the new Covenant, and at last Inheritors of the new Jerusalem.

1361.

Gods great patience, notwithstanding Mans provocations.

S. Bolton
Sin the greatest
evil; A Sermon
on 2 Sam. 24.
10.

Suppose a Man should come into a curious Artificers shop, and there with some blow dath in pieces such a piece of Art as had cost many years study and pains in the contriving thereof: How could he bear with it? How would he take on to see the workmanship of his hands so rashly, so wilfully destroy'd? He could not but take it ill and be much troubled thereat. Thus it is that as soon as God had set up and perfected the frame of the World, Sin gave a shrewd shake to all, it unpin'd the frame, and had like to have pull'd all in pieces again; nay, had it not been for the promise of Christ, all this goodly frame had been

reduc'd

reduc'd to its Primitive nothing again, Man by his Sin had pull'd down all about his ears, but God in mercy keeps it up; Man by his Sin provokes God, but God in Mercy passeth by all affronts whatsoever; On the wonderfull Mercy! O the Omnipotent Patience of God!

How it is, that there may be partial desertions of Spiritual Grace in the Souls of Gods dearest Children, but never totall nor final ones.

1362.

AS it was with *Sampson*, when his locks were cut off, his strength was gone; and therefore though he thought to go out, and do great things as formerly he had done, yet by woful experience he found there was no such matter; he was become even as another Man. So it is with the best and dearest of Gods Children, When God is gone, their locks are cut, their strength is gone, as not lying in their hair, but in their head; yet this is but a partial, a temporary, not a total and final desertion of divine assistance and Spiritual Grace in the Soul: For God may forsake a Man in respect of his quickning presence, and leave a Man to such barrenness, flatness, deadness of his Spirit for a time, that the Soul cannot pray, hear, meditate, do any thing as formerly it hath done; And God may forsake a Man too in respect of his comforting presence, he may eclipse his joyes, damp his comforts, withdraw the beams of his Countenance, and leave him in darkness and trouble; yet for all this God never forsakes such a Man in respect of his supporting presence, then it is, that in the saddest condition, in the darkest night, in the stormiest day, the Soul hath support from him; As he told *S. Paul*, so he tells all Men, all of the election of Grace, all that love and fear him; His strength shall be seen in their weakness, and his Grace is sufficient for them, i. e. sufficient to bear them up in the tryall, and sufficient to bring them out of all tryalls whatsoever.

S. Bolton
Love of Christ
to his Spouse,
A Sermon on
Cant. 4. 9.

Psal. 98.

Job.
David.
Heman.

Compleat Christian duty.

1363.

IT was the speech of *Mr. Eradford*, That he could not leave a duty, till he had found communion with Christ in the duty, till he had brought his heart into a duty-frame; He could not leave Confession, till he had found his heart touched, broken and humbled for Sin; nor Petition, till he had found his heart taken with the beauties of the things desired, and carried out after them; nor could he leave Thanksgiving, till he had found his Spirit enlarged, and his Soul quickened in the return of praises; just like that of *S. Bernard*, who found God in every duty, and communion with him in every Prayer; This was true, sincere, compleat Christian duty. And thus it is, that the Soul taken with Christ, desires converses with him in prayer, in hearing, and meditation; And such too is the Genius of a Soul taken up with Christ, that duty doth not content it, if it find not Christ in the duty; so that if the end of a duty hath not left it on this side Christ, it hath left it so far short of true comfort.

J. Fox
Acts and
Monum.

*Nunquam abs
te a se, te
recedo. Bern.
meditat.*

Esay 58. 9.

Directions for both strong and weak in Faith how to demean themselves as to the matter of Gods Providence.

1364.

WEE may read, that *Ulysses*, when he was to passe the coast of the *Syrens*, he caused his Men to stop their ears, that they might not be enchanted by their Musick to destroy themselves; But for himself, he would onely be bound to the Mast, that though he should hear, yet their Musical sounds might not be so strong, as to allure him to overthrow himself by leaping into the Sea. Thus there are some of Gods people that are weak in Faith, so that when they see Gods

Cael. Rhodog.
lib. antiqu.
lib. 28.

S. Bolton
Gods wonder-
full working
for his Church
and People.
Serm. on
Exod. 15. 11.

Gods outward proceedings of Providence seemingly contrary to his Promises, they are apt to be charmed from their own steadfastnesse. It were therefore good for them to stop their ears, and to shut their eyes to the Works, and look altogether to the Word of God : But for those that are strong, such as in whom the pulse of Faith beats more vigorously, they may look upon the outward proceedings of God ; yet let them be sure to bind themselves fast to the Mast, the word of God, lest when they see the seeming contrariety of his proceedings to the Promise, they be charmed from their own steadfastnesse, to the wounding of their own most precious Souls, and weakening the assurance of their eternal salvation.

1365.

How it is, that the strength of Imagination persuades so much out of the way in matters of Religion.

S. Tothell
Design to har-
monize the
Bible, 1647.

J. Fienus de
Viribus Ima-
ginat.

S. Philastrius
de Hæresibus.
Jude.

IT is observable, that when some Men look up to the Rack or moving clouds, they imagine them to have forms of Men, of Angels, of Armies, of Castles, Forrests, Landskips, Lyons, Bears, &c. where none else can see such things, nor is there any true resemblance of such shapes ; And some there are too, that when they have somewhat roulles and tumbles in their thoughts, they think, that the ringing of bells, the beating of hammers, the report that is made by great Ordinance, or any other measured, intermitted noyse, doth articulately sound and speak the same which is in their thoughts. Thus it is, that a strong Imagination or Fancy becomes very powerfull, as to perswasion in the matters of God and Religion ; Hence is it, that most of those that are unlearned and unstable, wrest the Scripture, thinking they find that in it, which indeed is not there, persuading themselves that it representeth to them such and such formed opinions, when questionlesse they do but patch and lay things together without any reason at all ; from whence have proceeded the senselesse dotages of Hereticks in elder times ; and of late in the ridiculous papers of some Dreamers, that have flown about, and bring Scripture with them, but no sense, fancying the holy word of God to strike, to ring, or chyme to their tunes, to eccho out unto their wild conceits, and joyn with them in their rude indigested notions.

1366.

How it is that so many deceive themselves in their not rightly searching the Scriptures.

H. Drexellii
Gymnasium
Patentia.

Archimedes.

AS the Apes in the story, who finding a Glo-worm in a very cold night, took it for a spark of Fire, and heaped up sticks upon it, to warm themselves by ; but all in vain : So do they lose their labour, that in the warrantable search of Divine truth, busie themselves about sounds of words, and incoherent Scripture-sentences ; When partly from depravednesse of mind, partly from ignorance, partly from instability, suddennesse and haste, they take a snatch and run away with that which looks somewhat like the sense of Scripture, and so deceive their own Souls, crying out like the Mathematician in Athens, I have found, I have found it, when indeed they have found nothing to the purpose, nor any thing to the true information of themselves or others in the wayes of God and goodnesse.

1367.

The Subtile-Hypocrite.

Fulgosus
lib. 8. cap. 11.
ex Plinio.

THERE is mention made of Parrhasius and Xeuxis, (a pair of excellent Painters in those times) that being upon tryall of their skill, how to excell each other in the matter of their Art ; Xeuxis drew out a bunch of grapes so fair and well colour'd, that the birds came and pecked at them, to the great admiration of the beholders, even as if they had been of a naturall and lively growth : And the expectation was great, what it could be, that Parrhasius should draw

draw to out-do so exquisite a piece of Workmanship; He thereupon falls to his pen-sill, and makes upon his Table the resemblance of a white sheet, tack'd up with four nayls, one at each corner, so artificially, that being offered to view, *Xenoch* bade him take away the sheet, that they might see the excellency of his Art that was behind it; Whereupon it was adjudged, That *Parrhasius* had gone beyond him in so doing: And but good reason too, For the one had onely deceived silly birds, but the other had put a trick upon a knowing Artist himself. And so it is with the close reserved Hypocrite, such is his subtilty, that he doth not onely delude silly birds, poor ignorant Souls, but knowing Men, experienced Christians, and if it were possible the very Eleſt themselves; He can compose his forehead to sadness and gravity, whilst he bids his heart be wanton and careless, and at the same time laugh within himself, to think how smoothly he hath cozened the believing beholder.

— rapido ge-
lans sub preſ-
te Vultum.
Pers. Sat. 5.

The danger of immoderate Zeal against those of another judgment; And how so.

1368.

There is in the Nature of many Men a certain *disuburn*, an heat and activeness of spirit, which then principally, when conversant about *Objectis divine*, and matters of Conscience, is wonderfull apt, without a due corrective of Wisdom and knowledg, to break forth into intemperate carriage, and to disturb Peace; It was Zeal in the women that persecuted *S. Paul*, and it was Zeal in *S. Paul*, who persecuted *Christ* before he knew him: For as the Historian saith of some Men, that they are *sola sorcordia innocentes*, bad enough in themselves, yet do little hurt, by reason of a flegmaticque and torpid constitution, indisposing them for action; So on the contrary, men there may be; Nay, without all doubt, some there are, who having devorion like those Honourable women, not ruled by knowledg; and Zeal, like *Quicksilver*, not allaied, nor reduced unto usefulness by Wisdom and mature learning, may be, as *Nazianzene* saith, they were in his time, the causes of much unquiet; Inſomuch, that Truth it self hath been stretched too far, so that by a vehement dislike of Error on the one side, Men have run into an Error on the other, as *Dionysius Alexandrinus* being too fervent against *Sabellius*, did lay the grounds of *Arrianism*, And *Chrysostome* in Zeal against the *Manichees*, did too much extoll the power of Nature; And *Illiricus* out of an hatred of the *Papists* lessening Originall Sin, ran another extreame to make it an essentiall corruption, &c.

If. Casaub.
Exercitat. in
Baranum 14.
Sect. 6.

Al. 13. 50.
Phil. 3. 6.

Tacitus.

Spiritus magni
magis quam
utiles. Liv.
dec. 3. lib. 10.

Basil. ep. 41.
Jof. Acosta
de Hierony.
citante Rivet.
in Psalm 16.
Sext. Senenſ.
lib. 5. in pro-
amia.

The All-sufficient Goodnesse of Christ Jesus.

1369.

All the good things that can be reckoned up here below, have onely a finite and limited benignity, some can cloath, but cannot feed; others can nourish, but they cannot heal; others can enrich, but they cannot secure; others adorn, but cannot advance; all do serve, but none do satisfy; They are like a beggars coat made up of many pieces, not all enough either to beautify or defend: But *Christ* is full and sufficient for all his People, He ascended on high that he might fill all things, *Ephes. 4. 10.* that he might pour forth such abundance of Spirit on his Church, as might answer all the conditions; whereunto they may be reduced; Righteousnesse enough to cover all their Sins; Plenty enough to supply all their wants, Grace enough to subdue all their lusts; Wisdom enough to resolve all their doubts; Power enough to vanquish all their Enemies; Vertue enough to cure all their diseases; Fullnesse enough to save them, and that to the utmost; Over and besides, there is in *Christ* something proportionable to all the wants and desires of his People; He is bread, Wine, Milk, living waters to feed them, *Joh. 6. 5, 7, 37.* He is a garment of Righteousnesse to cover and adorn them

Ed. Reynolds
Joy in the
Lord; A
Serm. at S.
Pauls.

Omnis mihi
copia, quae Deus
meus non est,
Egestas est.
Aug. confes.
lib. 13. cap. 8.

Non bonus
Angelus, sed
Bonum Bonum.
Id. de Trin.
lib. 8. cap. 3.

them, Rev. 13. 14. A *Physitian* to heal them *Matth. 9. 12.* a *Counsellour* to advise them, *Esay 9. 6.* a *Captain* to defend them, *Heb. 2. 10.* a *Prince* to rule, a *Prophet* to teach, a *Priest* to make attonement for them, an *Husband* to protect, a *Father* to provide, a *Brother* to relieve, a *Foundation* to support, a *Root* to quicken, an *Head* to guide, a *Treasure* to enrich, a *Sun* to enlighten, and a *Fountain* to cleanse; So that as the *one Ocean* hath more waters, then *all the Rivers* of the World, and *one Sun* more light then *all the Luminaries* in Heaven; so *one Christ* is more *all* to a poor Soul, then if it had the *all* of the whole World a thousand times over.

1370.

Men easily taken off from their Holy Profession upon removall of Judgment, condemned.

In lib. antiquitat. Judaic.

Gen. 11. 2.

In minimis cauti, in maximis negligentes. Hieron. de hom. perfect.

Josephus tells us, that the sons of *Noah* for some years after the flood, dwelt on the tops of high Mountains, not daring to take up their habitation in the lower ground, for fear of being drowned by another flood; yet in proceſſe of time (ſeeing no flood came) they ventured down into the plain of *Shinar*, where their former modeſty we ſee ended in one of the boldeſt, proudeſt attempts againſt God, that the Sun was ever witneſſe to; The building of a Tower whose top ſhould reach up to Heaven; They, who at firſt were ſo maidenly and fearfull, as not to Venture down their Hills, for fear of drowning; now have a deſign to ſecure themſelves againſt all future attempts from the God of Heaven himſelf. Thus it is oft ſeen, that Gods Judgments leave ſuch an impreſſion in Mens ſpirits, that a while they ſtand aloof from their ſins (as they on their hills) afraid to come down to them, but when they ſee fair weather continue and no clouds gather towards another ſtorm; then they can deſcend to their old wicked practiſes, and grow more bold and Heaven-daring then ever; O how nice and ſcrupulous are they while the ſmell of Fire is about them, and the memory of their diſtreſſe freſh, they are as tender of ſinning, as one that comes out of a hot cloſe room is of the air; they ſhrink at every breath of Temptation; but alas, how ſoon upon the leaſt remove of Judgment, are they hardened to commit thoſe Sins without remorse, the bare motion of which, but a little before, did ſo trouble and afflict them.

1371.

Suetonius in vita.

O ſancta venerabilisq; humilitas, &c. Auguſtin. in Serm. de ſuperbia.

Humility appeaſeth Gods anger.

IT was an high piece of ingenuity and clemency in *Auguſtus Caſar*, that having promiſed by Proclamation a great ſum of Money to any one, that ſhould bring him the head of a famous Pyrate, did yet when the Pyrate (who had heard of this) brought it himſelf to him, and laid it at his foot, not onely pardon him for his former offences againſt him; but reward him for the great confidence that he had in his Mercy. And thus doth God, though his wrath be revealed againſt all ſin and unrightouſneſſe, yet when the Soul it ſelf comes freely and humbles it ſelf mightily before him, his anger will be ſoon over, neither will he ſtretch forth his arm to ſtrike ſuch a Soul that giveth ſo much glory to his Mercy.

1372.

S. Purchas Pilgrimage.

Pleasures of Sin, the miſeries of them.

SINs pleasure is like the pleasure, which a place in the *West-Indies* affords them that dwell in it; There grows in it moſt rare luscious fruit; but theſe dainties are ſo ſauced with the intollerably ſcorching heat of the Sun by day, and the Multitude of a ſort of creatures ſtinging them by night that they can neither well eat by day, nor ſleep by night, to digeſt their ſweet-meats; which made the Spaniards call the place, *Comfits in Hell*; And truly, What are the pleasures of Sin,

Sin, but such *Comfits in Hell* ? there is some *Carnal pleasure* they have, which *delights a rank sensual palate* ; but here's the *miser*y of it, they are served in with the *fiery wrath* of God, and *stinging* of a guilty, restless *Conscience*, so that the *fears* of the one, with the *anguish* of the other, are surely able to melt and waſt away that little joy and pleasure they bring to the ſenſe of any Man that ſhall enjoy them.

*Impia ſub
dulcimeſſe ve-
nena laſent.*
Ovid. amor. 8.

*The People of God to be at Peace one with
another, and why ſo ?*

1373.

THe unſeaſonableneſſe of the ſtriſe, betwixt *Abrahams* *Heardsmen* and *Lots*, is aggravated by the near neighbourhood of the *Heathens* to them ; And there was a ſtriſe (ſaith the Text) between *Abrahams* *herds-men*, and the *herds-men* of *Lots* *Cattel* ; And the *Canaanite* and *Perizite* dwelled in the Land : Now to fall out, whileſt theſe *Idolaters* looked on, this would be *Town-talk* preſently ; and put themſelves and their *Religion* both to ſhame ; And it may for our parts be very well asked ; Who have been in our land all the while the *People of God* have been *ſcuffling* ? Even thoſe that have curiouſly obſerved every uncomely behavi-our amongſt us, and told all the world of it ; Such as have wit and *Malice* enough, to make uſe of it for their *wicked purpoſes* ; They ſtand on *tip-toes* to be at work, onely we are not yet quite laid up and diſabled (by the ſoreneſſe of theſe our wounds, which we have given our ſelves) from withſtanding their fury. They hope it will come to that ; and then they will cure us of our own wounds, by giving one, if they can, that ſhall go deep enough to the heart of our life, *Gofpell* and all. Let us then conſider where we are, and among whom ; Are we not in our *Enemies quarters* ; ſo that if we fall out, what do we elſe but kindle a *Fire* for them to warm their hands by ; It is an ill time for *Marriners* to be fighting, when an *Enemy* is boring a hole in the bottom of the Ship ; The Sea of their rage will weaken our bank faſt enough, we need not cut it for them ; Then to cloſe up all, ſhall *Herod* and *Pilate* put us to ſhame ? They clap'd up a *Peace* to ſtrengthen their hands againſt *Chriſt* ; And ſhall not we unite then againſt a common *Enemy*, ſuch a one as ſeeketh to raiſe himſelf by our uneven, and unkind quarrelling amongſt our ſelves.

Gen. 13. 7.

*Papiſta,
Rapiſta.*

*Tunc tuas res
agitur.*

Luke 13. 12.

*The emptineſſe of all Worldly delights
without Chriſt.*

1374.

AS a cup of *pleaſant Wine* offered to a condemned Man, in the way to his *Exe-*
cution ; As the *Feaſt* of him who ſate under a naked ſword, hanging per-
pendicularly over his head by a ſlender thread ; As *Adam's* forbidden fruit,
ſeconded by a flaming ſword ; As *Balthazar's* dainties overlooked by a hand-
writing againſt the wall. Such are all the *empty-delights* of the World, in
their matter and expectation, *earthly* ; in their acquisition, *painfull* ; in their
 fruition, *nauſeom* and *cloying* ; in their duration *dying* and *perifhing* ; in their
 operation, *hardning*, *effeminating*, *leavening*, *puffing up*, *eftranging the heart* from
 God ; in their conſequences ſeconded with anxiety, ſolicitude, fear, ſorrow, de-
 ſpair, diſappointment ; in their *meaſure* ſhorter then that a Man can ſtretch him-
 ſelf on, narrower then that a Man can wrap himſelf in ; every way defective and
 diſproportionable to the vaſt and ſpacious capacity of the Soul of Man, as unable
 to fill that, as the light of a Candle to give day to the whole World, nothing
 but emptineſſe attends them all, unleſſe they be found in *Chriſt Jeſus*.

Damocles.
Dan. 9. 25.

*Delitia cadunt
et prætereunt,
vulnerant et
tranſeunt.*
Ambroſ.

People

them, Rev. 13. 14. A *Physician* to heal them *Matth. 9. 12.* a *Counsellour* to advise them, *Esay 9. 6.* a *Captain* to defend them, *Heb. 2. 10.* a *Prince* to rule, a *Prophet* to teach, a *Priest* to make attonement for them, an *Husband* to protect, a *Father* to provide, a *Brother* to relieve, a *Foundation* to support, a *Root* to quicken, an *Head* to guide, a *Treasure* to enrich, a *Sun* to enlighten, and a *Fountain* to cleanse; So that as the *one Ocean* hath more waters, then all the *Rivers* of the *World*, and *one Sun* more light then all the *Luminaries* in *Heaven*; so *one Christ* is more all to a poor *Soul*, then if it had the all of the whole *World* a thousand times over.

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S. Purchas Pilgrimage.

*Sin*s pleaſure is like the pleaſure, which a place in the *West-Indies* affords them that dwell in it; There grows in it moſt rare luscious fruit; but theſe dainties are ſo ſauced with the intollerably ſcorching heat of the *Sun* by day, and the Multitude of a ſort of creatures ſtinging them by night that they can neither well eat by day, nor ſleep by night, to digeſt their ſweet-meats; which made the *Spaniards* call the place, *Comfits in Hell*; And truly, What are the pleasures of Sin,

Sin, but such *Comfits in Hell* ? there is some *Carnal pleasure* they have, which *delights a rank sensual palate* ; but here's the *miserie* of it, they are served in with the *fiery wrath* of God, and *stinging* of a guilty, restless *Conscience*, so that the *fears* of the one, with the *anguish* of the other, are surely able to melt and waſt away that little joy and pleasure they bring to the ſenſe of any Man that ſhall enjoy them.

*Impia ſub
dulcimeſſe ve-
nena latent.*
Ovid. amor. 8.

The People of God to be at Peace one with another, and why ſo ?

1373.

THe unreaſonableneſſe of the ſtriſe, betwixt *Abrahams* Heardsmen and *Lots*, is aggravated by the near neighbourhood of the *Heathens* to them; And there was a ſtriſe (ſaith the Text) between *Abrahams* herds-men, and the herds-men of *Lots* Cattel; And the *Canaanite* and *Perizite* dwelled in the Land : Now to fall out, whileſt theſe *Idolaters* looked on, this would be *Town-talk* preſently; and put themſelves and their Religion both to ſhame; And it may for our parts be very well asked; Who have been in our land all the while the *People of God* have been ſcuſſing? Even thoſe that have curiouſly obſerved every uncomely behavi- our amongſt us, and told all the world of it; Such as have wit and Malice enough, to make uſe of it for their wicked purpoſes; They ſtand on tip-toes to be at work, onely we are not yet quite laid up and diſabled (by the ſoreneſſe of theſe our wounds, which we have given our ſelves) from withſtanding their fury. They hope it will come to that; and then they will cure us of our own wounds, by giving one, if they can, that ſhall go deep enough to the heart of our life, Goſ- pell and all. Let us then conſider where we are, and among whom; Are we not in our *Enemies* quarters; ſo that if we fall out, what do we elſe but kindle a Fire for them to warm their hands by; It is an ill time for *Marriners* to be fighting, when an *Enemy* is boring a hole in the bottom of the Ship; The Sea of their rage will weaken our bank faſt enough, we need not cut it for them; Then to cloſe up all, ſhall *Herod* and *Pilate* put us to ſhame? They clap'd up a Peace to ſtrengthen their hands againſt *Chriſt*; And ſhall not we unite then againſt a common *Enemy*, ſuch a one as ſecketh to raiſe himſelf by our uneven, and unkind quarrelling amongſt our ſelves.

Gen. 13. 7.

*Papiſta,
Rapiſta.*

*Tunc tuas
agitur.*

Luke 13. 12.

The emptineſſe of all Worldly delights without Chriſt.

1374.

As a cup of pleasant wine offered to a condemned Man, in the way to his Exe- cution; As the Feaſt of him who ſate under a naked ſword, hanging per- pendicularly over his head by a ſlender thread; As *Adam's* forbidden fruit, ſeconded by a flaming ſword; As *Balthazar's* dainties overlooked by a hand- writing againſt the wall. Such are all the empty-delights of the World, in their matter and expectation, earthly; in their acquisition, painfull; in their fruition, nauſeom and cloying; in their duration dying and perishing; in their operation, hardning, effeminating, leavening, puffing up, eſtranging the heart from God; in their conſequences ſeconded with anxiety, ſolicitude, fear, ſorrow, de- ſpair, diſappointment; in their meaſure ſhorter then that a Man can ſtretch him- ſelf on, narrower then that a Man can wrap himſelf in; every way defective and diſproportionable to the vaſt and ſpaciouſ capacity of the Soul of Man, as unable to fill that, as the light of a Candle to give day to the whole World, nothing but emptineſſe attends them all, unleſſe they be found in *Chriſt Jeſus*.

Damocles.
Dan. 9. 25.

*Delicia cadunt
et prætereunt,
vulnerant et
tranſeunt.*
Ambroſ.

People

1375.

People to shew love to their Ministers in
the Vindication of their credits.

Eusebius
in vita.

IT is said of *Constantine*, that he was a great honourer of the *Ministry*, and so favourable in the entertainment of any complaint against them, that he would not read any accusations brought in against them, but did burn them; And it was a Law amongst the *Egyptians*, that if a Man found another in the hands of *Thieves*, and did not deliver him when it was in his power, he was condemned to dye. So it is, that *Ministers* fall too too often among *Thieves*, who would rob them of their good names, and labour much to clip their credit, that so they might weigh the lighter amongst the People; Nay, it is counted by some a piece of their Religion, neatly and handsomely to defame the Minister. And some there are too, who would be thought more modest, who (though they do not raise a report) yet they can receive it, as a welcome present; but all this is contrary to that *Apostolical rule*, 1 Tim. 5. 9. If others seek to rob them of their good names, we are to seek to deliver them. If others clip their credits, let us put some grains into the scales, that they may weigh the heavier; if they open their mouths to God for us, let us not shut our mouths in their just defence; if they labour to save our Souls, let us be forward to save their credits.

1376.

Every Man to be wise for himself, as well
as for others.

In lib. Mo-
ralium.
Prov.Purchas
Pilgrims.

Psal. 1.

Gen. 6. 14.
Luke 10. 14.

AS *Shell-fishes* which breed pearls for others to wear, but are sick of them themselves; As a *Mercury Statue*, which shews the way to others, but stands still it self; Or as a *whetstone* which sharpeneth the knife, but is blunt it self. Thus many Men like *Plutarch's Lamiæ*, have eyes for abroad, but are blind at home, are wise for others, but not for themselves: If thou be wise, (saith *Solomon*) be wise for thyself: It is not enough for a Man to do good to others, though he could to all, if he remain an *Enemy to himself*; He must be like a *Cynamon-Tree*, which lets not out all its sap into leaves and fruit which will fall off, but keeps the principall part of its fragrancy for the bark which staves on; like a *Tree planted by the water side*, which though it let out much sap to the remoter boughs, yet is specially carefull of the root that that be not left dry: And to speak truth, What profit would it be to a Man, if he could heal and help all the sick Men in the World, and be incurably sick himself? If he could get all the Men on the Earth, all the Angels in Heaven to be his Friends, and have still God for his Enemy? If he could save others, and then lose his own Soul; to be like the Ship, Acts 27. broken to pieces it self, though it helped others to the shore? Or like those that built the Ark for Noah, and were drowned themselves; this is to have the cares of *Martha* upon him on the behalf of others, and never mind that one thing of *Mary*, the care of his own Salvation.

1377.

Neglect of the main duties of Christia-
nity, reprov'd.

W. Gurnall
Christian in
compleat
Armour.

SUPPOSE a Master before he goes forth, should charge his Servant to look to his Child, and trim up the house handsomely against he comes home; But when he returns, will he thank this servant for sweeping his house, and making it trim (as he bade him) if he find his child through negligence fallen into the fire, and so kill'd or crippled; No sure, he left his child with him as his chief charge; to which the other should have yielded, if both could not be done. Thus, there hath been a great Zeal of late amongst us about some circumstantial of Gods worship;

worship; but who is it that looks to the *little child*, the *main duties of Christianity*? Was there ever *lesse love, charity, self-denial, Heavenly-mindednesse*, or the *power of Godlinesse* to be found then in this sad Age of ours? Alas, these like the *child*, are in great danger of *perishing* in the fire of *contention and division*, which a *perverse Zeal* in lesse things hath kindled amongst us.

Pleasures of Righteousnesse, not discerned
by unrighteous Men; And how so.

1378.

THE Roman Souldiers, when at the sacking of *Jerusalem*, they entred the Temple, and went into the *Sanctum Sanctorum*; but seeing no *Images* there, as they used to have in their own *idolatrous Temples*, gave out in a jeer, that the *Jews* worshipped the clouds. And thus because the pleasures of *Righteousnesse* and holinesse, are not so *grosse*, as to come under the cognisance of the *Worlds carnal senses* (as their *brutish* ones do) therefore they laugh at the *Saints*, as if their Joy were but the *child of Fancy*, and that they do but embrace a cloud instead of *Jesus her self*, a phantastick pleasure for the *true*; But let such know, that they carry in their *bosome*, what will help them to think the pleasures of a *holy life* more reall; and that the power of *Holinesse*, is so far from depriving a Man of the joy and pleasure of his life; that there are *incomparable delights* and pleasures peculiar to the *holy life*, which the gracious Soul finds in the *ways of Righteousnesse*, and no stranger intermeddles with his joy: The truth is, they lie inward, and therefore it is that the *world* speaks so wildly and ignorantly of them.

Contr. Zuingerus in theat. hum. vita.

—quantum mortalia pe-
flora caca
Noctis habent.
Ovid: Met.
lib. 6.

Prov. 14. 10.

Gods different disposal of his blessings.

1379.

WHEN a Prince bids his Servants carry such a Man down into the Cellar, and let him drink of their Beer and Wine; this is a *kindnesse* from so great a Personage to be valued highly: But for the Prince to set him at his own Table, and let him drink of his own Wine, this, no doubt, is far more. Thus it is, that God gives unto some Men *bona scabelli*, great Estates, abundance of corn and wine and oyl, the comforts of the Creature, yet in so doing, he entertains them but in the common Cellar; they have none but *carnal enjoyments*, they do but sit with the servants, and in some *sensual pleasures*, they are but fellow-Commoners with the beasts; but for his People, they have the *bona throni*, his right-hand blessings, he bestowes his Graces on them, beautifies them with *holinesse*, makes them to drink of the Rivers of his pleasures, and means to set them by him, at his own Table with himself in Heavenly glory.

Will. Gurnall
The Christian
in compleat
armour.

Psal. 4.

Psal. 36. 8.

The encrease of Atheism amongst us at this day.

1380.

IT is reported to have been the saying of Mr. R. Greenham (a good man in his time) That he feared rather *Atheism* then *Papery* would be Englands ruine; Had he lived in our dismal dayes, he would have had his fears much encreased: Were there ever more *Atheists* made and making in England, since it was acquainted with the Gospel, then in the compasse of some few years past? There is reason to think there were not; When Men shall fall so far from profession of the Gospel, and be so blinded, that they cannot know light from darknesse, righteousness from unrighteousness; Are they not far gone in *Atheism*? This is not *natural blindness*; for the Heathen could tell when they did good and evill, and see *Holinesse* from *Sin*, without Scripture-light to shew them: No, this blindness is a plague of God fallen on them for *rebellling* against the light when they could see it: And if this plague should grow more common, which God forbid, woe then to England.

Jos. Shute,
in a Sermon at
S. Mary Wol-
noth, Lond.
1624.

Villa jacet
pietas. Ovid.
Met. lib. 1.

Rom. 2. 14.
Job. 4.

1381.

*Men to be willing to have their Sins reprov'd ;
And why so.*

Plutarchi
Moralia.Avis bona est
que libenter
audit vitiosa.
Bernard.

Psal. 6. 5.

THere was a foolish (it may be said cruel) Law among the *Lacedemonians*, That none should tell his Neighbour any ill news befallen him; but every one should be left, in proceſſe of time, to find it out themselves: And it is to be supposed, that there are many amongst us, that would be content, if there were such a Law, that might tye up Ministers mouths from scaring them with their Sins, and the miseries that attend their unreconciled estate; The most are more carefull to run from the discourse of their misery, then to get out of the danger of it; are more offended with the talk of Hell, then troubled for that sinful state that shall bring them thither: But alas, when then shall the Ministers shew their love to the souls of Sinners? When shall a loving Man have a fitting time to tell his Friend of his faults, if not now, in the present time? And why? because that hereafter there remains no more offices of Love to be done for them; Hell is a Pest-house, there cannot be written so much on the door of it, as, Lord have mercy on them, that are in it: Nay, they, who now pray for their salvation, and weep over their condition; must then with Christ vote for their damnation, and rejoyce in it, though they be their own Fathers, Husbands and Wives, they shall see there tormented.

1382.

*The great danger of not reconciling our
selves unto God.*

W. Cambden
Remains.Nil placidum
est sine pace
Deo, nec mu-
nus ad aram,
&c. Mantuan.

Sir Thomas Moor, whilst he was a Prisoner in the Tower, would not so much as suffer himself to be trimmed, saying; There was a controversie betwixt the King and him for his head, and till that was at an happy end, he would be at no cost about it; Let us but scum off the froth of his Wit, and we may make a solemn use of it: For certainly, all the cost we bestow upon our selves, to make our lives pleasurable and joyous to us, is but meer folly; till it be decided what will become of the Suit betwixt God and us, what will be the issue of the Controversie that God hath against us, and that not for our heads, but Souls, whether for Heaven or Hell: Were it not then the wisest course, to begin with making our peace, and then we may soon lead a happy life? It is said, He that gets out of debts, grows rich; Most sure it is, that the pardoned soul cannot be poor; For as soon as the Peace is concluded, a Free Trade is opened between God and the Soul; If once pardoned, we may then sail to any Port that lies in Gods dominions, and be welcome; where all the Promises stand open with their treasure, and say; Here poor Soul take full lading in of all pretious things, even as much as thy Faith can bear and carry away.

Ring-leaders

Ringleaders of Faction and Schism, *their condition deplorable.*

1383.

WHat would the *Prince* think of that Captain, who instead of encouraging his Souldiers to fall on with united Forces, as one Man against the Common enemy, should make a speech to set his Souldiers together by the ears amongst themselves; surely he would hang him up for a Traytor: Good was Luther's prayer, *A Doctore glorioso, a Pastore contentioso, et Inutilis quaestionibus liberet Ecclesiam Deus*; From a vain-glorious Doctor, a contentious Pastor, and nice questions, the Lord deliver his Church; And we in these sad times have reason to say as hearty an Amen to it, as any since his age; Do we not live in a time, when the Church is turn'd into a Sophister's School, where there is and hath been such a wrangling and jangling, that the precious truths of the Gospel are lost to many already (whose eyes are put out with the dust these contentions have raised) and they have at last fairly disputed themselves out of all their sober Principles; as some ill husbands that light among cunning Gamesters, and play away all their money out of their purses. Woe then to such vile Men, who have prostituted the Gospel to such Divellish ends: God may have mercy on the cheated Souls, to bring them back to the love of the Truth; But for the cheaters, such as have been the Ring-leaders into Faction and Schism, they are gone too far toward Hell, that we can look for their return.

Rich. de Mediavilla Progress. Calestis.

In vita ejus per Anonymum.

Will. Gurnall Christian in compleat Armour.

When it is that a Man is said to thorowly forsake his Sin.

1384.

EVery time a Man takes a journey from home about businesse, we do not say, he hath forsaken his house, because he meant, when he went out, to come to it again: No, but when we see a Man leave his house, carry all his goods away with him, lock up his doors, and take up his abode in another place, never to dwell there more, this Man may very well be said to have forsaken his house indeed. Thus it is, that every one of us are to forsake sin so, as to leave it without any thought of returning to it again. It were strange to find a Drunkard so constant in the exercise of that Sin, but sometimes you may find him sober; and yet a drunkard he is, as if he were then drunk. Every one hath not forsaken his Trade, that we see now and then in their Holy-day Suit; then it is that a Man is said to forsake his Sin, when he thrones it from him, and bolts the door upon it, with a purpose never to open any more unto it; Ephraim shall say, what have we to do any more with Idols? Hof. 14. 8.

W. Gurnall ut supra.

Delinquendi materia debet praeosci. Greg. lib. 5. moral.

Mortification, the excellency thereof.

1385.

THere is mention made of one of the Cato's, That in his old age he drew himself from Rome to his Country-house, that he might spend his elder years free from care and trouble; And the Romans as they did ride by his house, used to say, *Iste solus scit Vivere*, This Man alone knowes how to live: What art Cato had to disburthen himself (by his retirement) of the Worlds cares, is altogether unknown: But most sure it is, that a Man may go into the Country, and yet not leave the City behind him; his mind may be in a crowd, while his body is in the solitude of a wilderness. Alas poor Man, he was a stranger to the Gospel; had he been but acquainted therewith, it could have shewed him a way out of the crowd of all Worldly employments, even in the midst of Rome it self, and that is by mortifying his heart to the world, both in the pleasures and troubles thereof; And then that high commendations, That he alone knew how to live, might have been given him without any hyperbole at all;

Laur. Beyerlinck in theatro magno Concionato- rum.

Col. 3. 5.

For to speak truth, *He onely knowes aright how to live in the world, that hath learnt to die to the world,* such is the excellency of *Mortification.*

1386.

Consideration of the brevity of life, to work the heart of Man to Contentment.

*Quid opus est
ad brevem vi-
tam longis opi-
bus. Hyper.*

*Brevis est vita,
&c. Aug.*

Gen. 24.

IF a Traveller hath but enough to bring him to his *journeys end*, he desires no more; We have but a day to live, and perhaps we may be now in the twelfth hour of that day; And if God give us but enough to bear our charges till night, it is sufficient: Let us be content. If a Man had the Lease of an House or Farm, but for two or three dayes, and he should fall a building and planting, would he not be judged very indiscreet? So when we have but a short time here, and Death calls us presently off the stage, to thirst immoderately after the World, and pull down our Souls, to build up an estate, were it not extream Folly? Therefore as *Esau* said once in a prophane sense concerning his birth-right, *Lo, I am at the point to die, and what profit shall this birth-right do to me?* So let us all say in a Religious sense, *Lo, I am even at the point of Death, my grave is going to be made, and what good will the world do me? If I have but enough till Sun-setting, I am content.*

1387.

The Scripture discovering Satan and Sin in its colours.

*Melch. Ada-
mus in vita.*

Psal. 19. 11.

*Scriptura
schola est ce-
lestis, eruditio
vitalis, &c.
Cassiodor.
super Psal. 15.*

IT is reported, That a certain Jew should have poisoned *Luther*, but was happily prevented by his picture which was sent to *Luther*, with a warning from a Faithfull friend, that he should take heed of such a Man when he saw him, by which he knew the *Murderer*, and so escaped his hands. Thus it is, that the Word of God shews us the face of those lusts, which Satan employes to butcher our pretious Soul; By them is thy servant forewarned, saith *David*, *Psal. 19. 11.* Let a Man be but carefull to read the Word of God with observation, and in it he shall have the History of the most remarkable battels, that have been fought by the most eminent worthies of Christ with Satan that great Warrior against their Souls, how Satan hath many times foyled them, and how they have recovered their lost ground; In it you shall have all *Satan's Cabinet-counsels* opened, there's not a lust, which you are in danger of; not the least Sin which presseth down, but you have it descryed and laid open in its proper colours; not the least Temptation which the Word doth nor arm you against, &c.

1388.

Sathan's policy in keeping us off from timely Repentance.

*In vita ejus
ut supra.*

*Laur. Justi-
nianus de vita
Monastica.
cap. 14.*

AS the Paper which came to *Brentius* from a Senator his dear Friend, took him as he was at Supper with his Wife and Children, and bade him flee evil, citius, citissime, which he did, leaving his dear company and good cheer; So must we do from our dearest, bosome Sins, or we may repent our stay when it is too late: For *Satan* labours to while us off with delays; floating, flitting thoughts of Repentance he fears not, he can give Sinners leave to talk what they will do; so he can beg time, and by his Art keep such thoughts from coming to a head, and ripening into a present resolution; few are in Hell, but thought of repenting before they came there, yet *Satan* so handled the matter, that they could never pitch upon the time in earnest when to do it; If ever therefore thou meanest to get out of his clutches, citius, citius, citissime, fly out of his doors, and run for thy life, where ever this warning finds thee, stay not, though in the midst of thy joyes, with which thy lusts shall entertain thee.

Men

Men through spiritual Pride preferring one Preacher before another, reprov'd.

Z Anchy tells of one in Geneva, who being desired to go hear *Viretus*, that preached at the same time with *Calvin*, answered his Friend, If *Paul* were to preach, *reliſſo Paulo Calvinum audire n*, I would leave *Paul* himself to hear *Calvin*; Now can it be imagined, that *Pride* in the gifts of another, should so far transport any Man, as to the very borders of *Blasphemy*; yet so it is, and so it hath been of old, one was of *Paul*, another of *Apollos*; and now one for this Preacher, another for that: It is not every Sermon, though wholesome food, nor every Prayer, though savoury, will go down, they must have a choyce dish, that must have an exquisite hault-goust for their curious palats; And are such ever like to get good by Preaching? Thus *Pride* makes them take parts, and make sides as they fancy one Preacher to excell another; so that *Pride* destroyes Love; and Love wanting, edification is lost: The Devil hath made foul work in the Church by this engine, it is high time to look about us.

W. Gurnal
ut antea.

2 Cor. 3. 4.

Prudens audi-
tor omnes li-
benter audit.
&c. Chrylost.
in Heb.

The weaknesse of a Christian without Christ.

IT is said of one Mr. Benbridg, that being at the stake ready to suffer Mar-tyrdome; his heart failed him, so that he thrust the faggors from him, and cryed out; *I recant, I recant*; yet this Man, when re-inforc't in his Faith, and indued with power from above, was able within the space of a week, after that sad foyle, to dye at the stake cheerfully: Thus the stoutest Champions of Christ, and for Christ, have been taught from time to time how weak they are, if Christ steps aside, or if he should withdraw his Grace, and leave them to their own cowardise and unbelief, they would soon shew themselves in their own colours.

J. Fox
Martyrol.
Qui pro nobis
mortem semel
vitae, &c.
Aug.

Men seeking after the Vanities of all World-ly things, reprov'd.

Solomon had more variety of all worldly things, and more Wisedome to improve it, then any now have; and he made it his businesse critically and curiously to examine all the Creatures; and to find out all the good which was under the Sun: And the product and result of all his enquiries, amounted at last to a totall made up all of Cyphers, of meer wind and emptinesse, *Vanity of Vanities, Vanity of Vanities, all is Vanity*. So he begins his book, and to shew that he was not mistaken, so he concludes it, *Ecclef. 1. 12*. And so it is, that whereas many seek for joy out of the broken Cisterns of the Creatures, as in secular wealth and greatnesse; Others in sensuall pleasures, feasting, gaming, luxury, excesse; some in Titles of Honour, others in Variety of knowledg, some in stately Structures, magnificent retinue, goodly provisions; others in low, sordid, and brutish lusts; Unto all whom may be said, as the Angel unto the Women, why seek ye the living amongst the dead? or as Samuel did unto Saul, Set not thy mind upon the Ases, there are nobler things to fix thy desires upon.

1391.

Vanitas vani-
tati, omnia va-
nitas.

Nihil est in
visa durable;
non opes, non
impetium, &c.

Luke 24. 5.
1 Sam. 9. 20.

1392.

The true Christian's desires are all for Heaven.

In vita pra-
fixa operibus.

Psal. 38.
Job 6.

IT was a notable speech of *Erasmus*, if spoken in earnest, and his wit were not too quick for his Conscience; *Nibilo magis ambio opes et dignitates, quam e-lumbis equum graves sarcinas*. He said, he desired Wealth and Honour no more than a feeble Horse doth an heavy Cloak-bag; Thus every good Christian ought to be of his mind; And indeed all the Christian hath or desires, as a Christian, is Heavenly; the World is extrinsecal, both to his being and happinesse; it is a stranger to the Christian, and intermeddles not with his joy nor grief; Heap all the Riches and Honours of the world upon a Man, they will not make him a Christian; heap them on a Christian they will not make him a better Christian; Again, take them all away, let every bird have his feather, when stript and naked he will be still a Christian, and it may be a better Christian then otherwise he would have been.

1393.

Men to keep up the credit of their Names.

Joh. Gaule
in his Votive
Specular.
on John Bapt.
Nativity.

Nomina cum
re consentiant.
Plato de
sapient.
Conveniunt
res et nomina,
&c.

IT is observed by an ingenious Divine, that the name of *John* is next to the name of *Jesus*; It was God that first gave them both, *John* and *Jesus* signifying as much as *Grace* and *Salvation*; *John* prepared the way to *Jesus*, hinting out thus much unto us, that there is no way to *Salvation* but by *Grace*, *John's* name was an honour to him, nor was *John* a disgrace to his Name, He both was, and was called *Gratiou*; But so it is that many of us (by our bad manners) slander and bely our good Names; We have fair appellations and filthy conditions; Nay, have nothing to betoken us Christians, but the Name: usurping the style whereof we want the Truth; so contrary are our lives to our callings, and titles of our persons so unlike the works of our Profession. What skilleth it to be called *Clement*, *Urbane*, *Pi*, and yet to be cruell, uncivill, evill; to be called *Christian*, *Prudence*, *Grace*, *Faith*, and yet to be *Unchristian*, *unwise*, *ungracious*, *unbelieving*; Let us not therefore be a scandal to our Calling, nor a reproach to our own Names, but let us be mindfull of our Vow and duty so oft as our Names are mentioned: and as ready to answer to our Faith as to our Names.

1394.

Negligence in the wayes of God, reprov'd.

Rerum Ger-
manicarum
Vet. Script.

Omnes sumus
in minimis
cautissimi maxi-
mi negligentes.
Hieron. de
hom. perfect.

Ofi, ofi, ofi.

THere is mention made of a Prince in *Germany*, who being invaded by a more potent Enemy then himself, yet from his Friends and Allies (who flock't in to his help) he soon had a goodly Army, but had no money (as he said) to pay them, but the truth is, he was loath to part with it; For which cause some went away in discontent, others did not vigorously mind his businesse, and so he was soon beaten out of his Kingdome; and his coffers (when his Pallace was rifled) were found to be thwack't with treasure; And thus was he ruin'd, as some sick Men dye, because unwilling to be at cost to pay the Physitian: Now so it is that few or none are to be found, but would be glad their Souls might be saved at last; but where is the Man or Woman, that makes it appear by their Vigorom endeavour that they mean in earnest? What warlike-preparation do they make against Satan who lyes between them and home? Where are their Arms, where their skill to use them, their resolution to stand to them, and con-scionable care to exercise themselves daily in the use of them? Thus to do is a rarity indeed, if woulding and wishing would bring them to Heaven, then they may likely come thither; but as for this diligence in the wayes of God, this circumspect walking, this wrestling and fighting, this making Religion our businesse, they are far from these, as at last in so doing they are like to be from Heaven.

No way to Happinesse but by Holinesse.

One fitly compares *Holinesse* and *Happinesse* to those two sisters *Leah* and *Rachel*; *Happinesse* like *Rachel* seems the fairer (even a carnal heart may fall in love with that) but *Holinesse* like *Leah* is the elder and beautifull wife, though in this life it appears with some disadvantage, her eyes being bleared with tears of Repentance, and her face furrowed with the works of Mortification; but this is the Law of that Heavenly Country, that the younger sister must not be bestowed before the Elder: We cannot enjoy fair *Rachel* Heaven and *Happinesse*, except first we embrace tender-eyed *Leah*, *Holinesse* with all her severe duties of Repentance and Mortification; If we will have Heaven, we must have Christ; If Christ, we must like his service as well as his Sacrifice; there's no way to *Happinesse* but by *Holinesse*.

W. Gurnall
Christian in
complete
armour.

Non est ad
astra mollis.

*Men deluded by Satan in not taking the
right notion of Sin.*

IT is with men in sinning as it is with Armies in fighting; Captains bear their Drums for *Voluntiers*, and promise all that list pay and plunder, and this makes them come trowling in: but few consider, what the ground of the war is, or for what; Thus Satan enticeth Men to Sin, and giveth golden promises of what they shall have in his service, with which silly Souls are won: but how few ask their Souls, whom do I sin against? what is the Devils design in drawing me to Sin? Shall I tell thee? Dost thou think, 'tis thy pleasure or profit he desires in thy sinning? Alas, he means nothing lesse, he hath greater plots in his head then so; He hath by his *Apostacy* proclaimed war against God, and he brings thee by sinning to esponse his quarrel, and to jeopard the life of thy Soul in defence of his pride and lust; which that he may do, he cares no more for the damnation of thy Soul, then the great Turk doth to see a company of his slaves cut off for the carrying on of his design in the time of a siege: If therefore thou wilt not be deluded by him, take the right notion of Sin, and labour to understand the bottome of his bloody design intended against thee.

Hieron.
Drexelius de
Militia Chri-
stiana.

Sine permis-
sione Dei, Diabo-
lum nocere non
posse cognoscas,
Eccl. Greg.
lib. 2. Moral.

*Gods love to his Children in the midst of spirituall
desertions, And how so?*

AS Joseph, when he spake roughly to his brethren, and made them believe he would take them for spies, still his heart was toward them, and he was as full of love as ever he could hold, he was faine to go aside and weep. And as Moses his Mother, when she put her child into the Ark of bul-rushes, and went a little way from it, yet still her eye was towards it, The babe wept, I and the Mother wept too; So God when he goes aside as if he had forsaken his children, yet he is full of sympathy and love towards them; It is one thing for God to desert, another thing to dis-inherit; How shall I give thee up O Ephraim, Hof. 8. 11. This is a Metaphor taken from a Father going about to dis-inherit his Son, and while he is going to set his hand to the deed, his bowels begin to melt; and to yearn over him: though he be a prodigall child, yet he is a child, I will not cut off the entail; So saith God, How shall I give thee up? though Ephraim hath been a Rebellion Son, yet he is my Son, I will not dis-inherit him; Gods heart may be full of love when there is a veil upon his face; The Lord may change his dispensation towards his children, but not his disposition. So that the believer may confidently say, I am adopted, and let God do what he will with me, let him take the rod or the staff, 'tis all one to me so long as he loves me.

1397.

Gen. 45.

Exod. 2.

The

1398.

*The day of Death becomes the good Mans
comfort ; And how so ?*

Briffon, de
reg. Pers. lib.
2.

Mors mihi
lucrum.

THe Persians had a certain day in the year, which they called *Vitiurum interitum*, wherein they used to kill all Serpents and venomous Creatures ; Such a day as that will the Day of Death be to a Man in Christ ; this day the old Serpent dyes in a believer, that hath so often stung him with his Temptations ; this day the sins of the Godly, these venomous Creatures shall all be destroyed, they shall never be proud more, they shall never grieve the Spirit of God more ; the death of the body, shall quite destroy the body of death ; so that Sin, which was the Midwife that brought Death into the World, Death shall be the grave to bury sin : O the priviledg and comfort of a true believer ! he is not taken away in his sins, but he is taken away from his sins, and death is made unto him advantage.

1399.

Heavenly happinesse not to be expressed.

In hist.
Eccles.

Nicephorus tells us of one Agbarum a great Man, that (hearing so much of Christ's fame, by reason of the Miracles he wrought) sent a Painter to take his picture, and that the Painter when he came was not able to do it, because of that radiancy and divine splendor, which shone on Christ's face. Whether this be true or no, penes sit authorem ; but to be sure, there is such a brightness on the face of Christ glorified, and that Happiness, which Saints shall have with him in the highest Heavens, as forbids us that dwell in mortal flesh to conceive of it aright, much more to expresse it ; 'tis best going thither to be informed, and then we shall confesse we on Earth heard not half of what we there find ; yea, that our present conceptions are no more like to that vision of glory we shall there have, then the Sun in the Painters Table, is to the Sun it self in the Heavens.

1400.

*Men to be constant in the performance
of holy Duties.*

Hic magnus
sedet Aeneas,
secumq; volu-
tat
Eventus belli
varios. Virgil.

Hic labor, hoc
opus est.

Alacriter in-
cumbendum est
inchoatis, &c.
Cassiodor.
lib. 5. ep. 15.

IT is observable, That many who have gone into the Field, and liked the work of a Soldier for a battel or two, but soon have had enough, and come running home again from their Colours, whereas few can bear it as a constant Trade ; War is a thing that they could willingly wooe for their pleasure, but are loath to wed upon what terms soever. Thus many are soon engaged in holy duties, easily perswaded to take up a Profession of Religion, and as easily perswaded to lay down ; like the new Moon, which shines a little in the first part of the night, but is down long before half of the night be gone ; the lightsome Professors in their youth, whose old age is wrapt up in thick darkness of Sin and wickedness : O this constancy and persevering is a hard word ! this taking up the Crosse daily, this praying alwayes, this watching night and day, and never laying aside our cloaths and armour, i. indulging our selves to remit and unbend in our holy waiting upon God, and walking with God ; this sends many sorrowful from Christ ; yet this is the Saints duty, to make Religion his every-dayes work, without any vacation from one end of the year to the other.

How

How it is that there are so many Professors of Religion, and so few Christians and Practisers of Religion.

1401.

ALl Israel came joyfully out of Egypt under Moses his conduct, yea, and a mixt Multitude with them, but when their bellies were a little pinched with hunger, and their greedy desires of a present Canaan deferred; yea, instead of peace and plenty, nothing but Warr and penury appeared, they (like white-liver'd Souldiers) are ready to fly from their colours, and make a dishonourable retreat into Egypt. Thus the greatest part of those, who profess the Gospel, when they come to push of pike, to be tried what they will do, deny, endure for Christ, grow sick of their enterprise: Alas, their hearts fail them; they are like the waters of Bethlehem; but if they must dispute their passage with so many Enemies, they will even content themselves with their own Cistern, and leave Heaven to others, that will venture more hardly for it.

Exod. 9.

— Et fuga
Cervus,
A patribus da-
tur, et parvus
pavor incitat
artus. Lucre-
tius.

Gods comfortable presence in the midst of spiritual desertions.

1402.

THe Gardiner digs up his Garden, pulls up his fences, takes up his plants, and to the eye, seems to make a pleasant place, as a waste piece of ground; but every intelligent Man knowes, that he is about to mend it, not to mar it; to plant it better, not to destroy it. So God is comfortably present with us, even in our spirituall desertions, and though he seem to annihilate, or to reduce his new Creation, yet it is to repair its ruines, and to make it more beautifull and glorious: Or, as in the repairing of an house, we see how they pull down part after part, as if they intended to demolish it quite; but the end is to make it better; it may be some posts and pillars are removed, but it is to put in stronger. It may be some lights are stopped up, but it is to make fairer. So though God take away our props, it is not that we may fall, but that he may settle us in greater strength, he batters down the life of sense, to put us upon a life of Grace: And when he darkens our light that we cannot see, it is but to bring in fuller light into our Souls; As when the Stars shine not, the Sun appears, repairing our losse of an obscure light, with his clear bright shining beams; So that though God do forsake his people, yet not totally, not for ever, not ceasing the affection of Love, but the acts of Love for some time: And when he seems to be turning a Man into a desolate and ruinous condition, yet even then is he building and preparing him to be a more excellent structure.

Jos. Symonds
Cosa and cure
of a deserv'd
Conscience.

Hag. 2. 9.

Diruit, adifi-
cat, &c.

Fortior ut pos-
sit claudibus
esse suis. Ovid.
Amorum.

O amoris Boni-
tas, nostris bene
providerebus.
J. Picus Mi-
randula.

The Christians spiritual growth, when seemingly dead and declining.

1403.

AS in the lopping of a Tree, there seems to be a kind of diminution and destruction, yet the end and issue of it is better growth; And as the weakening of the body by Physick, seems to tend to death, yet it produceth better health, and more strength; and as the ball, by falling downward, riseth upward; and Water in pipes descends, that it may ascend: So the Christians spiritual growth, when seemingly dead and declining, and to stand a stay, is still carried on by the hidden method of God to encrease: For every true Christian is a member of a thriving body, in which there is no Atrophie, but a continual issuing of spirits from the head, so that life being wrought by the Spirit of life, never dyeth; but

Omnis medici-
na habet ad
tempus amari-
tudinem; sed
&c. Hiero-
nym.
Descendit ut
ascendat.

Ephes. 4. 16.
Col. 2. 19.

but is alwayes upon the *growing hand*, ripening and encreasing, even in the midst of *tentations* and trouble.

1404.

Backwardnesse in the service of God, reproved.

*ubi cadaver
ibi erunt et
Aquila.*

*Jof. Symonds
Case and cure
of a wounded
Conscience.*

*Te pater At-
neas et avon-
culus excitat
Hector. Virg.*

A Stone needs not to be driven downward, because that *motion* is suitable to it, and it affects the *Centre*; the Eagles fly *willingly* to their prey; an hungry Man needs not either *perswasion* or *compulsion* to eat his meat: So did but Men *delight* in God, What means their *hanging back* from him; How is it that the Counsels and thoughts of their hearts, the pressing *perswasions* of the Word, the strong *motions* of the Spirit, the *shining* Examples of the godly, the *wise advice* of Faithful friends, the *sweet inducements* of pretious Promises, the *sad menaces* of fearfull Evils; yea, the *heavy strokes* of an angry God: yea, the *tender Mercies* of a melting Father, yea the *bleeding wounds* of a crucified Redeemer; How is it that none of these do more prevail with them to a more *ready walking* with their God: Surely, such *backwardnesse*, such *unwillingnesse* in the service of God, cannot but be hatefull unto him.

1405.

Religion consisting in duty both to God and Man.

*Qui Deum
amare negligit,
proximum dili-
gere nescit.
Greg. lib. 10.
moralium.*

As the Boat cannot *move rightly*, when the *Oars* onely on *one side* are plyed; Or as the *Fowl*, if she use onely *one wing*, cannot fly up: So *Religion* consisteth of duties to be performed, some to *God*, and some to *Man*; some for the *first Table* of the Law, some for the *second*; otherwise that *Religion* will never profit, that hath *one hand* wrapped up, that should be towards *Man* in all offices of *Charity*, though the other be used towards *God* in all offices of *Piety*.

1406.

The paucity of true Believers.

*Edw. Breere-
wool, Enquiry
in Language.*

Esay 17. 6.

Horat. Ode. 1.

IT is the observation of a Learned Man, That if the *world* were divided into *thirty equall parts*, nineteen of those *thirty* would prove to be overspread with *Heathensh Idolatry*, six of the eleven remaining with the doctrine of *Mahomet*, so there would remain but five parts of the thirty, wherein were any thing of *Christianity*; And among those *Christians*, so many *seduced Papists* on one hand, and *formal Protestants* on the other, that surely but *few* are saved: Nay, such is the *paucity of true believers*, that as that *Olive-Tree*, (mentioned by the Prophet) with two or three *berries* on the uppermost bough; *Satan* may be said to have the *harvest*, and God onely a *few gleanings*. It should therefore make us *strive* the more *tanquam pulvere Olympico*, that we may be of the number of those *few* that shall inherit *Salvation*.

1407.

Spiritual sloath in the wayes of God, reproved.

*S. Pulchas
Pilgrimage.*

*Non dormien-
tibus provenit
regnum Celo-
rum, nec otio
et desidia
torquentur, ut,
beatitudo ater-
nitatis ingeri-
tur. Prosp. de
vita contem-
plat.*

THere is mention made of certain *Spaniards*, that live near unto a place where there is great store of *Fish*, yet are so *lazy*, that they will not be at the *pains* to catch them, but buy of their Neighbours: And such is the *sinful stupidity* of most Men, such the *spiritual sloath* upon them, that though *Christ* be *near* them, though *Salvation* be *offered* in the Gospel, and (as it were) *brought* to their very houses, yet they will not *work out* their salvation; This was the case of the *Israelites*, It is said, that they *despised the pleasant Land*, Psal. 106. 24. And what should be the reason? *Canaan* was worth the looking after, for it was a *Paradise of delight*, a type of Heaven; I, but they thought it would *cost them a great deal of trouble* and hazard in the getting, and they would rather go without it; And thus many had rather go *sleeping* to Hell, then *sweating* to Heaven.

*To be more carefull for the Body then the Soul,
a thing justly reproveable.*

1408.

THere is a Parable of a *woman*, which travelling with child brought forth a *twin*, and both children being presented to her, she falls deeply and fondly in love with the *one*, but is careless and disrespectful of the *other*; this she will nurse her self, but that is *put forth*; her love grows up with the child she kept her self, she decks it *fine*, she feeds it *choicely*; but at last, by overmuch pampering of it the child surfeits, becomes mortally sick, and when it was dying, she remembers her self and sends to look after the *other child* that was at nurse, to the end she might now cherish it, but when the Messenger came, she finds it dying and gasping likewise, and examining the Truth, she understands that through the Mothers *carelesse* and neglect to look after it, the poor child was starved, thus was the fond partiall Mother to her great grief, sorrow, and shame, *deprived* of both her hopefull babes at once: Thus every *Christian* is this Mother, the *children* are our Body and Soul; the *former* of these it is, that Men and Women fall deeply and fondly in love with, whilst indeed they are careless and neglect the *other*, this they dresse and feed, nothing is too good or too dear for it; but at the last the *body* surfeits, comes by some means or other to it's death-bed, when there is very little or no hope of life, then Men begin to remember the *Soul*, and would think of some course to *save* it, the Minister he is sent for in all haste to look after it; but alas, he finds it in part *dead*, in part *dying*, and the very truth is, the owner through neglect and carelesse hath starved the *Soul*, and it is ready to go to Hell before the *Body* is fit for the Grave. And so the foolish fond *Christian* to his eternal shame and sorrow loatheth both his *Body* and *Soul* for ever.

Paul de Wann
Serm. de tem-
pore.

Speculum
Exemplorum.

H. Hardwick
ut apud.

*The nature and properties of the Holy Spirit
set forth for our instruction in the
similitude of a Dove.*

1409.

THough *Pliny* and all the Heathen writers were silent, the Holy Word of God hath enough to set out unto us the nature and properties of the *Dove*; There is first of all *Noahs Dove* with an *Olive branch* in her mouth, a peaceable one; 2. *Dauids dove* for the colour with Feathers silver white, not speckled as a bird of divers colours, but white, the emblem of *sincerity*, and there's *Solomons dove* for the eye a single and direct eye, not learing as a Fox, and looking divers wayes. 3. *Esaies Dove* for the voice in patience, mourning; not in impatience, murmuring, and repining. Lastly, our Saviour *Christs Dove* for bill and claw, innocent and harmlesse, not bloody or mischievous: Now *qualis species talis spiritus*, as the *Dove* so the *Holy Ghost*. 1. A *Spirit* that loves *quodquodque*, men of one accord. 2. *Et qui fugit fictum*, cannot abide new tricks, meer fictions indeed, feyned by feyned Christians, party-propositions, half in the mouth, and half in the mind. 3. And when he speaketh, he speaketh for us with sighs and groans that cannot be expressed, such is his love and so earnest. 4. And hurts none, not when he was in the resemblance of a *Dove*; No not when he was *Fire*, he was harmlesse *Fire* at the same time. And thus it is that the nature and properties of the *Holy Spirit* are set forth for our instruction in the resemblance of a *Dove* teaching us to be *peaceable*, to love *singleness* in meaning, speaking and dealing, to suffer harm, but to do none.

L. Andrews
Winton. Serm.
at Court on
Whitsunday,
1615.
Gen. 8. 11.
Psal. 68.

Esay 33.

Matth. 10.

Act. 2.

Rom. 8.
Act. 2.

Magistrates,

1410.

Magistrates, Ministers, &c. to be Examples of good unto others, and why so?

Conrad.
Gefnerus hist.
lib.
Oppiana.
Pierius
Hieroglyph.
Strabo l. 17.

—In vulgus
manant ex-
empla regen-
tum, Claud.

Naturalists report of the bird *Ibis*, whereof there are many in *Egypt*, especially in the City of *Alexandria*, that it eateth up all the garbage of the City, but leaves somewhat behind it, that is more *noysome* then any filth it had eaten; Others write that it will devour every Serpent it meets with; but from the egge of this bird cometh the most hurtfull of all Serpents, the *Basilisk*, the sight whereof killeth: Thus it is to be heartily wished that those who are entrusted for the Peoples good, whether in Church or State be not like unto this bird, seem to do something good but much hurt withall; but that in them as they are Gods upon Earth, may alwaies be found that which the Psalmist hath of God in Heaven, Thou art good and doest good, Psalm 86. 5. that their lives may be *Examples of good*, because that otherwise their authority will be lesse prevailing for suppressing those evils whereunto their *bad Examples* give encouragement.

1411.

God to have all the glory.

Joachim
Mynsingerus
in Iustit.
lib. 1. in tit.
de verum.

Fr. Godwinus
de Præfultibus
Anglia, in vi-
ta ejus.

De datori sit
laus, honor,
&c.
Psal. 115. 1.

Justinian is said to have made a Law, that no Master-workman should put up his name with in the body of that building which he made out of another Mans cost; And our own History tells us that when *William of Wickham* then Chaplain to *Edward the third*, was by him made overseer of the work for the repair of *Windsor Castle*, that those three words, which he caused to be inscribed upon the great Tower, *Hoc fecit Wickham*, This made *Wickham*, had not he construed them another way (as that not he made the work, but the work made him) had quite lost him the Kings favour: Thus it is that God is jealous of his honour, he cannot endure that the Creature should have any share primarily therein, but as derived and participated onely; let every Man then, especially, such whose greatnesse makes them too apt to take too much unto themselves, ascribe all unto God, give all the glory to God, and when they begin to give unto God, never give over giving, till they have given all that they are, all that is his due, all honour and glory, praise, power and dominion for evermore.

1412.

Man to be thankfull unto God upon consideration of the Creatures.

Joh. Alstedii
Theolog. nat.

Justum est ut
creatura lau-
des Creatorem;
Ipse enim ad
laudandum se
creavit, Aug.

Origen.

It was a divine saying of *Epiſtetus* that Heathenish Philosopher, admiring the singing of birds, *Si luscinia essem*, &c. If I had been made a *Nightingale*, I should have sung like a *Nightingale*, now that I am made a *Man*, a reasonable Creature, shall I not serve God, and praise him in that station wherein he hath set me? Thus he an Heathen, and thus we *Christians* are to consider the Creatures leading the way unto the duty of thankfulness. First, what they are mutually to each other, and then what they are to us, and lastly what they are to God, in their kind ever thankfull; so that it is conceived, that one of the foulest and shamefullest things, that the Creatures shall lay to mans charge at the day of Judgment, is, that all other Creatures from the Creation have been obedient to God without the least digression, onely *Man* (for whom and for whose service all else were made) hath failed in his service and proved rebellious and unthankfull.

Riches,

Riches, the danger of them being not

well used.

IN an *Artichock*, there is a little picking *meat* not so wholesome as delicious, and nothing to that it shews for; more then the tenth part is *unprofitable leaves*; and besides, there's a *core* in the midst of it, that will *choak* a *Man* if he take not good heed. Such a thing is *wealth* that Men so covetously desire; It is like some kind of *Fish*, so full of *bones* and unseen, that no *Man* can eat of them without *great danger*: The Rich Mans *wealth* is very troublesome to the outward *Man* like a *long garment* that is too *side*, if he tread upon it, he may chance to catch a *fall*, a fall into much discontent and envy of the *world*; But to the *Soul*, *Riches*, if not well employed prove *very pernicious*, making a *Man* vainly confident; thinking that he is so *wall'd* and *moated* about, that he is out of all *Gunshot*, when he is more open to *danger* then a poorer *Man*; then they make him *proud*: And *Pride*, saith *S. Bernard*, is the Rich mans *rosen*, it blows him up like a *bladder* with a quill, then he growes *secure*, and so falls into sudden *ruine*.

S. Ores expost. on Jude.

Si recte frueris, non est ut copia major Ab Jode donari possit tibi. Aufonius. Prov. 10. 15.

Mortification, the great necessity thereof.

SOME *Physicians* hold, that in every two years, there is such store of *ill humours* and excrementitious matter ingendred in the *body of Man*, that (if not by *Physick* purged out) a vessel of one hundred ounces will scarce contain them, so that according to this account in a short time the whole body would be *morbū complicatus*, nothing but diseases: If it be so then in the *Body*, What shall we think of the *Soul*? Certainly, there's a *world of wickednesse*, and superfluity of *naughtinesse*, even a *bed* of spirituall diseases, daily gathered and got together in the *Sin-sick Soul*; purged therefore it must needs be by the practice of *Mortification*, according to that of the *Apostle*, *Mortifie therefore your Earthly members*: not as those Religious *Roman Bedlams* that whip and lash their bodies, but to *dead* that *body of Sin*, that it may not have *dominion over us*, nor reign in our mortal bodies.

1124.

The Newlanders cure.

Scelerum colluvies, farrago vitiorum, errorum turba. Isid. de Sum. bono. Col. 3. 5.

The excellency of Vnity in Church and

Common-weale.

Pliny writes of a certain stone called, *Lapis Tyrrhenus*, that *grandis innatat, minutus mergitur*; While it is whole and entire, it swims aloft, but if it be broken into pieces, every piece and parcel sinks to the bottom: So the Church and Common-weal by *Unity* float and swim aloft, and are supported and kept above water; but if they crumble into sects and factions, and divide into parts and parties, like those that fled to *Frankford* in *Q. Maries* dayes, or that uncommunion-like *Sacramentarian* difference, that made *Strigelius* wish himself in his grave, they are near unto *destruction*: For *Unity* is the life and Soul of both Church and State, *Da unum et Populus est, tolle unum et turba est*, a disgregation rather then a *Congregation*; Confusion rather then *Order or Government*.

1125.

Nat. hist. lib. 2.

M. Adamus in vita. Strigelii.

Dr. Elborow Visitat. Scrm. 1637.

Love, the great want thereof to be deplored.

1126.

AS in the dayes of *Deborah* there was neither *Spear* nor *Shield*. As in the dayes of *Saul* there was no *Smith* in *Israel*. As in the dayes of *Solomon*, there was no *Manna* to be found. As on the *Mountains of Gilboa* no rain. In

Judg. 5.
1 Sam. 13. 8.
1 Kings 8.
2 Sam. 1. 21.

E e e

Gilead

S. Ores expla-
nat. on ep. of
Jude.
Jer. 8. 23.
Judg. 9. 45.
Ezek. 28.

Matth. 26.
— *Rara est
concordia fra-
trum.* Ovid.
1 Thess. 4. 9.

Gilead no Balm. No flowers in *Bashan*; in *Sichem* no corn, being sowed with salt. In *Tyru* no ships. In *Cimmeria* no light: So in *England* no Love, or (which is to be deplored) but a little; We have plenty of all things but of Love; If there be an hundred Men in a Town or place, scarce two love together and agree as they should; and in this worse then Devils, seven of them could agree in *Mary Magdalen*, and a Legion in another, which is seven thousand six hundred twenty two, as *Vegetim* and *Varro* affirm; but scarce seven Men of seven hundred love as brethren: It cannot be said with S. Paul; *As touching brotherly love you need not that I write unto you.* For most Men in our dayes are either brethren and not good fellowes, or else good fellowes and not brethren; The composition is rare, there be few *Philadelphians* in the World; *Schismatics* are all for the brotherhood, and nothing for Fellowship: on the contrary, wicked *Atheists* are all for Fellowship, and nothing for Brotherhood; So that such are the divisions that are to be found in the midst of us, not as *Labans* sheep into three Companies, some white, some black, some speckled, but into threescore (if possible into more) so that there is little Love, and lesse agreement; but God (it is to be hoped) will make us Friends in Heaven, where all Injuries shall be forgotten.

1127.

Alms-giving, how to be regulated.

R. Kwoles
hist. Turk.

Selymus the great Turk, as he lay languishing, (his incurable disease still increasing) leaning his head in the lap of *Pyrrhus* the Bassa, whom of all others he most loved; *I see*, said he, *O Pyrrhus, I must shortly die without remedy*: Whereupon the great Bassa took occasion to talk with him of many great matters; And amongst others, that it would please him to give order for the well bestowing of the great wealth, taken from the *Persian Merchants* in divers places of his Empire; perswading him to bestow the same upon some notable Hospital for relief of the Poor: To whom *Selymus* replied; *wouldst thou, Pyrrhus, that I should bestow other Mens goods, wrongfully taken from them, upon works of Charity and devotion for my own vain-glory and praise? Assuredly, I will never do it; Nay, see they be given again to the right owners*; which was forthwith done accordingly: What a shame then is this to Christians, who minding nothing lesse then *Restitution*, make *ex rapina holocaustum*, out of a world of ill-gotten goods, they cull out some small fragments to erect some poor Hospital, having cheated Thousands, build *Alms-houses* for some few, and then set a glorious Inscription in the Front; whereas this one word, *Aceldama*, would be far more proper: But this is not the right way of *Alms-giving*; Take heed how you do your *Alms*, saith our Saviour; where the word *Alms*, is in the *Syriack*, Justice; shewing, that *Alms* should be of things well gotten, when a Man is able to say, This, by the blessing of God, is the fruit of my own labours: And then too, He that gives *Alms* to the poor, must do it with discretion, *omni petenti non omnia petenti*, to every one that doth ask, but not every thing that he doth ask.

De justis laboribus facienda sunt Eleemosyna, &c. Aug. de divit.

Matth. 6. 1.
Note *Ministrum* Lond. in loc.
Aug. lib. 1.
Serm. Dom. in monte.

1128.

Vnanimity, the excellency thereof.

1 Sam. 18.
S. Ores expla-
nat. on Jude.

Act. 4. 32.

Eusebius in
hist.

David and *Jonathan* had but one heart. *Eusebius* and *Pamphilus* *Mar'yr* but one name: *Pilades* and *Orestes* but one life: *Ruth* and *Naomi* but one affection, *Basil* and *Nazianzene* of whom it is said, that *anima una erat inclusa in duobus corporibus*, there was but one Soul shut up in two bodies; And there was a whole *Multitude* but as one Man. O the excellency of *Vnanimity*, *Vnanimity of Truth*, not of Error! Happy dayes were those, when amongst the People there was *Cor unum, via una*; One heart and one way to walk in, when they were all but as one Man, which made their very Enemies to say of them, *Ecce ut invicem se diligunt*, See how these Christians love one another, how they knit and cloze together: But now it is come to *Ecce ut invicem se oderunt*, behold how

how they hate one another, divide and separate one from another, the Master to the Church, the Mistress to the Chamber, the Servant to the Fields, yet all in one house; some to the Sacrament, some to breaking of bread, and some to neither, yet all in one Parish; their hearts are divided, the cord of Love is untwisted; they may sing and say, *Come holy Ghost*; but no marvel that he comes no faster, they are not of one mind; Accord is wanting, and therefore not fit for the Spirit to come into them.

—en qnd disc-
cordia civit
Perduxit mis-
ros 1 Ving.
Eccl. 1.

The formal Christian described.

1129.

IN the History of the World encompassed by Sir Francis Drake, it is recorded, that in a certain Island to the Southward of Celebes, among the Trees, night by night did shew themselves, an infinite swarm of Fiery-seeming worms, flying in the Ayr, whose bodies, no bigger then an ordinary fly, did make a shew and give such light, as if every twigg on every Tree had been a lighted Candle, or as if that place had been the starry sphere. This was but a semblance, but an appearance; no more is that of all Formal Christians, but a flaunt, but a flourish, their knowledge is but a form, their Godliness a figure, their Zeal a Flash, all they do but a shadow of what they should do; They make use of God for their own purposes, and care onely to make divine Authority, a colour for their own hypocritical designs: In whose silent faces are written the characters of Religion, which their tongues and gestures pronounce, but their hands recant, whose mouths belye their hearts, and fingers oppose their mouths.

Anas redivi-
ous. by Ph.
Nichols.
Joh. Trap
Com. on Evang.

Odi virum
duplicem ut-
tum.
Bonum sermo-
nibus, inimi-
cum moribus.
Perf. Sat. 5.

God afflicting his Children to try their sincerity.

1130.

AS a Father will sometimes crosse his Son, to try the Childs disposition, to see how he will take it, whether he will mutter and grumble at it, and grow humorous and wayward, neglect his duty to his Father, because his Father seemeth to neglect him; or make offer to run away and withdraw himself from his Fathers obedience, because he seems to carry himself harshly and roughly towards him, and to provoke him thereunto: So doth God oft-times crosse his Children, and seemeth to neglect them, to try their disposition, what mettall they are made of, how they stand affected towards him, whether they will neglect him, because he seemeth to neglect them; cease to depend on him, because he seemeth not to look after them; and say with Joram's prophane Pursivant, *This evil is of God, and why should I depend upon him any longer?* or whether they will constantly cleave unto him, though he seem to cast them off; and say with Esay, yet will I wait upon God, though he hide his face from us, and I will look for him, though he look not for us. And with Job, Though he slay me, yet will I trust in him: And with the Heathen, *iratum colere numen*, to worship even an angry God; and with the Cynick to his Master Antisthenes, *Nullus tam durus erit baculus*, &c. There shall be no cudgel to be found so crabbed, as shall beat me from you.

T. Gataker
Davids remem-
brance. A
Sermon.

In fornace
ardet palea,
et purgatur
aurum, &c.
Aug. in Psal.
60.
2 Kings 6. 33.

Esay 8. 17.
Job 13. 15.

Seneca ad
Marcel. cap.
13.
Diog. Laert.

The Original and excellency of the Hebrew Tongue.

1131.

HERE are three Tongues that are in a more especiall manner, famous all over the World, The Latine, Greek, and Hebrew: The first propter Regnum, because of the Monarchy of the Romans; who as they subjected the people which they did conquer to their Laws and Customs, so did they force them to learn their Language: The second propter doctrinam, because in it, the great Philosophers and wise Men of the World left the Monuments of their Wise-

Edm. Leigh.
Critica Sacra
in vet. Test.
in prefat.

Joh. Bux-
torph. de ori-
gine, &c.
Joh. Drusii
observ. sacra.
lib. 15.
Will. Fulk on
Rhem. Test.
Apost. 19. 4:

1132.

Wolfg. Lazius
de reb. gest.
Romanorum
Aelius Spar-
tianus.
Quod sibi
quis nolit
fieri, non in-
ferat ulli. Pro-
sper.

J. Trap on
Evang.

Esay 58. 7.

1133.

Bas. Seleuc.
Hom. 21.

Tentat ut pro-
bet Deus.
Aug.

1134.

In hist. novi
orbis.

Aluminium fa-
ciles! qui tri-
stia crimina
cadis, Flumi-
nem tolli posse
putatis aqua?
Ovid. Fast. 2.

dome and Learning to Posterity: The third *propter Deum*, because in it God delivered his Law, and the interpretation of it by *Moses* and the Prophets, to the People of *Israel his chosen*; The *Latine* is a common tongue, the *Greek* a copious tongue; but *Hebrew* the most ancient and holy tongue; For antiquity, the tongue of *Adam*; for sanctity, the tongue of *God*. In this tongue, *God* spake to the Prophets and Patriarks; In this tongue, the *Angels* spake to Men; In this tongue, the *Prophets* wrote the Old Testament; And in this tongue, as is thought, shall the *Saints* speak, and sing praises unto God in Heayen.

Justice commutative, to do as we would

be done by.

SEVERUS the Emperor had that sentence of our Saviour often in his mouth, *Quod tibi non vis fieri, alteri ne feceris*, Whatsoever ye would that men should do to you, do ye even so to them, *Matth. 7. 12.* and commanded it to be proclaimed by the Cryer, whensoever he punished such of his Souldiers, as had offered injury to others: And without all doubt, For a Man to do as he would be done by, is the Royall Law, the standard of Equity, the golden Rule, according to which we must square and frame all our actions and transactions with others; And were but Men as Faithful Disciples of *active charity*, as they are for the most part Doctors of the *passive*, the work would soon be done: It is confessed, that Charity begins at home, How is that? In regard of order, but not in regard of time; For so soon as a Man begins to love himself, he must love his Neighbour as himself, neither may any Man at any time hide himself from his own flesh, that is, from his Neighbour of the same stock with himself.

God exercising the Graces of his Children.

THE Nurse goeth aside from the Child to teach it to find its feet, and see how it will go alone; The Eagle, when her young ones are fledg'd, turneth them out of the nest, not beareth them on her wings, as at other times she was wont to do; but that she may enure them to flie, flyeth from them, and leaveth them to shift for themselves: Thus God seems to withdraw himself from his Children, to exercise those excellent Graces of *Patience* and *confidence* in him, that like *Tapers* burn clearest in the dark; to teach them to swim without bladders, and to go without crutches; as not to trust in themselves, so not to trust in the means, but in him that worketh by them, and can as well work for them without them, when they fail.

Inhumanity condemned.

BENZO relating the Spaniards cruelty upon the poor Natives of *America*, saith, that in one of their Islands, called *Hispaniola*, of twenty hundred thousand, when the People stood untouch'd, he did not think that at the time, when he penn'd his History, there were above one hundred and fifty Souls left alive; Whereupon he breaks out into a passionate exclamation upon the horror of such Inhumanity; *O quot Neronēs, quot Domitiani, quot Commodi, quot Bassiani, quot immites Dionysii eas terras peragrare!* O, How many *Neroes*, how many *Domitians*, with other the like infamous, egregious Tyrants, have harrowed those Countreys? But had Benzo lived to have written the history of our times, he might have truly said; Barbarous and inhumane Christendome! Men of blood and cruelty! whose hearts are so bound and confirm'd with sinews of Iron, that they are no more moved with the life of a Man, then if a dog had fallen before them; so fallen from their kind, as if Rocks had fa-
thered

thered them, and they had suck'd the *Dragons* in the Deserts, rather then the daughters of Men; *Non in compendium, sed occidendi causa occideres*, murdering upon every occasion, and killing because they *delight in killing*; whereas the care and study not only of Christians, but of Civil and good natur'd People, should be, *Parce Civium sanguini*, spare the blood of Men, because they are all Kinsmen and Brethren in the flesh.

Seneca de Clem. lib. 2.

How far there may be a lawful compliance

with others of different Judgment.

1135.

ST. Augustine preaching to the Roman Colonies in Africa, spake broken barbarous Latine, to the end they might understand him: When I come to Rome, saith S. Ambrose to Monica the Mother of S. Augustine, I fast on the Saturday; When I am at Millain, I fast not: Calvin was cast out of Geneva for refusing to administer the Lords Supper with Wafer-cakes or unleavened bread; *de quo, restitutus, nunquam contendendum putavit*, of which, being afterwards restored, he thought best to make no more words, but to yield; though he let them know, that he had rather it were otherwise: Thus it was, that Christ himself is said to come eating and drinking; and to sit at meat with Publicans and Sinners. And thus must all of us do, with S. Paul, be all things to all Men, that we may win some; to turn our selves into all shapes and fashions both of speech and spirit to win Men unto God, to make use of things indifferent, to do what we can to preserve our good esteem with others, that we may the sooner prevail with them: And whatsoever Church we come to, *ejus morem servare*, to do as they do, not giving offence carelessly, nor taking offence causelessly; the defect whereof is charged upon the best, when Christ said, *The Children of this world, are wiser in their generation then the Children of Light.*

Conr. Zuingeri theatrum bum. vita.

Theod. Beza in vita.

Matth. 11. 19. Luk. 5. 30.

1 Cor. 9. 22. J. Trap Com. on the Evangel. Roma Tibur amo, &c.

Luk. 16. 8.

Rulers and Men in Authority, subject

to many failings in Government.

1136.

THe Bythinians being convented before Claudius the Emperor, cry down Junius Clio, that he may be President over them no longer: The noyse being somewhat confused, the Emperor understood not their desires, and thereupon demanded of those next him, What the People would have; Narcissus a Familiar, or rather an auricular buzze of the Court, answered, like a false Echo, That the People gave his Excellency great thanks for their last President, and requested the continuance of him to be still over them: The Emperor meaning well, but ill-informed (to gratifie them as he thought) assigned them their old President again, whereby the Emperor was abused, and the People still oppressed, whereas they had been eased, had it not been for the mis-interpretation of a crooked Interpreter: Thus it is that Rulers and Men in power, by reason of Flesh and blood do travail with infirmity, and bring forth escapes: The wisest Governors that in speculation of Justice are admirable, in their practice may be quite transported; They that in these are sharp, in the application are oft-times very dull: They may do wrong *non voluntate nosendi*, not with purpose to do ill; *sed necessitate nesciendi*, because they cannot come to the knowledg of the right; Many byasses they have to draw them awry; Affection at one time may dazzle their eyes, and wrong Intelligence at another time abuse their ear.

Tacitus, Suetonius, Xyphilin. in Claud.

Geo. Serodes Anat. of Mortality.

Magistratus est medicus civitatis; beneque praeest, qui juvat, &c. Thucid. lib. 6.

The

1137.

The least degree of true saving Faith,

accepted by God.

J. Trap expost.
on Matth.Tarda solet
magnis rebus
inest fides.
Ovid, ep. 16.

SMonke is of the same nature with flame; For what is flame but smoake set on fire? The least spark of Fire, if cherished, will endeavour to rise above the ayr, as well as the greatest: So, a little Grace may be true Grace, as the filings of Gold are as good Gold (though nothing so much of it) as the whole wedge: A Reed shaken with the wind is taken for a thing very contemptible at the best, Matth. 11. 7. How much more when it is bruised? The wick of a Candle is little worth, and yet lesse when it comes to smoak, as yielding neither light nor heat, but onely stink and annoyance, such as men bear not with, but tread out: So doth not God, who hath a singular sagacity, and can soon resent the least of provocations, yet the bruised Reed he will not break, and the smoking Flax he will not quench; Nay, the very pantings, inquietations, and the unsatisfiableness in the matter of Grace spring from the truth of Grace, and are such as God makes high esteem of.

1138.

Gods Children afflicted, to make them perfect.

T. Gataker.
Davids Remembrance.
A Sermon.Nihil prodest
medicamentum, nisi quis
ejus prius con-
coxerit amaritudinem, &c.
Thyver. in
Apophthegm.Psal. 39. 10.
2 Cor. 12. 17.

APhysitian or Surgeon, when he meeteth with a soare festered, or full of dead flesh, he applyeth some sharp Corrosive to eat out the dead flesh, that would otherwise spoyle the cure; Which being done, the Patient, it may be, impatient of anguish and pain, cryes out to have it removed; No, sayes the Surgeon, it must stay there till it have eaten to the quick, and effected that thoroughly for which it is applyed; commanding those that are about him, to see that nothing be stirred till he come again to him; In the mean time, the Patient being much pained counts every minute an hour till the Surgeon come back again; and if he stay long, thinketh that he hath forgotten him, or that he is taken up with other Patients, and will not return in any reasonable time; When as it may be, he is all the while but in the next room to him, attending the hour-glasse purposely set up till the Plaister have had its full operation: Thus in the self-same manner doth God deal oft-times with his dearest Children, as David, and S. Paul. The one was instant more then once or twice to be rid of that evil; and the other cryes out as fast, Take away the plague from me, for I am even consumed, &c. but God makes both of them to stay his time. He saw in them as in all others much dead flesh, much corrupt matter behind, that was as yet to be eaten out of their Souls, he will have the Crosse to have its full work upon us, not to come out of the fire as we went in, nor to come off the fire as foul and as full of scum, as we were first set on.

1139.

Resurrection of the Just, asserted.

Geo. Stroe
Anatomy of
Mortality.Surrexit Chris-
tus, exultet
universus
mundus, &c.
Aug. in Pas-
chate.

Trees and other Vegetables in the Winter time, appear to the eyes and view of all men, as if they were withered and quite dead; yet when the Spring time comes, they become alive again, and (as before) do bring forth their buds, blossoms, leaves and fruit; the Reason is, because the body, grain, and arms of the Tree are all joyned and fastned to the root, where the sap and moisture lies all the Winter time, and from thence by reason of so near conjunction, it is derived in the Spring-time to all the parts of the Tree: Even so the bodies of Men have their Winter also, and that is in Death, in which time they are turned into dust, and so remain for a time dead and rotten; yet in the Spring-time, that is, in the last day, at the Resurrection of all Flesh, then by means of the mysticall Union with Christ, his divine and quickning Virtue, shall stream and flow from thence

thence to all the *bodies of his Elect*, and chosen Members, and cause them to live again, and that to life eternall.

The inestimable valem of Christ Jesus.

1140.

Charles Duke of Burgundy being slain in battell by the *Swissers* at Nantz, Anno 1476. had a Jewel of very great valem, which being found about him, was sold by a Souldier to a Priest for a Crown in money, the Priest sold it for two Crowns; Afterwards it was sold for seven hundred Florens, then for Twelve thousand Duckets, and last of all for twenty thousand Duckets, and set into the Popes triple Crown, where it is to be seen at this day: But Christ Jesus is a commodity of far more value, better then Rubies, saith Solomon, and all the things that may be desired, are not to be compared to him; He is that Pearl of price which the Merchant purchased with all that ever he had. No Man can buy such gold too dear; Joseph, then a pretious Jewell of the World, was far more pretious, had the *Ismaelitisb* Merchants known so much, then all the Balsms and Myrrhes that they transported, and so is Christ, as all will yield that know him.

Joh. Henr. Alfredi Chronologia.

Prov. 8. 11. Omnia habemus in Christo et omnia in nobis Christus, &c. Ambros. Math. 13. 46. Gen. 27. 37.

To depend upon Gods bare Word.

1141.

The Earth that we tread on, though it be a massie, dull, heavy body, yet it hangeth in the midst of the ayr, inviron'd by the Heavens, and keepeth its place steady, and never stirreth an inch from it, having no props or shores to uphold it, no beams or barrs to fasten it, nothing to stay or establish it, but the Word of God; In like manner, must we learn to depend upon the bare Word of God. And when all other ayds and comforts have taken their leaves of us, then to rest and relye upon God himself, and his infallible, unfailable word of promise, not on the outward pledges and pawns of his Providence, nor on the ordinary effects and fruits of his favour; so shall we see light even in the midst of darknesse, and be able to discern the sweet Sun-shine of his blessed countenance through the thickest clouds of his fiercest Wrath and displeasure.

T. Gataker, David's Remembrancer; A Sermon.

Heb. 1. 3.

Nil desperandum Christo dante, &c. Juvenal.

The day of Death better then the day of life.

1142.

Plato maketh mention of Agamedes and Trophonius, who after they had builded the Temple of Apollo Delphicus, they begged of God, that he would grant to them, that which would be most beneficiall for them; who after this suit made, went to bed, and there slept their last, being both found dead the next Morning; Whereupon it was concluded, That it was better to die then to live; Whilest I call things past to mind, (saith that incomparable Q. Elizabeth) I behold things present; and whilest I expect things to come, I hold them happiest that go hence soonest: And most true it is, that Death being aeterni Natalis, the birth-day of Eternity, as Seneca at unawares calls it; And if Death like unto the gathering Hoast of Dan come last into the Field to gather the lost and forlorn hope of this world, that they may be found in a better, needs must then be the day of Death better then the day of life; Therefore as a witty * Man closed up a paper of Verses concerning Worldly calamities, and naturall vexations,

In Axico.

Guil. Cambdeni Elizab.

Noune mori satius, &c? Claudian. Numb. 10. 15.

* Sir Fr. Bacon.

*what then remains, but that we still should cry
Not to be born, or being born, to dye?*

Men.

1143.

Men to be prepared for Crosses, Afflictions, Troubles, &c.

Jer. Dyke
Past. Ser. at
Westm.

K. Charles
Exord. Baur
Juxta.

IN or about the year 1626, A book formerly printed and entituled; *A preparation to the Crosse of Christ*, composed by *John Frith*, Martyr, was brought to the Market in *Cambridge*, in the belly of a *Fish*, and that a little before the Commencement time, when by reason of the confluence of much People, notice might be given to all places of the Land, which (as a late Reverend Divine observed) could in his apprehension be construed for no lesse then an *Heavenly warning*, and to have this voice with it, *England prepare for the Crosse*; A great work of *God* it was to be sure, and a fair warning to us of this Nation before the sad dayes of trouble came, had but Men made good use of it; but, *sicudo narratur*, No Man prepar'd for the Crosse; since which time here hath been enough of the Crosse, Crosse-doing, and Crosse-dealing one with another, and much ado hath been about pulling down and defacing material Crosses, (such as in themselves were but *Civill, not Religious marks*, as that *Princely Job* defin'd them) when they should rather have been buied in pulling down the old Man out of their hearts, and so made way for *spiritual Crosses*, and been prepared for the worst of times that could be.

1144.

Mans Extremity, Gods Opportunity.

Eusebii hist.
lib. 2. cap. 5.
Joseph. Ant.
tiquit. l. 18.

Quem dupli-
cantur lateres,
tunc venit Mo-
ses. August.

PHilo the Jew being employed as an Ambassador or Messenger to *Caius Caligula*, then Emperor of the *Romans*, his entertainment was but slight; for he had no sooner spoke on the behalf of his Country, but was commanded to depart the Court; Whereupon he told his People, That he was verily perswaded, that *God* would now do something for them, because the Emperor was so earnestly bent against them: And certainly, *Gods help* is then nearest, when *Mans* is furthest off; the one's extremity made the other's opportunity; *Ubi desinit Philosophus, incipit Medicus, &c.* Where the *Philosopher* ends, there the *Physitian* begins; and where the *Physitian* endeth, there the *Minister* beginneth; and where *Mans* ayd endeth, there *Gods* beginneth; Deliverance is oft nearest, when destruction seemeth surest.

1145.

Parents not to be too much dejected for the death of an onely Sonne or Child.

Geo. Strode's
Anat. of Mor-
tality.
Gen 22. 10.
Jb 3. 16.
Z ch. 12. 10.
1 Sam. 1. 18.
Vos qui hunc est
vultus, nunc
non tollite
Hic. Horat.
Ode 16.

ABraham was ready to have sacrificed his onely son *Isaac*. And *God* gave his onely Sonne *Christ Jesus* to death for our salvation. It is most true, that the death of an onely Sonne must needs be grievous, and the cause of great heaviness and lamentation: But let all disconsolate Parents take notice what *Elkanah* said to *Anna*, *Am not I better to you then ten Sons?* So doth *God* say, What though I have taken away your onely Sonne, the child of your delight, there is no just cause of complaint, I have taken but my own, I will be better then ten hundred sons to you, and you shall one day find, that he is but gone before, as your *Feoffee* in trust to take possession, and keep a place for you in Heaven.

How

How it is that Men may be said to learn of little Children, dumb shews, &c.

1146.

Sextus Tarquinius, the sonne of Lucius, being suborned by his Father, pretend-
ing to be banished, fled fraudulently to the *Gabii*, where having scrowed
himself so much into their bosomes, as he thought was sufficient for his design,
sent secretly to know his Fathers pleasure, who leading the Messenger into the
Garden, walked a while, and not speaking one word, with his staffe strake off
the heads of the *Dazies* which grew there; the Messenger reports this to his Son,
who thereupon put the chief Noble-men of the *Gabii* to death, and so by force and
Injustice usurped a power over that Common-weal: Such was the tacite Coun-
sell that *Pertander* the *Corinthian* gave unto *Thrasibulus* the Tyrant of *Athens*, when
pulling the upper ears, he made all the standing corn equall; intimating
thereby, what a Tyrant must do, that would live safe and quiet: Thus it was,
but in a better way, and a far better sense, that when the Disciples were build-
ing Castles in the ayr, *querentes non quarenda*, seeking who should be highest
in Heaven, when they should rather have been enquiring how to get thither,
Christ sets a little Child before them, who neither thinks great things of himself,
nor seeks great things for himself; confuting hereby their preposterous ambi-
tion and affectation of Primacy: And thus it is, that dumb shews may be said
to speak out much to the purpose; and speechlesse Children read many a signifi-
cant Lecture to the Sons of Men; as of simplicity, humility, innocency, igno-
scency, &c. not of childishnesse, peevishnesse, open-heartednesse, &c. *Non
precipitur ut habeant etatem, sed innocentiam parvulorum*, not of their age, but
innocency; Whereupon some mis-understanding the Text in a *Nichodemicall*
way, (as one Goldsmith an Anabaptist, and *Masseus* a Franciscan Fryer) to abun-
dance of more then childish folly.

Polyzenus
lib. 8.
Frontinus
lib. 1. cap. 1.
Plin. junior
de viris illu-
stribus.
Horat. lib. 16.

Aristotel. Po-
lit. lib. 3.
cap. 13.
Benedict.
Aretius in loc.
Matth. 18. 4.

Abrah. Schul-
teti annales.
Sedul. lib. 3.
cap. 1.

Gods Judgments, the causes of them to be considered.

1147.

Lay a book open before a Child, or one that cannot read, he may stare and
gaze upon it, but he can make no use of it at all, because he understand-
eth nothing in it; yet bring it to one that can read, and understandeth the Lan-
guage that is written in it, hee'll read you many stories and instructions out of
it; It is dumb and silent to the one, but speaketh to, and talketh with, the other:
In like manner it is with Gods Judgments, as *S. Augustine* well applyes it; All
sorts of Men see them, but few are able aright to read them, or to understand them
what they say; Every Judgment of God is a reall Sermon of Reformation and
Repentance; every Judgment hath a voice, but every one understands not this
voice; as *S. Paul's* companions, when *Christ* spake to him, they heard a voice and
no more. But it is the duty of every good Christian, to listen to the Rod and him
that sent it, to spell out the meaning of Gods anger, to enquire and find out the
cause of the Crosse, and the ground of Gods hiding his face; Why it is that he
dealeth so harshly with them, and carrieth himself so austerely towards them.

T. Garaker.
Davids Re-
membrancer.

In Job. cap. 24.
Nocumania,
documenta.

Alt. 9. 7.

Mich. 6. 9.

The Love of God, the onely true Love.

1148.

Every beam of Light proceeding from the body of the Sun, is either direct,
broken, or reflex; direct, when it shineth out upon the Center in a lineary
motion without any obliquity; broken, when it meets with some grosser body,
so that it cannot shine out-right, but is enforced to incline to one part or other,
and therefore called a collaterall or broken light; reflex, when lighting upon

Tho. Scaple-
toni. Prompt.
moral. Dom.
17 post Pente-
cost.

illis diligunt
Deum qui non
non olind,
Ec. Aug.
de vita Christi.
Psal. 73. 25.

1149.

The Active Christian, object of the Devil and Wicked Mens malice.

Epist. ad
Stann.

Epist. ad Spa-
latium.

J. Trap expo-
sit. on S. John.

—non est mol-
lis ad astra via,
Ovid.

some more grosse body, it is beaten back, and so reflects upon its first principle: Thus let the *Sons of Men* pretend never so much to the *Love of God*, their *Love* is either a *broken* or *reflecting Love*, seldome direct; *broken*, when it is fixed upon the things of this *World*; *reflect*, when it aymes at self-Interest; Whereas the *Love of God* is the *onely true Love*, a direct *Love* without obliquity; a *sincere Love* without reflexion; such a *Love* as breaks through all impediments, and hath nothing in Heaven but *God*, and desireth nothing on *Earth* in comparison of him; such a *Love* as looketh upon the *World* by way of *subordination*, but upon *God* by way of *eminency*.

Luther was offered to be made a *Cardinal* if he would be quiet: He answered, No, nor if I might be *Pope*; and defends himself thus against those that thought him haply a proud Fool for his pains; *Inveniar sane superbum, &c.* Let me be counted Fool, or any thing, said he, so I be not found guilty of cowardly silence. The *Papists*, when they could not rule him, ray'd at him, and called him an *Apostate*; He confesseth the action, and saith; I am indeed an *Apostate*, but a blessed and holy *Apostate*, one that hath fallen off from the *Devil*: Then they called him *Devil*; But what said he? *Proorsu Sathan est Lutherus, &c.* Luther is a *Devill*, be it so; but *Christ* liveth and reigneth, that's enough for Luther; So be it: Nay, such was the activity of Luther's spirit, that when *Erasmus* was asked by the *Electo*r of *Saxony*, Why the *Pope* and his *Clergy* could so little abide Luther? he answered, For two great offences, *Medling with the Pope's triple Crown*, and the *Monks fat paunches*: and hence was all the hatred, If he would have been quiet and silent, they would have never medled with him: Thus it is that a *woolf* flies not upon a *painted Sheep*, and Men can look upon a *painted Toad* with delight: It is not the *softly pace*, but the *furious march* of the *Souldier* that sets Men a gazing, and doggs a barking; let but a Man glide along with the stream of the *World*, do as others do, he may sit down and take his ease; But if he once strive against the stream, stand up in the Cause of *God* and act for *Christ*, then he shall be sure to meet with as much despite and malice as Men and *Devills* can possibly throw upon him.

1150.

When lighter Afflictions will not serve the turn, God will send heavier.

Jul. Firmicus
de errore
Gentil.

Quando hac
non fuerit
alia aggre-
da est via.
Terent.

THe *Physitian*, when he findeth that the potion, which he hath given his *Patient* will not work, he seconds it with one more violent; but if he perceive the *disease* to be settled, then he puts him into a *course of Physick*; so that *Medicè miserè*, he shall have at present but small comfort of his life; And thus doth the *Surgeon* too, if a *gentle plaister* will not serve, then he applyes that which is *more corroding*; and to prevent a *Gangrene*, he makes use of his *cauterizing knife*, and takes off the joynr or member that is so *ill-affected*: Even so *God*, when Men profit not by such *crosses*, as he hath formerly exercised them with, when they are not bettered by lighter *Afflictions*, then he sends heavier, and proceeds from *milder* to *sharper courses*; if the dross of their *Sin* will not come off, hee'l throw them into the *melting-pot* again and again; crush them harder in the presse, and lay on such *Irons* as shall enter more deep into their *Souls*; If he strikes and they grieve not, if they be so foolish that they will not know the Judgment of their *God*, hee'l bring seven times more plagues upon them, *croffe* upon *croffe*, *losse* upon *losse*, *trouble* upon *trouble*, one sorrow on the neck of another, till they are in a manner *wasted and consumed*.

Zeal

**Zeal of Heathens to their false Gods, condemning
that of Christians to their true God.**

1151.

THere is mention made of Five Men of the Tribe of *Dan*, that rushed into the house of *Micah*, and took away his carved and his golden Images; He followes them with a loud cry; The *Danites* ask him, What he ayles, wherefore he made such a noyse; O, sayes he, ye have taken away my gods which I made, and what have I more? And, what is that you say unto me, what ayleth thee? Poor man! How sadly doth he bemoan the losse of his false Gods! And, what have I more, sayes he; concluding, that in taking away of them they had taken away all that he had: But which of us are so zealous for the true God, as he was for the losse of his false one? We daily lose the sight of his comfortable presence, Sin deprives us of him, Who layes it to heart? In losing of him, we lose all, and yet we are no more moved then if we lost nothing at all; One said of the *Papists*, I pray God that their charitable blindness do not one day rise up against our uncharitable knowledge; so it may very well be said of too too many, God grant that the ignorant zeal of Pagans and Infidels to their false Gods, be not matter of condemnation to those that are better instructed in the knowledge of the true and onely God.

T. Stapleton
promp. moral.
Dom. Pasch.
Jude. 18.

Nich. Fel-
ten D. D.
Serm. at S. An-
tholines, Lond.
1612.

**Ministers to be carefull in the practice of that
which they preach unto others.**

1152.

IN a certain battle against the *Turks*, there was a *Bishop*, that thus encouraged the Army; Play the Men, Fellow Souldiers, to day, and I dare promise you, that if you die fighting, you shall sup to night with God in Heaven: Now after the battell was begun, the *Bishop* withdrew himself; And when some of the Souldiers enquired among themselves, what was become of the *Bishop*; and why he would not take a Supper with them that night in Heaven; others answered, *Hodie sibi jejunium indixit, &c.* This is Fasting-day with him, therefore he will eat no Supper to night, though it were in Heaven: Thus it is a sad thing when Ministers like those *Pharisees* of whom *Christ* himself spake, shall say and do not, have tongues to speak by the talent, and hands that scarce act by the ounce, have Heaven like that ridiculous Actor of *Smyrna* at their tongues end, but Earth at their fingers end; Whereas *Christ* was full of Grace as well as Truth; *John Baptist* a burning and a shining light; It was *Origen's* *Jussit et gessit*, his teaching and his living were both one; And that's the best Sermon surely, that's digg'd out of a Mans own breast, when he practiseth what he preacheth: the want whereof occasioned *Campion* our Jesuited Countryman to write, *Ministri eorum nihil vilius*, their Ministers are most base.

Joh. Malili
loc. com.

Multi Sacer-
dotes, et pauci
Sacerdotes;
multi nomine
pauci opere,
&c.
Chrysostom.
in Matth.

Bernardi ep.
22.

In epist.

**No comfortable return of Prayer till Sin
be removed.**

1153.

A Man that is wounded, may cry and call upon the Surgeon to have some ease of his pain; but if he will not endure to have the splinter or the Arrow head pull'd out that sticketh fast in the flesh, and causeth the grief, he may cry long enough, but all in vain: And if People should pray to God to stay the rage and fury of the burning, when a house or Town is on fire, and themselves in the mean time pour on oyl, or throw on fuell, there will be but small hope of quenching the same: So there can be no comfortable return of our Prayers unto God till Sin be removed; It is but folly to seek unto God by Prayer, till the parti-

Ifid. de sum.
bono lib. 3.
cap. 7.
O quam fallun-
tur, sua qui
jucunda To-
nanti
Vota putant;
cum sint peccata
nata mala.
Hesl. 7. 14.
Esay 9. 12.

Psal. 66. 18.

Diog. Laert.
lib. 6.

tion-wall of Sin that is betwixt us and him be broken down; It is Sin that crosseth and hindreth the effect and fruit of Prayer, like those Heathens of whom the Cynick made this observation, That they prayed indeed to their Gods for health, but at the very same time when they prayed, they used such excesses, as could not but greatly impair their health, and so wilfully deprived themselves of that they prayed for.

1154.

Knowledge and Learning to be owned wheresoever they be found.

Exod. 11. 12.
Rob. Holcot
in Sap.

* Origen.

T. Fuller Serm.
at S. Clem.
Lond. 1649.

1 Sam. 13. 19.

IT is observed, that the Egyptians had Idols and very heavy burthens, these the Israelites detested; but they had withall vessels of gold and silver, and these according to Gods command, they made a Religious use of. One seeing Virgil very studious in a dull piece of Ennius Poetry, asked him, what he did with that book? He answered, *Lego aurum in stercore*, I am gathering gold out of a dunghill. Thus it is, that Knowledge is to be owned wheresoever or in whomsoever it is found; *fas est et ab hoste doceri*, A man may learn of his Enemy; nay, *aliena pericula*, another Man's harms may teach us how to beware: Much of Morality may be picked up from the Heathens, much of the Knowledge of God from Philosophers, much of Learning from the Poets, and much of Divine truth from some of our well-read Adversaries of Rome, of whom it may be said, as it was sometimes of another, * *Ubi bene, nemo melius; ubi male, nemo pejus*; Where they have written truth, as in meer speculative points of God, the blessed Trinity, &c. there no Man better, and there it is that, as the Israelites, so we may go down to the Philistines forges to whet our swords and spears, to be furnished with sharp arguments, and solid reasons to the confutation of false and heretical opinions; but where they have roved from the Truth, as in the doctrine of Merit, Indulgences, &c. where you shall be sure alwaies to find a Matthew sitting at the receipt of Customs, there no Man worse; and there we may and must forsake them.

1155.

Merit-mongers condemned.

J. Trap on
Evang.Sufficit ad me-
ritum scire,
quod non suffi-
ciant merita.
Bern. Serm.
68. in Cant.

A Gardiner offering a Rape-root (being the best Present the poor Man had) to the Duke of Burgundy, was bountifully rewarded by the Duke; Which his Steward observing, thought to make use of his bounty, presented him with a very fair horse; the Duke, *ut perspicaci erat ingenio*, being a very wise discreet Man, perceived the project, received the horse, and gave him nothing for it: Right so will God deal with all Merit-mongers, that think by their good works to purchase Heaven, which cannot be, the work being finite, the Wages infinite; so that Merit must needs be a meer fiction, sith there can be no proportion betwixt the Work and Reward: There is indeed mention made of a Mercy-seat in the Temple, but there was never heard of any School of Merit, but in the Chappel of Antichrist.

1156.

He that truly feareth God, passeth not for the affronts of Men.

Ralph. Hol-
linshead Chron.
in Hen. 8. An.
1534.

NOah is commanded by God to make such a Vessel as should save him and his from a flood which should drown all the world beside, he sets upon the work, the People laugh at him, and think the poor old Man doated, and had dreamed, not as we say, of a dry Summer, but a wet Winter, and that he was no wiser then the Prior of S. Bartholomews, who upon a vain prediction of an addle-headed Astrologer, went and built him a House at Harrow on the Hill to secure himself

himself from a *supposed* flood that that Astrologer had foretold; Many a *broad jest*, many a *bitter scoffe* was, no doubt, broken upon *Noah*; yet for all that he went not onely *about*, but *through the work*, that God had enjoyned; so did *Abraham*, *Lot*, *David*, *Esay*, Chap. 20. *Jeremy*, Chap. 19. *Ezekiel*, ch. 4. *Hesea*, ch. 1. And thus he that truly feareth God, passeth not for the *affronts* of Men; He is a fool, we say, that will be *laughed out of his Count*, but he's a fool indeed that will be *laughed out of his skin*, nay out of his Soul, out of his eternal salvation, because he is loath to be *laughed at by lewd and wicked Men*: No, no, the true Fear of God will make a Man set light by such *Paper-shot*, it will carry him through the pikes not of evill tongues onely, but of the most eager opposition that either *Sathan himself*, or any limb of his shall at any time be able to raise against him.

Gen. 12. 19.
2 Sam. 16.

Charles Pin-
ner of Cate-
chism.
Atque animo
audiendi sunt
imperatorum
convitia. Sen.
ep. 76.

How every good Christian is to order his life.

1157.

IT is said of the *Israelites* in their Travells through the *Wildernesse*, that they wandred like *Pilgrims* without house or home, they fought like *Souldiers* the battels of the Lord, and they called upon the Name of the Lord their God, who heard them in the midst of their distresse: And thus it is that every good Christian is to order his life, as a *Pilgrim* not seeking high things for himself, but having food and rayment therewith to rest contented; As a *Christian Souldier* not to be ashamed to confesse the Faith of *Christ crucified*, but to fight manfully under his banner against the three Arch-enemies of Mankind, the World, the Flesh, and the Devill: Lastly, as the true *Servant of God* to tread often upon the threshold of his *Sanctuary*, to frequent his *Ordinances*, to be alwaies in such a frame of Spirit as to blesse, and praise, and magnifie, and speak good of his holy Name.

Exod. 11. 17.
Rob. Holcoc
in lib. Sap.

Jer. 45. 5.
1 Jch. 4. 15.

Psal. 147.

Men to hear the Word of God, though they come with prejudicate thoughts.

1158.

WHen one *Henry Sutphen* was Preacher at *Breme*, the holy *Roman Catho- liques* were not idle, but sent their Chaplains to hear every *Sermon*, that so they might trap him in his words. But God (whose footsteps are in the midst of the flood) would have his marvellous power to be seen in them, by the conversion of them; Inso much, that the greatest part that were sent to hearken, did openly witnesse his doctrine to be the truth of God, against which no Man could contend, and such as in all their life they had not heard, perswading them also that sent them, that forsaking all impiety, they should stick to the word of God, and believe the same, if they would be saved: Thus it is good to come and hear the word, though it be with ill intent, to sit under the Ordinance, though a Man be, as it were, upon thorns all the while he is there; They that come to see fashions, as *Moses* came to the bush, may be called as he was; They that come to sleep, as old Father *Latimer* said in a Sermon before K. *Edw. 6.* may be catch'd napping; They that come with a resolution to steal, peradventure the first word they hear may be, *Thou shalt not steal*; or, *Let him that hath stole, steal no more*, and so become honest Men; They that are sent upon any wicked design, as *Saul's Messengers* were to take *David*, the Spirit of God may come upon them. And they that come to catch at the Preacher, may be catch'd themselves, as *Augustine* was by *S. Ambrose*: Lastly, they that come as it were in despite of *Christ*, may become lovers of *Christ*; as the Officers that were sent to apprehend *Christ*, were so taken with his parts, their malice being turn'd to admiration, that they were made *Proclaimers* of his divine excellencies, saying; *Never man spake like this Man.*

Joh. Sleidani
Comment.

Anno 1550.

Exod. 20.
Ephes. 4. 28.

1 Sam. 19.

Lib. Confes. 5.
cap. 14.

Job. 7. 46.

The

1159.

The great work of Repentance not to be deferred; and why so?

T. Gataker
Noah's Re-
membrance.

God spake thus unto Noah, An hundred and twenty years hence will I bring in a *Floud*, that shall drown the whole world; and therefore if thou wilt be saved, go thy way out of hand, and build thee such an Ark as I will shew thee, *Gen. 6.* He was then 500 years old, and might have thought thus with himself, I am 500 years old, and it will yet be one hundredth and upwards before the *Floud* do come; Why? I may be dead and rotten in my grave before that time, or at leastwise very near the end of my days; And who would go moyl and toyl so about building a Vessel of such bulk and bignesse to prolong his life for so short a time? And if it must needs be done, I may go and take pleasure for these hundredth years yet, and then set upon it twenty or ten years before, and get more help then, and dispatch it the sooner: But Noah did not, he could not, he durst not defer the doing of it, but fells his wood, sawes out his planks, hewes out his timber, and so falls to work. The same case is ours, God foretells us, that a second general destruction shall come, not by Water, but by Fire, the fiercer Element of the twain, which even Heathens have taken notice of; And that none shall then be saved, but those that have a spirituall Temple, or Sanctuary built in their Souls, an house for the blessed Spirit to dwell in, as hard and difficult a work, as ever the making of the Ark was; For before the spiritual building can be raised, we must pull down an old Frame, of the Devils rearing, that standeth where it must stand, and rid the place of the rubbish and remainders of it. Let us then fall to work betime, we are so far from being able to promise to our selves a hundredth years, that we cannot assure our selves of one hour, no not of one minute.

2 Pet. 3. 7.
Cic. de nat.
Deorum.
Justin. apolog.
Lactant. de
ira Dei.
Athenagoras
de Resurrect.
1 Pet. 2. 5.
Ephes. 2. 22.
2 Cor. 10. 4.
1 Job. 3. 8.
Mortalium ne-
mo est, qui cra-
stinum sibi au-
deat polliceri,
Euripid.
1160.

Likenesse to be a motive to lovelinesse.

Ulyss. Aldro-
vand. Ornith.
R. Holcot in
lib. Sap. cap. 11.
v. 25.
Virgil. Aeneid.
lib. 4.
Similis simili
gaudet.
—savis inter
se convenit
wis. Virgil.

THe Naturall Philosophers and others, write of a monstrous bird called an *Harpy*, which having the face of a Man, is of so fierce and cruel nature, that, being hunger-bitten, will seize upon a Man and kill him; but afterwards making to the water to quench her thirst, and there espying her own face, and perceiving it to be like the Man, whom she had devoured, is so surprized with grief, that she dies immediately: Thus our likenesse to Christ, and his likenesse to us in all things (sin onely excepted) ought to be an argument of Love, not of hatred; Birds of a feather will flock and keep together; Beasts, though by Nature cruel, yet will defend those of their kind: How much more should one Man love another, bear with one another, and stand by one another in the midst of any danger or difficulty whatsoever, they being all fellow-members of that mystical body whereof Christ Jesus is the Head.

1161.

Spirituell and corporall blindnesse, their difference.

Alt. and
Monum.

Ca'um ter-
rang. non aspi-
cit; sed coeli
ter. aq. Domi-
num spectandi
facultas non
crispitur. Pe-
terarch. de ca-
citate.

A Blind Boy that had suffered imprisonment at Gloucester not long before, was brought to Bishop Hooper, the day before his death; Mr. Hooper, after he had examin'd him of his Faith, and the cause of his imprisonment, beheld him very steadfastly, and tears standing in his eyes, said unto him; Ah poor boy, God hath taken from thee thy outward sight, upon what consideration he in his Divine wisdom best knowes, but hath given thee another sight much more pretious; For he hath endued thy Soul with the spirituall eye of understanding: O happy change! doubtlesse there is a wide difference betwixt corporeall and spiritual blindnesse, though

though every Man be *blind by Nature*, yet the state of the *spiritually blind* is more miserable then that of the *other blind*; The *bodily blind* is led either by his Servant, Wife, or Dogg, but the *spiritually blind* is mis-led by the World, the Flesh, and the Devill; The one will be sure to get a *seeing guide*; but the other follows the *blind guidance of his own lusts*, till they both tumble into the ditch; The want of *corporal eyes* is to many *divinum bonum*, albeit *humanum malum*; but the want of *Faith's eyes*, is the greatest evill which can befall Man in this life; For Reason is the *Soul's left eye*, Faith the *right eye*, without which it is impossible to *see the way to God*, Heb. 11. 6.

Joh. Passeratius de cecitate.

Good Conscience, a Mans best Friend at the last.

1162.

IT is a witty Parable, which one of the Fathers hath of a Man, that had *three Friends*, two whereof he loved intirely, the third but indifferently; This Man being called in question for his life, sought help of his *Friends*: The first would bear him *company some part of his way*; The second would lend him *some money for his journey*, and that was all they would or could do for him; But the third, whom he least respected, and from whom he least expected, would *go all the way, and abide all the while with him*; yea, he would *appear with him, and plead for him*: This Man is every one of us, and our *three Friends* are the *Flesh*, and the *world*, and our *own Conscience*: Now when *Death* shall summon us to Judgment, What can our *Friends* after the *Flesh* do for us, they will bring us *some part of the way*, to the grave, and further they cannot; And of all the *worldly goods* which we possesse, What shall we have? What will they afford us? Onely a *shrowd*, and a *coffin*, or a *Tomb at the most*: But welfare a *good Conscience*, that will live and die with us, or rather *live when we are dead*, and when we rise again, it will appear with us at *Gods Tribunal*; And when neither *Friends*, nor a *full purse* can do us any good, then a *good Conscience* will stick close to us.

Greg. Mag. moralia.

Mr. Hughes Sermon. 1623.

In hoc omnium conscientia bona. Senap. 69.

The captivated Soul, restless till it be in Christ Jesus.

1163.

THEre is mention made of a certain Bird in *Egypt* near the River *Nilus*, called *Avis Paradisi*, (for the beauty of its feathers, having in it, as we say, all the colours of the *Rainbow*) the Bird of *Paradise*, which hath so pleasant and melodious notes, that it *raiseth* the affections of those that hear it: Now this Bird, if it chance to be any way ensnared or taken, it never leaves mourning, and complaining till it be delivered: Such is the Soul of every *Regenerate Man*, if it be taken by *Sathan*, or overtaken by the least of *Sins*, weaknesse or infirmity, it is restless with the Spouse in the *Canticles*, no sleep shall come into the eye, nor any slumber to the eye-lids, till Reconciliation be made with God in *Christ Jesus*.

Alb. Magnus lib. 3.

Conrad. Gesner. de avibus.

Sin, of a dangerous spreading Nature.

1164.

AMONGst many other diseases that the body is incident unto, there is one that is called by the name of *Gangrena*, which doth altogether affect the *joynts*, against which there is no remedy but to cut off that *joynt* where it settled, otherwise it will passe from *joynt to joynt*, till the whole body is endangered; Such is the nature of *Sin*, which unlesse it be cut off in the *first motion*, it proceedeth unto *allion*, from *allion* to *delectation*, from *delight* unto *custome*, and from that

Nath. Cannon's Sermon, at S. Pauls, 1617. — virens, acquiri cupido. Virgil.

unto

unto *habite*; which (being as it were, a *second Nature*) is never, or very hardly removed without much prayer and fasting.

1165.

Lex talionis.

Eusebii hist.
lib. 9. cap. 9.
Joh. Cuspi-
nianus in hist.
de Caesaribus.

Will. Jeannet
Sp. Trumpet. 9
Matth. 7. 21
Psal. 62. 11.]

Maxentius that cruel Tyrant, coming with an Army against *Constantine* the Great; To deceive him and his Army, he caused his Souldiers to make a great bridge over *Tyber*, where *Constantine* should passe, and cunningly laid planks on the Ships, that when the Army came upon the planks, the ships should sink, and so drown the Enemy; but *Maxentius* hearing of *Constantine's* sudden approach, in a rage rushed out of the gates of *Rome*, and commanded his followers to attend him, and through fury forgetting his own work, led a few over his bridge; And the ships sinking, himself and his followers were all drowned: Thus it is that the mischiefs of wicked Men fall usually upon their own heads, their plots recoil upon themselves, they do but (as it were) twist a cord to hang themselves, whilst they digg a pit for others, the Earth falling in beats out their own brains; This is that *Lex talionis*, that retaliation which *Christ* threatens, and that *David* asserteth. *Nec enim lex justior ulla est*, Most just it is, that he which breweth mischief, should have the first draught of it himself.

1166.

Anabaptisticall spirits, their madnesse.

Ph. Edlin
Serm. at S.
Mich. Bassi-
shaw, Lond.

1 Kings 17. 6.

Suppose a Man invited to *Dives* his rich Table, furnished with all sorts of delicacies, and delicious fare, and that he should passe by all the provision, and sit sullenly at the Table, not eating a bit of the meat, but staring about him, should look for a second course to drop down from *Heaven*, or to be usher'd in by a Raven, as it was to the Prophet *Elijah*; Would not one think such a one to be a kind of Mad-man? Yes surely; And such have been at all times, and are the *Anabaptistical* spirits of our times; Whereas *God* hath in his Word, set before them a plentiful Feast of holy and sacred vyands, full and clear discoveries of himself, yet they must needs gape after new Revelations, and Enthusiasticall inspirations, not much unlike to the Man that pull'd out his eyes, and then put his Spectacles on his nose, that he might see the better.

1167.

Not to be at peace with Sin.

Xenophon
Herodotus
lib. 1.

Joh. Bayly
Serm. at Ham-
sted, 1608.

Cæsar being taken captive of *Cyrus*, used this one reason to prefer Peace before Warre, namely, because in the time of Peace, the Children might in all likelihood bury their Parents; but in Warr, the Parents with much heaviness buried their Children. Now in the spiritual warfare we may use the same argument to prefer Warr before Peace, because in Peace our Children and wicked off spring, that is, our Sins do, as it were, bury us alive; whereas if we make but warr against them, we bury them, and get Peace with *God*; So that he which hath Peace with his Sins, the Lord proclaimeth Warr against him, the issue whereof will be most uncomfortable.

1168.

Ministers, to be had in respect by the People.

W. Cecyl
L. Burleigh.

Sir Henry
Croke.

IT was a good speech of an Honourable Person, when some others were undervaluing the Ministers of *Gods* word and Sacraments; well, said he, *God* blesse them by whom *God* blesseth us; And a great Judge giving the charge at an Assizes, professed in open Court, That he would as soon bind a Man to his good behaviour for contempt of a Minister, as for contempt of a Magistrate: This was a good

good Resolution then, but in these licentious dayes of ours, most fit to be put into Execution, wherein Men have taken upon themselves a sinful liberty, both by words and deeds to throw dirt in the very face of the Ministry; How comes it to passe else, that the Calling is made so contemptible above all others? that the name of Priest is become so odious? Well, they will one day find, that God hath made them Fathers, (so Micah called the young Levite) Teachers, Seers, Guides, such as watch for the good of Mens Souls, &c. let Men then highly esteeme of them, whom God hath thus honoured.

Quis homo est tanta confidentia, Qui Sacerdotem audiat violare? Plautus. Abrah. Gibson, a Visitat. Serm. 1628. Judg. 17. 10.

The good Mans comfort in Death.

1169.

IT is reported of S. Anselm, that riding abroad, a Hare that was almost hunted to death, squatted down betwixt his horses leggs; The good Man conceiving that the poor languishing Creature made to him for shelter, relieved her from the rage and violence of the Huntsman and his dogges; They that stood by wondred, that he should spoyle their game, and some of them laughed at it; which the good Man perceiving, wept, and said unto them; My Friends, this is no laughing matter: and thus he applyed it, This Hare may very well be compar'd to every Christian Soul, when he is at the point of death, then it is that the Devill labours all that he can to make his passage out of this World uncomfortable; then it is that Nebuchadnezzar-like he heats the oven of his persecution seven times hotter then before; and then it is that like a subtille Sophister he brings out his strongest arguments to drive the poor Soul to desperation: In the midst of this great extremity, the poor Soul looks about for comfort, but finds none, none in any outward things, miserable comforters are they all; but then by the eye of Faith looking up unto Jesu, is rescued out of the snares of the Devill, and is saved.

D. Anselm. similitud.

Dan. 3. 22. Quanto propinquius mortem hominis videt Diabolus, tanto crudelius persecutiones exercet, &c. Ibid. de sum. bono. lib. 1.

To beware of Errors and erronious Teachers.

1170.

IT is said of Spondanus, (the same that epitomised Baronius) that he gives his Reader Popish poyson to drink so slyly, quasi aliud agens, as if he were doing something else, and meant no such matter: And Schwenkfeldius, who held many dangerous heresies, did yet deceive many, by his pressing to an holy life, praying frequently and fervently, &c. by his stately expressions ever in his mouth, as of Illumination, Revelation, Deification, the inward and spiritual Man, &c. so cunning in the cogging of his die, as S. Paul phraseth it; so sly in the conveyance of his collusion, that like a Serpent he stung with hissing: Such are therefore to be avoided, how slyly soever they seek to insinuate with their Pithanology and feigned humility, whereby they circumvent, and beguile the simple, there is no dealing with them; Shun their society as a Serpent in the way, as poyson in your meat; For such is the nature of their erronious doctrine, that as a Noble Writer saith, It is like the Jerusalem-Artichokes, plant it where you will, it over-runs all the ground, and choaks the heart of it.

Deg. Whear. de methodo legend. bist.

Erasmus in Ephes. 4. 14.

L. Brook.

The way of Religion irksome in the beginning, but comfortable in the end.

1171.

AN Heyser that is not used to the yoke struggles, the yoke pincheth the neck, but after a while she carries it more gently: A new Suite, though never so well fitted to a Mans body, is not so easie the first day, as after it is worn awhile: Two Mill-stones, after they be made fir, do not grind so well at the

Jos. Shute Serm. before East-India Company. 1630. Omnia dum incipias, gravia sient, &c. Ter. Heaut.

Ggg

first,

Greg. Mag.
moralia.
Math. 11. 29.
Math. 7.

Prov. 4. 11.

first, as afterwards; As we see it is with a Man, when he goes to *bathe* himself in the midst of Summer, there is a *trembling of his body*, when he first puts in to the water, but after he hath *drench't* himself all over, he is not sensible of any cold at all; So the way of Piety and Religion, is *irksome* at the first, but after it gives great comfort and contentment; It is called a yoke, *Grave cum tollis*, &c. grievous when a Man takes it up, but after it is born awhile, both *easy and light*: It is a *straight way*, yet try it, put into it however, do but digest the *difficulty of the entrance*, and then thy feet shall not be *straitned*, thou shalt find more and more *enlargement*, every day more comfort then other.

1172.

Lewdnesse of the Preachers life, no warrant to sleight the Ordinance of Preaching.

Abrah. Gib-
son, a Visitat.
Serm. 1638.

1 Kings 17.
Lec. Com. tit. de
Ministerio.

*Errat non errat
ille, tu non
erras si credi-
deris, Luther.
ut supra.*

1 Sam. 11.

Luke 13. 27.

IT was an unhappy meaning, that Sir Thomas Moor had, though he spake it pleasantly, when he said of a vitious Priest, *That he would not by any means have him say the Creed, lest it should make him call the Articles of his Faith into question*: Thus too too many are apt to call the Truths of Gods word into question because of the lewdnesse of the *Preachers life*. One will not have his children *baptized* by such a one, it goes against anothers stomach to receive the *Sacrament* from the foul hands of such a one; others care not for their doctrine, because they *say and do not*, &c. A preposterous Zeal, God wor! *Eliab* received comfortable food from a Raven, as well as from an Angel. If God speak to thee as he did to *Balaam* by the mouth of an Ass, thou must have so much Patience (saith *Luther*) as to hear him; If God will have thee to be *saved by one*, who peradventure shall be *damned*, hear what he saith, and look not what he doth; if thy Pastor *live lewdly*, that is his *own hurt*; if he preach well, that is *thy good*, take thine own and go thy way; *Good water*, which passeth into a Garden through a *channel of stone*, doth the Garden good, though it do the *channell* none; and so may the *word and water of life*, conveyed by a *bad instrument* of a stony heart, do good to the Church of God, though it work not upon himself; And *good seed*, though it be cast into the ground with *foul hands*, will fructifie; One may be a *bad Man*, yet a *good Seeds-man* both in the Field and the Church; yet woe be to him by whom the offence cometh, by whose means the offerings of the Lord are *so sleighted*; *Eli's* sons smoked for this. And to many, which have prophesied in his Name, *Christ* will say in his just displeasure, *Away from me ye workers of iniquity*.

1173.

Wicked Men, made by God instrument all for the good of his People.

Lib. 3. de orat.
et meditat.

Dan. 7.

LEwes of *Granada* that devout *Spaniard*, maketh mention of a very poor diseased Man dwelling in *Italy*, that was brought so low, that he could stir neither hand nor foot; and seeking for a skilful *Physitian* to *heal him*, he found a potent Enemy to *torment him*, who to adde unto his misery, cast him into prison, and there kept him with a very small allowance of bread and water, so much onely as should keep life and soul together: But it so happened, that there being a new face of Government in that *Province*, he was released from his *imprisonment* and his disease together; For the want of Food, intended to take away his life, *proved* the onely remedy to preserve it: And thus it is that God makes use of *wicked Men* for his Peoples good; The Wicked cast them into the *Furnace* thinking to destroy them, but they rise out thence more *glorious* then before: They *plow deep Furrowes* on the backs of Gods people, but that makes them *more fruitfull* in good works; put them to *death*, that proves their *advantage*; vex, grieve, trouble and torment them; yet do what they can

do,

do, they are still *gainers*, not *losers*; so true is that of the *Apostle*, *πάντα συνεργούν ὑμῖν τὸ ἀγαθόν*, &c. *All things work together for the best to them that love God.*

Rim. 8. 28.

How it is that one Man may be said to be punished for another Mans sin.

1174.

A Man that hath fed high for a long time, comes to have a *plethora* of crude and indigested humors in his stomach; It so falls out, that this Party riding afterwards in the wet, and taking cold begins to shiver and shake, and after falls into a durable *lasting Fever*; If the *Physitian* be a wise Man, one that hath parts and skill, ask him, What was the cause of this sicknesse? and he will tell you, The ill *humours of the body*, and the abounding of them: yet it is like enough it had not turned to a *Fever* so soon, if he had not took cold of his feet, or been some way troubled in his journey: So when God brings *punishment* upon People, the proper cause is in every *Mans self*; There are *personall sins* in every Man to make him *obnoxious* to the curse of God; yet may the *sins* of the Father or Parent, or Neighbour, be the occasion that God will *punish Sin*; so that it may be said, that the *personal Sins* of Men are the primary, internal, antecedent, dispositive cause of *Gods Judgments*, but the *Sins* of other Men as they are Members of the whole may be the external irritating, exciting cause of *Gods Judgments* upon a People or Nation.

Jos. Shute
Sermon Exod.
Plague of
Frogs, &c.

The Souls comfortable enjoyment of Christ.

1175.

IT were a great grace, and such as would minister much comfort to a *Courtier*, lying sick at home of the *gout*, to have the *Prince* not only to send to him, but in person also to *visit him*; but much more comfort and joy would it be to him to be able, being recovered, to *repair* to the Court, and there enjoy his *Prince's* presence, with such pleasures and favours as the place may afford: How much more then in this case is it a *grace* and a *comfort*, that God vouchsafeth to *visit us* here by his *Spirit*; sometimes more familiarly and feelingly, but alwaies so *effectually*; as thereby to *support* us even in the greatest of extremity; but how much more exceedingly, shall our joy and comfort be increased, when being freed from all infirmities, we shall be taken home to him, that we may enjoy him for evermore? As that *Courtier* having assurance given him of recovery by such a time, would exceedingly rejoyce to think of the joy of that day, and count every day a week, if not a year to it, wherein he should, being recovered, *return* to the Court, and be *welcom'd* thither in solemn manner by all his Friends there, and by the *Prince* in a more especiall manner; So well may the faithful *Soul*, not a little joy to fore-think with it self, what a *joyfull hour* that shall be unto it, wherein by *Death* parted from the body, it shall solemnly be presented before the face of *Jesus Christ*, and entering into the *Heavenly place*, shall be *welcom'd* thither by the whole Court of *Heaven*, the blessed Saints and Angels.

T. Gataker
Deaths advantage.
A Sermon.

Unhappy Prosperity, happy Adversity.

1176.

IT is a Philosophical observation of *Turtle Doves* and some other birds, that use to take their flights into other parts beyond the Seas, that if the *Southwind* blow, they will be sure of a good *guide* to direct them; but if the wind be *Northward*, then they venture of themselves, without any *conduct* at all: This may note unto us the *unhappy Prosperity of the Wicked*, and the *happy Adversity of the Good*; He that spreads his sails before the *Southwind* of *Prosperity*, blowing honours, riches, and preferment into his lap, had need of a good *Pilot*, the special Counsel of God to lead him, and the extraordinary mercies

Per. Berchorii
Red. moral.

Inxuriant animi
rebus plerumque secundis;
Ovid. 2 Art.

Omnis qui ad
Paradisum ve-
dire desiderat,
oportet tran-
sire per ignem
et aquam, &c.
Aug. in Serm.
ad Lippinum.

1177.

of God to support him, if ever he intend to arrive at the port of eternall blisse : Whereas he that sets out whilst the North-wind of Adversity and trouble beats fiercely upon him, *minds his way, rides through the storm, well knowing that the way to Heaven is by the gates of Hell, and that by many tribulations he must and shall at last enter into happinesse.*

*Every Wicked Man, a curse to the
place he lives in.*

Diog. Laert.
in vita.

Ireneus lib. 3.
cap. 3.

Jos. Shute
Serm. on
Exodus.

BIAS the Philosopher, being at Sea in a great Tempest with a number of Bodd fellowes, some of them very rake-thames and naught, they began (as men in such a case usually do) to call upon the gods ; which he perceiving, comes to them, and saith ; *Sirs, hold your peace, lest the gods take notice that you are here, and so not onely you, but we also suffer for your sakes :* And it is observed, that S. John leap'd out of the Bath, because Cerinthus was there, his reason was, lest the Bath should fall for his sake onely, being a wretched blasphemous Heretick : Thus it is, that a *wicked Man*, though he thinks he hurt no body but himself, is a *Plague* and a *curse* to the place he lives in, let him be never so Noble, never so Honourable, potent or wealthy, if he be a prophane Man, a lewd loose Libertine, he engageth the place of his abode to the wrath of God, and hastneth his Judgments thereon.

1178.

*The Souls restlesnesse till it be united
unto Christ.*

T. Gataker
Death's ad-
vantage, A
Sermon.

A Virgin being espoused to one that is shipt for the East-Indies, or some such long-winded Voyage, if she do indeed faithfully and unfeignedly affect him, though she joy to read a letter, or to see some token from him, yet it is nothing in that kind that can give her contentment, *Nil mihi rescribas*, nothing will serve her turn but his presence ; O how she bearkens after the Ships for his return, and joyes to think of that day, wherein they shall be so fast knit together, that nothing shall separate them but Death : Thus the Christian Soul contracted to Christ, may receive many favours and love-tokens from him, such as are all the blessings she enjoyeth, whether spiritual or temporal, yet they cannot all of them give any true contentment, but help rather to enflame her affection towards him, and make her, if she sincerely love him, as she professeth and pretendeth to do, the more earnestly and ardently to long for that day, wherein she shall be inseparably linked unto him, and everlastingly enjoy his personal presence, which above all things she most earnestly desireth.

1179.

*Partiality of affection in hearing Sermons,
condemned.*

Griff. Wil-
liam's true
Church.

Veniunt ut au-
diant, non ut
discant: non id
agunt ut aliqua
illo vitia depo-
nant, sed, &c.
Sen. ep. 20.

A Scholler coming to Paul's Church-yard, asked a Book-seller, Whether he had *Abulensis Works* ? and the Man said, No, but he had *Tostatus*, which was as good : The Scholler replied, *Tostatus* would do him no good, unlesse he had *Abulensis* ; which indeed was the same book, *Alphonsw Tostatus* being *Episcopus Abulensis*, Bishop of Avila in Spain : Thus it is with the partiall and prejudicate opinions and fancies of many Men and Women, when they rather respect *quis predicat*, then *quid predicatur*, who preacheth, then what is preached ; For if the self-same Sermon were preached by divers Men, the Sermon should never be respected according to its worth, but according to the fancy, opinion and affection which they bear unto the deliverer ; because commonly they know no other difference but the names, voyces, and faces of their Teach-

ers ;

ers ; Sure it is that *Christ* made the best Sermons that ever were preached, and yet they were not best liked, because they liked not the Preacher.

Every Man to confesse that his own Sin is the cause, though not alwaies the occasion, of punishment.

1180.

IT is said of Prince *Henry*, that *delitia generis humani*, that darling of Mankind, (as it was once said of *Titus Vespasianus*) whose death was then to this Kingdom as so much of the best blood let out of the veins of *Israel* ; When it was told him, That the sins of the People caused that affliction on him ; *O no*, said he, *I have sins enow of mine own to cause that* : So should we all confesse, though God take occasion by another Man's sin, or by the neglect of another person to fire my house, yet the cause is just, that it should be so, and that I myself have deserved it, whatsoever the occasion be ; God had cause against the seventy thousand that dyed of the Plague, though *Dauids sin* were the occasion, yet the meritorious cause was in them ; therefore whensoever it pleaseth God to lay his hand of anger upon us, though another may be the occasion, yet *Ille ego qui feci*, let every Man in particular acknowledge, that it is he that hath sinned, and so justify God in his sayings, and clear him when he is judged.

Jos. Shute
Serm. on
Exod. 8.

*Ille ego qui
feci, &c.*

Ministers of the Gospel, to be of godly lives and conversations.

1181.

AS the Jews in their preparation to the Pascheover, did for four hours search our all leaven out of their houses, and then for two hours cast it out ; and lastly, cursed all the Leaven that they had not seen, and could not find : So let all the Priests of the Lords house, all the Ministers of the Gospel of *Jesus Christ*, be carefull to search, to purge, and to execrate all the leaven of wilful and reigning Sin, and to oppose and mortifie the least sins, that so they may be Priests after Gods own heart, Stars in Gods right hand, such as *Greg. Nazianzene* of whom *Basil* speaks, that he did thunder in his doctrine, and lighten in his conversation, and that having an inward principle of the light of Holinesse in them from *Christ*, they may shine out holily unto others, not onely in the Pulpit and prayer, but in the whole course of their lives also.

Tho. Godwin's
Moses and Aaron,
lib. 3. cap. 4.

R. Abbot Vist.
Serm. at Cran-
born in Kent.
*Bene vivendo
et bene popu-
lum docendo*,
&c. Chryso-
st. in Matih.

The right use of humane Learning.

1182.

MAgus, a Roman Orator accused *S. Hierome* for bringing too many uncircumcised Greeks into the Temple, and by that means defiling *candorem Ecclesiae sordibus Ethnicorum*, the unstained candor of the Church of *Christ*, with the impure sentences of Heathen Orators ; But the good Father with sufficient Reason doth clear himself from those aspersions : And so it is to be desired that every one may do the like, and not to shew themselves to be greater disciples of Nature, then Schollers of Grace ; or to have studied more in the School of Humanity, then in the University of Divinity, because humane Learning is to be used, not as the means to satisfy our stomach, but as the sauce to provoke our appetite, not to adde strength unto the Truth, but ornament to our speech, being (as it were) Trimming to a plain suit, and garnish to a good dish of meat ; And indeed, to speak the best of it, It is but a learned kind of Ignorance, which yet being guided and bridled by the Spirit of God, may be wrought (as one well observed) to speak like *Balaams Ass* to good purpose.

Hieron. epist.
tom. 2.

R'ch. Edes
Serm. Duty of
a King.

Happinesse

1183.

Happinesse of him that hath the Lord to
be his God.Jof. Shute
Sermon on
Exod. 8.

S. *Augustine* hath this passage of one that passing by a stately House, which *Shad fair demans* about it, and asking another that he met, to whom that House and Land belonged? He answered, To such a one: O, sayes he, that's a happy Man indeed: No, sayes the other, Not so happy as you think for, It is none such happinesse to have that House and Land; but he is happy indeed that hath the Lord to be his God, It is a priviledge that exceeds all things whatsoever; For he that hath Honour and Riches may go to Hell for all them; but he that hath God to be his God is sure to be everlastingly happy.

1184.

Catechizing, an excellent way to instruct
Youth.Raym. Marti-
nus de Rep.
Heb.
Joh. Planta-
vicii Florile-
gium Rabinic.

THe Jewish Rabbies observe a very strict method in the instruction of Children and others according to their age and capacity; At five years old they were *fili Legi*, Sons of the Law to read it; At thirteen they were called *fili Præcepti*, Sons of the Precept to understand the Law, then they received the Passover as a Sacrament, (for even Children did eat it, as a remembrance of their deliverance out of Egypt) and then also they were purified; At fifteen years old, they came to be *Talmudistæ*, and went to deeper points of the Law, and Talmudick doubts: Thus did the Jews, and let no Christians lag behind them, in propagating the truths of *Jesus Christ their Master*: Let Children be well instructed, principled, and catechised, in the Fundamentals of Christian Religion; For without Catechizing, the People perish in the want of knowledge, and become fit matter for every Priest, Jesuite and Sectary to work upon. The Papists have confessed, that all the ground we have gotten of them is by Catechisme; and the little ground they have gotten of us, is by a more diligent requiring and praising of it; In a word, Catechizing is as well a Family, as a Church-duty; were but the Family well-instructed, the Minister would have lesse work to do; there would not be so many uncatechised heads, nor so many weather-cock Christians, as now are to be found amongst us.

J. Dons Ser-
m. at S. Pauls,
Lond. 1621.

1185.

To rest contented with Gods good will
and pleasure.Joh. Bromy-
ardi sum.
pred.Deus est; Faciat
quicquid vult.Sorte tua
contentus
abi—

Gen. 40. 36.

THere is a Story of two Neighbours, the one of them threw himself upon the providence of God in all things; but the other by his industry and pains would be making out a Fortune to himself, so that if any thing fell crosse, *Atq; Deos atq; astra vocat crudelia*, he would nothing but murmur and repine; Now so it happened, that the grounds and granaries of the one were fertile and full; of the other, barren and empty; Many wondred at it, but one wiser than the rest, made answer; Do not marvel at this thing, The one hath enough, because he dependeth on God; the other little enough, because he will be wiser then God who disposeth all things. And many such there are now adays to be found amongst us, such as although they pray daily, *Thy will be done*, yet are restless and discontented, if it be not done according to their own will; Whereas all true Children of God submit themselves to his most wise, powerfull, and good will; and that too like the good old Patriark, even in those things which may seem unjust, in such things as may thwart and crosse their intentions, well knowing, that to throw themselves upon Gods will, is the readiest way to have their own will in all things.

The

*The Poorest Man may in his Calling do very
very good service unto God.*

1186.

IT is reported of an *Abbott*, that lived after a most strict and severe kind of life, and being desirous to know with whom he should be associated in *Heaven*, was informed in a vision, that such a one in such a Town, should be his next *Companion* in the joyes of *Heaven*; Whereupon the *Abbot* went and enquired, What such a one should be; and understanding that he was but a poor *Tradesman*, that lived uprightly in his calling, and brought up his Children honestly in the fear of God; He went home and learn'd humility, making this conclusion to himself, That God is no respecter of persons, but is far better pleased with him that is faithfull and diligent in the meanest office, then with him that is careless and negligent in the highest employment. And thus it is that the poorest Shepherd, and the meanest Plowman are necessary and usefull in the Church of God, and may, by performing the duties of their calling, do as acceptable, though not as excellent service unto God, as any other in a higher place; the Fidelity of the service, and not the Excellency of the service being that wherewith God is most affected: But what then shall become of such, who though otherwise born of gentile blood, and bred up at the feet of *Gamaliel* in the Schools of the Prophets, Men of pregnant capacities, and able bodies, yet live out of all honest Vocations, sacrificing their pretious time either to *Morpheus* the Minister of sleep, *Bacchus* the god of Wine, or *Venus*, the Goddesse of beauty; as if neither the true God, nor the Common wealth deserved any service at their hands, but that all were due to the Bed, the Tavern, and the Brothel-house.

*Speculum ex-
emplorum.*

G. Williams
of Church,
*Egentes in
mundo sed lo-
cupletes Deo,
vitiis vacui,
sed virtutibus
pleni, &c.
Cassiodor. in
Psalm.*

*The happy succession of a Christian
Family.*

1187.

IT was accompted a great honour, nay the very height of felicity, that in one house and race of the *Curio's*, there were known to be three excellent Orators one after another, by descent from the Father to the Sonne; And the *Fabii* afforded three Presidents of the Senate in course, one immediately succeeding the other; the like hath been amongst us in severall high places of Government and Judicature: But if this kind of succession be so Honourable, so happy; How nappy, how Honourable doth the succession of Religion from Father to Sonne make Families to be? there it is that the Name of Christ may be said to live for ever: *filiiabitur nomen ejus*, so the words are, It shall be begotten as one generation is begotten of another, and so make a happy succession of Christ's Name; so that it must needs be then a blessed Tenure, where Christ is held in Capite; a happy Family, where Christ and the name of the Family go hand in hand together.

*Plin. nat. hist.
lib. 7. cap. 41.*

*Psal. 72.
Sim. de Muis.
in loc.*

*No Salvation but by the Mercies of God
in Christ Jesus.*

1188.

THere is a Story of one, that falling asleep, dream't, that he was in a large Field, hedg'd in on all sides with Thunder, Lightning, Hail-storms and the like tempestuous weather, and that he saw certain houses afar off, and making towards one of them, crav'd admittance till the storm were over; What art thou, said the Master of the House; I am such a one, sayes he, telling him his name: And I, sayes the Master, am called Justice, thou must not look for any comfort from me, but rather the contrary; At another house he was answered, That there dwelt Truth, one that he never loved, and must therefore expect

*I aur. Sucus
in vita Domi-
nici.*

*Joh. Bromi-
ardi sum.
Pradix.*

no

*Misericordie
tua, Domine
Jesu, ultima
sunt refugia.
Bern. in Cant.*

no shelter there: Well, he goes to the third, the *house of Peace*, and there he finds the like entertainment; In the midst of *this distraction*, he lights upon the *house of Mercy*, and there humbly desiring entrance, was made welcome and refreshed: This may be but a dream, imaginary; yet the application is a reall Truth; Then thus, It is not the sewing up together of some few *Fig-leaves of Merit* (as some suppose) that will cover the nakednesse of a poor distressed Soul; nor the outward *varnish* and goodly *splendor of morall virtues*, and humane performances, (as others think) that can adde any thing of comfort to the wounded Conscience; When the habitations of *Justice, Truth, and Peace* are bolted fast upon the drooping Soul, then are the *Gates of Mercy* wide open to receive it, there being *no Salvation, but by the Mercies of God in Christ Jesu*.

1189.

*An Hypocrite being true to none, is
beloved of none.*

Æsop. Fab.

THe *Griffon* in the Fable, when the battel was to be fought betwixt the *beasts of the Field*, and the *Fowls of the Ayre*, would partake of neither side, but stood *neutrall*, untill he could perceive which side did get the best of the day; and therefore shewed his fore-part like a *Fowl* unto the Birds, and his hinder part like a *four-footed beast* unto the beaſts, thereby to gull them both; but his deceit being perceived of both, he was *hated* and *rejected* of both, as unworthy to be *trusted* on either side: Thus it fares with the *Hypocrite*, who being desirous to *serve two Masters*, and to retain the favour both of *God and the World*, is hated both of *God and the World*; The *Devill* hates him, because he retaineth unto *Christ*; and *Christ* hates him much more, because he doth but *only retain unto him*; The *World* cannot abide him, because he *professeth Godlinesse*; and *God* can worse abide him, because he doth but *professe it*: neither of them doth love him, because he hath been true to neither, nor yet indeed unto himself, but hath betrayed *Christ for the Worlds sake*, and the *World for Christs sake*, and himself for *Sin and Sathan's sake*.

G. Williams
of Church.
Odi virum du-
plicem natum,
Bonum Sermo-
nibus, inimi-
cum moribus,
Perf. epigr. 1.

1190.

*The Churches sad condition to be
laid to heart.*

Q. Curtius
lib. 7.

IT is reported of *Alexander*, that being in extream thirst, when a draught of water was offered unto him, he thought it a hard thing, and no way suitable to the *dignity of a Prince*, that he alone should *quench his thirst*, when others in his Army had not wherewithall to *abate theirs*, wherefore he returns the cup with this speech, *Nec solus bibere sustineo*, &c. I cannot endure to *drink alone*, and here's not enough for every one to wet their lips: Thus *Uriah*, while the Ark and his Lord *Joab* was in the Field, will not go down to his house, no not so much as to *refresh himself*. And what sayes old *Anchises*, when *Aeneas* would have saved his life, *Abſit ut, exciſa, poſſim ſupervivere, Troia*, Far be it from me, that I should desire to live when *Troy* suffers that it does; And thus, Far let it be from any true-hearted Christian to *live deliciously*, when not *Troy*, but the *Church of God* is under a cloud of sorrow and affliction, so that what betwixt the *Popish* and the *peeviſh* party, She is ready to be *overwhelmed*; too too blame then are all they, that with those *Jewiſh Priests* at the taking of *Jerusalem* by *Titus the Roman Emperour*, have not onely a *desire to live*, but to *live in pomp*, in bravery, in giving *liberty* to themselves in all sensuall delights, in *abating* nothing of their carnal contentments, when they see and hear of the *Church of God* suffering grievous things, and brought unto *lamentable streights*, under the *burthen of sore and most heavy pressures*.

2 Sam. 11.
Virgil.

Josephus de
bello Judaico
lib. 6.

Mercies

Mercies of God in Christ Jesus, *the danger of dallying with them.*

1191.

ONE that hath plyed his cups hard, and coming home drunk finds a *Candle lighted on the Table*, but through the swiftnesse and violence of the spirits being oppressed to and fro, he seeth things double; instead of one *Candle* he sees two, and going, as he thinks, to put out one of them, he finds himself in the dark, and cries out, *where is the other Candle?* but all in vain. Thus carnall-minded Men being, as it were, intoxicated with the delights and pleasures of this World, do through the multiplying glasse of their own deceitfull fancies, see not onely one or two, but the many and superabundant mercies of God, yet extinguishing and not seasonably applying the sweet and tender Mercies of God in Christ Jesus to their Souls, like Children that have played away the Candle, and go to bed darkling; so they having abused the time of Mercy, are cast out into utter darknesse to all Eternity, and then when it is too late, they cry out, as the Drunkard did for the Candle, *Lord, where are thy Mercies of old?*

S. Fr. Bacon
nat. hist.

Lud. Grana-
tens. Dux pec-
catum.

Joh. Bromi-
ardi sum.
pred.

Psal. 88.

God, not to be set out by any Representation
or Image to the eye of Man.

1192.

IT is recorded of *Zeuxis*, one of the best *Gentile Painters* in the World, that going about to draw the pourtrayture of *Juno*, he singled out five of the fairest Virgins in *Agrientine*, and painted her according to that which he saw most commendable in any one of them; but when he went about to make the picture of *Venus*, he selected fifty of the fairest Maids in *Sparta*, and said, *Fifty more fairer then those were not sufficient patterns to afford him form and beauty to expresse the perfection of such a Goddesse;* And therefore when his art was not able to reach her excellency, he drew on his Table a large picture of a Temple, with a door open, and the Goddesse, as it were, going in, so that the beholder could see nothing but her back-parts. Now if so excellent an Artist, could not expresse the excellency of *Flesh and blood*, How shall any man be able to paint or set out by any presentation to the eye of Man the spirituall and invisible God? And therefore let *Demetrius* the Silversmith, and *Alexander* the Copper-smith, and all the other Carvers and Painters pack and be gone, and never employ their skill to resemble the Image of the *Incomprehensible God*; because the drawing of his Image, will but rather shew the greatnesse of their folly, then be able to expresse the least part of his glory.

Plin. nat. hist.
lib. 35. cap. 9.

M. Tul. Cic.
de Invent.
lib. 2.
Coel. Rhodo-
ginus. Var.
lett. lib. 4.

— Procul hinc
Zeuxis, procul
esto Licippus.
Horat.

In time of Prosperity to provide for Adversity.

1193.

THE Naturalists observe, that whiles the *Halcyon* Bird is brooding her eggs, and bringing forth her young ones, there is usually fair weather (from whence we call good times, *Halcyon-dayes*) she neglects not any of those dayes, but sits close upon her nest, and is very diligent in bringing forth, lest if there should be a change of weather, the waters should grow high, and her young ones be in danger of drowning: Thus in the times of Prosperity, we must provide for Adversity, lay hold upon the opportunities of peace and liberty to edifie our selves in the most holy Faith; This was the Churches care, *Act. 9. 31.* and this must be ours, while our Ship is in the Haven to mend it there, when it is out at Sea in a storm, it will be too late then; there is yet some hope, (but how long there will be, God knowes) let us provide for worser times, that we be not surprised on a suddain when they come upon us.

Ulyss. Aldro-
vandi Ornithol.
lib. 20.
Plin. nat. hist.
lib. 10. cap. 32.
Tu quoque fac
timeas, et quae
tibi leta
videntur,
Dum loqueris
fieri tristitia
posse puta.
Ovid. 4.
Pont. 3.

1194.

Mercies of God in Christ Jesus to be sought while they may be found.

Joh. Bromiardi summa
Prædicant.

Fac bene dum
vivis, post
mortem, &c.

HEE that intends to speak with any one in a well fortified Castle, must come by day whilest the draw-bridge is down, otherwise being once up, there will be no entrance at all; Thus many a Man loseth Mercy as Saul did his Kingdom by not discerning the time; Esau came too late, and the foolish Virgins did not lay hold upon the first opportunity; He therefore that resolves for Heaven, must in the time of this life make good his passage, strive to enter whilest the bridge of Mercy is let down; For if it be once drawn up, there's no by-ward, no loop-hole to creep in at: And that Soul must needs then be exposed to the Justice of God, where Mercy hath shut up her tender bowels of compassion.

1195.

A great fault in Women not to nurse their own Children.

Val. Max.
lib. 4. cap. 6.
Conr. Zuin-
ger theat.
hum. vitæ.

G. Williams
of the Church.

IT is reported of Gracchus a Noble-man of Rome, that when the Nurse brought home his Child, he gave her a pearl of very great price, and another of far lesser value to the Mother; And being demanded, Why he respected the Nurse so much, and the Mother so little? answered; That the Mother bare the Child but nine moneths in her womb, and the Nurse bare him above thirty moneths in her arms. It was otherwise with Anthusa the Mother of that Golden-mouth'd Father, she was able to draw Arguments to dissuade her sonne from leading a Monastick life, by his drawing of her breasts, when he was an Infant; But now, it is much to be feared, that very few Women can make out any such Reason to perswade, or dissuade their Children, which is the cause many times, that as Parents have shewed little love and affection in the nursing of their Children, so their Children in like sort do perform little regard and obedience to the honouring of their Parents.

1196.

The implacable malice of Wicked Men against Professors of the Gospel.

Flac Illiric.
cat. Test.
veritat.

Art and
Monuments.

2 Thess. 3. 2.

FELIX, Earl of Wartenburgh, one of the Captains of Charles the fifth, swore in the presence of divers at Supper, That before he dyed he would ride up to the spurs in the blood of Lutherans; but God soon cool'd his courage; For, that very night he was choked and strangled in his own blood. After John Hus was burnt, his Adversaries got his heart, which was left untouched by the fire, and beat it with their staves; And the bones of Martin Bucer and Paulus Fagius were taken up and burnt, after they had a long time been buried in silence: O the desperate madnesse and malice of all Persecutors, such as burn in anger against the Godly! It was S. Paul's prayer, that he might be delivered from unreasonable and wicked Men; the word is drawn, absurd Men, such as put themselves upon wayes of opposition against all Reason and common sense; nay, such is their rage and bitterness of spirit, that it makes them break all bonds of humanity, and go against Lawes or any thing, so as they may but torment the dear servants of God.

1197.

The Multitude, not to be guided by them.

Joh. Bromiardi summa
Prædicant.

IT is reported of a certain Duke of the Saracens, and he none of the wisest, that being almost perswaded to be a Christian, would needs be baptized; but being brought to the water side, and having one foot in, before he would

wet

wet the other, he demanded of the Baptizer, *where his Father, Mother, Kindred, and Friends were that dyed without Baptisme?* It was answered, *That they were all in Hell, with a Multitude of Unbelievers besides; But whither shall I go, sayes he, when I am baptized?* To Heaven, sayes the Priest, *if you live a good life;* Nay then, sayes he, pulling his foot out of the water, *Take your Baptism to your self, let me go to that place, where the many, not where the few, where my Friends and acquaintance, and a great number of others of all sorts are, I love to see my Friends about me:* And this is just the fashion of this present wicked World, Men are much taken with the *Many*, they choose rather to follow the *Multitude* to do evill, then to close with the *remnant*, that shall be saved, to do any good: A sad choyce, God wot! to be so far taken with the *common rabble* that know not God, and run headlong to *Hell*, rather then to joyn with the *little flock* of Christ that shall be assuredly saved.

Conr. Zuin-
geri theat.
hum. vita.
lib. 7.

Turba tremens
sequitur for-
nam. Juven.

—pauci quos
aquis amavit
Jupiter. Ovid.

Every Man to think the best of his own Wife.

1198.

Xenophon being demanded, if his Neighbour had a better house then himself, and that he might have his choyce of them, which would he have, his or his own? he answered, *His*; so being demanded the like question of his horse, of his Field, and the like, he still answered, *His*; But being asked, if his Neighbour had a fairer or a better Wife then himself, Which of them he had rather have; *Hic Xenophon ipse tacuit*, he either said, *His own*, or said nothing; silently concluding, *That she was the best*: Thus it is, that every Man must think his *own Wife* to be the fairest and the faithfulest that he could find, esteeming of her as of the *best treasure* he hath, loving her above all others; not like the *Egyptian Frogs* croaking in other Mens chambers; but, as the *Adamant* turns onely to *one point*, so keeping to his *own Wife* so long as they both shall live.

In appendice
Xenophontea
adject. ope-
ritus.
—uxor bona
chara supellex.
Ovid.

Quicumque bonus
maritus et pu-
dens, suam
amat et curat.
Homer.

To be ready to suffer persecution by Christs Example.

1199.

There is mention made of a *Roman servant*, who knowing that his Master was sought for by Officers to be put to death, he put himself into his *Masters cloaths*, that he might be taken for him, and so he was, and put to death for him; Whereupon in memory of his thankfulness to him, the Master erected a brazen Statue with this Inscription, *Servo fideli*, To the trusty servant: Thus Christ who was not a *Servant*, but our Lord and Master, yet when he saw we were like to die, he took upon him the *form of a Servant*, he came in our likeness, that he might die for us, and he did so; Now he requires not of us to erect any brazen Monument in memory of him, or in honour to him, but that we should be ready and willing to suffer for him, when he calls us thereunto: Certainly, his Example in humbling himself so much to suffer for us, should be mightily prevalent with us, that if he emptied himself so much to become the *Son of Man*, how much more should we (having so fair a Copy to write by) be much more willing to empty our selves, that we may be the *sons of God*.

Jer. Burroughs
Moses choyce,
pag. 91.

Philip. 1.
Qui in Christo
credimus, Chri-
sti sequemur
exemplum.
Hieron. epist. 9.

Pride, the vanity thereof.

1200.

Valerius Maximus, an eminent Observer of Times and Persons, sayes; That Alexander the Great had three ill qualities; First, That he looked upon his Father (though otherwise well enough qualified) as a Man of no desert at all. Secondly, Though he was a *Macedonian born*, yet he put himself into the *Persian garbe*, because more rich and costly then his own. Thirdly, His conquest

Val. Max.
Quintus Cur-
tius de reb.
gestis Alexand.

Joh. Feri
Posilla.

Quid superbis
terra et cinis,
&c.
Origen. homil.
in Ezech.

had so swelled him, that he would be no longer a Man, but he must be a God forsooth, and no lesse then the *Son of Jupiter*: Such is the nature of *Pride*, and natural condition of all proud Men, whether it be in relation to things spirituall or temporall, that they think no Man good enough to be their fellow; Stand further off, sayes one, I am holier then thou; Keep your distance, sayes another, I am Richer, greater, &c. then thou: Let a Man be but once got upon a Foot-cloath, how bigg doth he look upon inferiour passengers? And if he have purchased a little more Land then his Neighbours, you shall see it in his garb; if he command, it is imperiously; if he salutes, it is with a surly and silent nod; He thinks with the *Pharisee*, he is not like other Men, he looks upon himself as a *Gyant*, and upon all the World besides as *dwarfs*, as if made for nothing but to be laughed at; when himself is but a *Man*, and, God knowes, a foolish one too, whom a little trash can affect so deeply, not remembering, that as the King, so the beggar; as dyeth the wise Man, so the fool; and that the Rich and the Poor shall both meet together in the grave, *Eccles. 7. 15.*

1201.

Cassiani Col-
lat. lib. 2.

More Teachers then Learners.

A Certain King desirous to know, What *Professors* he had most in his Kingdom? one of his Courtiers answered, *Physicians*; That's impossible, said the King: But to make it good, the King being disguised, he went along with him the next day amongst a *Multitude of People*, and feigning himself not well, but troubled with such and so many diseases, that he could not tell what to do without remedy; Then every one began to tell him, What was good for such and such a disease; some one thing, some another; none heard his complaint, but prescribed a remedy; and he was a *Fool* that was not then a *Physician*: So it is now amongst us, He is no body that is not a *Teacher*; Teaching-Coblers, teaching-Tradesmen, teaching-Souldiers, all Teachers and Preachers; all got into the upper form, when their place is in the lower; they are up in the Mount with *Moses*, when they should stand below with *Aaron* amongst the People; they are teaching others, when it is fit they should be taught themselves, their foolish heads like over-seething pots, casting out the froth of their own shame.

G. Williams
of the Church.
Miser est qui
docet ante-
quam didicit,
&c. Sidon.
ep. lib. 4.

1202.

Prosperity of the Wicked, not to be envied at.

Jer. Burroughs
Moses Choyce,
pag. 99.

When a Souldier was to die for taking a bunch of grapes against the General's command, and going to Execution, he went eating his grapes; one of his Fellows rebuked him, saying; What? are you eating your grapes now? The poor Man answers, I prethee Friend do not envy me these grapes, for they do cost me dear; so they did indeed, for they cost him his life: Thus let no Man envy the Prosperity of the wicked, not fret at the Men of this World who live in pleasure, and wallow in the sensual delights of this life, they know no better, they seek after no better things; there's little cause, why any Man should grudge what they have, for they must give a sad account of what they have received, and pay dear at the last; even, without Gods preventing Mercy, the losse of their immortal Souls to all Eternity.

Quid proderit
arca plena,
&c. Aug. de
verb. Dom.
Serm. 12.

1203.

To be Watchfull in the performance of holy Duties.

Ulyss. Aldro-
vand. Ornitho-
log. lib. 1.

It is said of the *Cranes*, that roosting by the Water-side, one of them is always upon the watch, with a stone in her claw, so that upon the approach of their Enemy, down falls the stone into the water, wherewith being awakened, they take themselves to flight for farther safety; And that natural Musick-Master

Master the *Nightingale*, being to delight her self with her *Night-songs*, and fearing lest that by sleep, she should endanger her self to birds of prey, lets her breast against a thorn to keep her waking: And thus must we be watchfull over our selves in all things, especially in the performance of *holy duties*, whether it be in *Prayer* when we speak unto God, or in *Hearing* when God speaks unto us, or in *Sacramental actions*, wherein God offereth himself freely unto us, or when we be about to sing the songs of *Sion*, then it is that we must use all good means to keep us waking, because we are every hand-while apt through our *sluggishnesse* to take a nap, and thereby to endanger our *Souls* to those ravenous and heliish Fowles, who take their chief delight in the works of darknesse, and are ready to seize upon us, if they find us sleeping.

Plin. nat. hist. lib. 10.

ut ipsum servus non expectetis? Horat. ep. 7.

Col. 4. 4.

Magistrates, Ministers, &c. to be Men of courage.

1204.

E Lvidius Priscus being commanded by *Vespasian*, either not to come into the Senate, or being there to speak nothing but what he directed; made answer, That being a Senator, it was fit he should go into the Senate, and being there, it was his duty, to speak in his Conscience what he thought to be true; and then being threatened, if he did so, he should die, further added; That he never as yet told him that he was immortal; and therefore, said he, Do what you will, I will do what I ought; And as it is in your power to put me unjustly to death, so it is in my power to die resolvedly for the Truth: Here now was a brave spirited Heathen, fit for Christian imitation; For he can never be a Faithfull Man, that is afraid to speak his mind: Men of publique employment for the Peoples good, must and ought to stand up for the Truth, to be Men of courage, Men of resolution, not fearing the frowns of any whatsoever; not echoing out the dictates of others, but freely speaking their own thoughts without any fear at all.

Suetonius in vita.

Reipub. causa te exponens et non cedens neq; fugiens, &c. Aquin. de regim. princip.

To be Temperate in meat and drink.

1205.

D Antel was afraid of taking liberty to his Flesh in eating the Kings meat; Mean was the provision of John the Baptist, his fare was locusts and wild honey, and yet there was not a greater born of a woman before him. A few loaves and a little bread was Basil's provision. And Jerome reports of Hilarion, that he never did eat any thing before the Sun went down, and that which he did eat at any time was very mean; nay, Jerome himself lived very abstemiously with cold water, and a few dry'd Figgs, for to eat any thing so much as boyled was accompted Luxury; And to make up the Messe, S. Augustine hath such an expression concerning himself as this; Hoc me discisti, Domine, &c. Thou Lord, hast taught me this, That I should go to my meat as to a Medicine; he meant, as not to satisfie his appetite, but to repair Nature: Thus it hath been the care of all Gods dearest Servants, to keep down their bodies, to club them down, so signifies the word *ὑποτάξω*, 1 Cor. 9. 27. to deny contentment to the Flesh, not making the least provision for it; so that they have in their severall generations become eminently instrumental to Gods glory; whereas they that cater onely for their bellies, have their brains sunk down into the quagmire of their bellies, so that their parts, those gifts of understanding they were wont to have, are as the light of a snuffe fallen down into the socket, even drown'd with the filth of their Intemperance, being fit for nothing.

cb. 1. 8.

Math. 11. 11. epist. ad Julianum. Epist. 22. ad Euseb.

Lib. 10. Confessionum.

David Pareus in locum.

Vina venusq; nocent. Horrendumq; humano in corpore monstrum est. Mantuan.

Considera-

1205.

Consideration of the shortnesse of life, to be a Memento of Death.

Olaus Mag.
hist. Septen-
trional.

Vive memor
quam sis avi
brevis.

IT is reported of the Birds of *Norway*, that they flie faster then the Fowles of any other Countrey, not because Nature hath given more nimblenesse or agility to their wings, but by an *instinct*; they knowing the dayes in that *Climate* to be very short, not above three hours long, do therefore make the *more haste* to their nests: Thus should every one of us do, and strange it is that we do not so; Shall birds make such use of their observation, know their appointed time, *Jer. 8. 7.* Then let us *practically*, knowing the *shortnesse* of our lives, by a speedy and seasonable *Repentance* make *haste* to our home, the house appointed for all living, *Job 30. 23.*

1206.

Practice of the Law abused.

Rerum Ger.
Scriptores.

Ferdinando King of *Spain*, when he sent *Pedrarias* to be Governor of the *Western Islands*, forbade him to take any *Lawyer* or *Advocate* along with him; his reason was, that they might not sow the seed of *suits*, where there were none before: And it was usually put on by *K. James*, in a cautionary way, upon the convention of any Parliament, that they should have a care of the *wrangling Lawyer*, (and another sort of *peevish People*) in a more especiall manner; not but that the *Lawes* are right, but the *practice* of them is much abused; God and Men have made them *Righteous*, but the *Lawyers* have found out inventions; They are *Virgines in calamo*, pure *Virgins* as they were first penned, but *Meretrices in foro*, prostituted whores as they are pleaded; *Lawyers* being now like the *Physitians* in *Christs* time, on whom the poor *Widow* had spent all that she had, and was never the nearer to her *healih*; so Men may spend their money, and lose a great deal of *precious time* in running after *Lawyers*, and in the end be in a far worse case then they were at the beginning.

R. Willan.
Conspiracy
against Kings,
Gods laughter.
A Sermon at
Court, 1627.

1207.

Flesh and bloud not to be hearkned unto.

Joh. Cassiani
collat. lib. 2.

Jer. Borroughs
Moses choyce.

IT is reported of a *Young Man*, that had devoted himself to a *Religious life*; whereupon his *Parents* disliking that way, wrote divers letters unto him, to *disswade* him; but he being resolved to go on, when any letters came afterwards directed to him, he would not so much as *open them*, but threw them into the fire: And thus it is, that a Man is no sooner *entred* into a trade of *Godliness*, and shall *give up* his name unto *Christ*, but *Flesh and bloud* will be ready to come in and say; *Spare yourself, what need you to do thus and thus, you may do well enough at last*: This now is *destructive Counsel*, pleasing *damnation*; *hearken not to it, throw away these letters, these carnal suggestions*; do not by any means *answer them*; but be *resolved* in thine heart, and say; *I know in whom I have believed, I did not choose this way rashly, but I felt the power of God upon my heart before I made my choyce, and I had grounds and Arguments for my so doing, and whatsoever can be suggested to the contrary, I will not give ear unto it.*

1208.

The benefit of Meditation, as to the mollifying of the Heart.

J. Downham
Guide to God-
liness.
M. Ficinus in
Dionys. Areo-
pagite, de div.
nom.

Wax, when it is laid in cold places becomes so hard and stiffe, that it will *break* rather then *bow*; but being laid in the *Sun* becomes soft and *plyable*, fit for any impression: So when we neglect the duty of *Meditation* on good things, our hearts being *changed from God*, wax *hard* and *obdurate*; but when by *Meditation*, we draw nigh unto him, the *beams* of his favour shining upon

upon our hearts do make them soft and flexible, and fit for any holy impression that he shall be pleased to stamp upon them.

A good Wish to good Government.

1209.

Ptolomy King of Egypt, feasting on a day seven several Ambassadors, requested each of them to name three of the best Customs that they had in their several and respective Common-wealths; And first the Roman Ambassador said; we do greatly reverence our Temples, we do faithfully obey our Governours, And we do severely punish all lewd livers. Secondly, the Carthaginian said; with us the Nobles are ever warring, The Commons ever labouring, And the Philosophers ever teaching. Thirdly, the Sicilian said; with us Justice is exactly kept; Merchandise is truly exercised; And all Men accompt themselves equall. Fourthly, the Rhodian said; with us old Men are honest, Young men are shamefast, And women are silent. Fifthly, the Athenian said; with us Rich men are not factious, Poor men are not idle, Governours are not ignorant. Sixthly, the Lacedemonian said; with us Envy reigneth not, for all Men are equall; Covetousnesse corrupteth not, for all Goods are common; And Sloath dwelleth not; for all that can, do labour. And lastly, the Syconian said, with us Voyages are not permitted, lest they should bring home new fashions; Physicians are not suffered, lest they should kill the sound; And Orators are not entertained to maintain and plead causes, lest they should make the good evill, and the evill good. Here now are Governments of all sorts, and it is to be heartily wished, that the Civil Magistrate, and such as are intrusted with the Peoples interests, would truly imitate what is good in any of them, that when the Governor of all Governors shall come to Judgment, he may say unto them, *Euge boni servi*, Well done ye good and faithfull servants, enter into your Masters joy.

G. Williams
of the church.

Conr. Zuing-
geti theatrum
hum. vita.

Gubernatio
recta est cum;
sit gratia gu-
bernati non gu-
bernatoris.
Marfil. Fici-
nus in Plat.
de Regno.

The wayes of Godlinesse more comfortable then Worldly Men can imagine.

1210.

Peter Martyr in his Sermons on 1 Cor. hath a passage (which occasioned the Conversion of that Noble Marquesse *Galacius Vico*): If to be, sayes he, one should see a Company of Musicians that are playing and dancing, according to their art, upon some Hill a great-way off, he would think that they were a company of Mad-men out of their wits; but if he come neater and nearer, and hear the melodious sound of the Musick, and observe their art in all they do, how the Musicians keep their time, and the Dancers their measures; then he will be of another mind: And so Men of the World look upon the wayes of Godlinesse as very uncomfortable, and upon the People of God as afar off, and think them Mad-men to take such strict courses; but if they would come neerer and observe their wayes, and see the equity and reason, and observe the excellency and beauty that is in them, they would soon be of other minds; and find for certain, that the service of God is perfect freedom, and that his Servants are the onely merry People in the World.

Jer. Borroughs
Moses Choyce.

Cæcus non ju-
dicat de colo-
ribus.

The necessity of divine Meditation.

1211.

It is generally observed, that a Man which casteth up his food soon after he hath eaten it, may by the vertue of some small reliques that remain behind in the stomach, live for a good time in a weak estate and poor plight, but will never be fat, healthy and strong, if the meat be not retained, concocted and applied to the several parts: Thus Meditation is the food of our Souls, or the very stomach and natural heat whereby it is digested; Well may our Souls live a kind of spiritual life by hearing and reading the Word, yet for want of Meditation, and thinking of it afterwards, they retain little of that spiritual food, but cast up all again, saving some small remainders which upon occasion will come into

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Guide to God-
linesse.

Anima Vati-
cu est medita-
tio. Bern. in
Cant.

into their minds; yet for all this, they cannot be in any good plight, or have any spiritual growth, unless they digest what they hear and read by Meditation, and making it truly their own by applying it home to their own Souls and Consciences.

1212.

A Wife to be an House-Wife.

Caſ. Rhodigin.
lib. 5. Var.
Carolus Sigo-
nius de Repub.
Rom.

Plutarch.
moral.

uxor bona cha-
ra ſupellex.

THe *Gracians* had a custome, that when the new married wife was brought home to her husbands house, they burnt the axle-tree of the waggon before the doors, to shew, that she must now dwell there, and not depart thence; And the *Romans* had a custome, that when the Bride came to the entry of her Husbands house, the Bridegroom took her by the wings of her gown, and lift her so high, that she struck her head and the door-post together, and so set her within the doors, to teach her by the remembrance of that blow, not to go often forth out of her Husband's house; And the *Egyptians* did give no shoes unto their Wives, but suffered them to go barefoot, because they should abide at home: Hence it is that a woman is compared to a *Snayl*, that never goes abroad but with her house upon her head; When her Husband provides things necessary abroad, she must be careful to order them at home, not to be gadding abroad, but to keep at home, her greatest Virtue being not to be known of any but her Husband.

1213.

Few or no Friends to be found in time of Adversity.

Jer. Borroughs
Moses Choyce.

Nil tamen at-
tuleris, &c.

AS it is with the *Deer* that is hunted, when the *Huntsman* goes into the Park, he rouses the whole herd, and they all run together; but if one be shot, and they see the blood run down, they will soon push him out of their Company: Or as a Man being in his travell upon the Road, and there being a *Sun-Dyall* set up in the way; If the *Sun* shine, he will step out of his way to take notice of it, but if the *Sun* do not shine, he will go by a hundred times and never regard it: So let but the *Sun of Prosperity* shine upon a Man, then who but he? *Multos numerabit amicos*, he shall have Friends more then a good many; but if a cloudy day come and take away the *Sun-shine*, *solus erit*, he may easily number his acquaintance; And so when a Man goes on in the credit of the world, he shall be well come into all Companies, and much made of by every one; but if he come once to be shot, and disgrace put upon him, then he shall soon perceive a cloud in every Mans face, no one so much as regarding him.

1212.

Divine Meditation, the beginnings thereof in the matter of practice, very difficult.

Jo. Downam's
Guide to God-
linesse.

Aegre quidem,
sed facimus
tamen.

DOctrina radix amara, fructus vero dulcis, is a saying as old as true, Children in all Ages have found it so; What discouragements and difficulties have they ever found in their first entrance to Learning? But having made some progresse therein, the nut being once crack'd, and they tasting the sweetnesse of the *Kernell*, go on with chearfulnesse and delight, through all difficulties whatsoever, and so in time become eminently instrumentall in Church or Common-weal. So the greatest difficulty is in the first beginnings of the exercise of divine Meditation, it being a thing so harsh to corrupt Nature, so repugnant to carnall Principles; yet for all that, use and practice will make it easie familiar; besides, the sweetnesse that we shall find therein, and the benefit that we shall reap thereby, will make a rich return for all our pains and labour; the thought of tediousnesse will be taken away, so that we shall perform the work with alacrity of Spirit here in this World, and be fitted for Saints in that which is to come.

Azen

Men to bear with the Infirmities of their Wives.

1215.

King Taxiles said unto Alexander, when he came to warr against the Indians, *τι δὲ παλιμὸν (παλαι) καὶ μὴ πρὸς ἡμῖν, &c.* Why should we make war one against another, neither of us want either food or rayment. If thou be lesse then I, receive benefits of me; and if thou art greater, I will take courtesies from thee; Hereupon they were both Friends: So if our infirmities be more then our Wives, Why should we be grieved to bear with theirs, seeing they bear a great deal with us? If their infirmities be more then ours, Why hath God made us the stronger, but to be the better able to bear the infirmities of a weaker Vessel? If we bear with one another, Patience healeth what offence wounded; But if the one be Fire, and the other Flax, then nothing can follow but combustion, even the flames of contention and debate.

Plutarch in vita Alexandri.

Nath. Shute Sermon at St. Mild. Poultry Lond. 1636.

Piety, not promotion, that makes up a Godly Minister.

1216.

IT was the speech of Boniface that was a Martyr, one asking him, Whether it were lawful to give Sacramental Wine in a wooden cup: Time was, said he, when there were wooden Chalice and golden Priests, but now there are golden Chalice and wooden Priests: Thus it was of old, they thought then to gain Mens devotion by outward pomp and bravery, yet when wooden Chalices came in, that things were carried in a lower way, the Ministry lost nothing of its lustre; Whereas many Ministers think, if they should be poor and mean, every one would contemn their Ministry, hence they fondly imagine, that the way to have the Ministry respected, is to get great livings; but they are quite out, that will not do it; For it is Piety not promotion that makes up a godly Minister; And a poor godly man that exerciseth his function conscionably, will gain more respect then any other Dignitaries whatsoever.

Laurent. Surius in vita.

Friendship tryed in times of Affliction.

1217.

IT is reported of Herodias, Wife to Herod the Tetrarch, who when the Emperor had deprived her husband of the Tetrarchy, and banished him into France, understanding that Herodias was Agrippa's Sister, gave her all her husband's estate, supposing, that she would not go along with him; but she answered the Emperour, saying, There is a cause that hinders me from partaking the benefit of your bounty, The affection I bear to my husband, because I have shared with him in his Felicity: Whereupon the Emperour being displeased with her answer, banished her likewise. Memorable is that also of David's brethren, and those of his Fathers house, who when they heard of his being in the Cave of Adullam, sleighted the forfeiture of their goods, and venturing the displeasure of Saul, went down to comfort him: And thus it is, that true Friendship is best tryed in times of Affliction and distress; A brother, a Friend, a Wife, is, for the time of Adversity. Away then with those Summer-birds, those false-hearted Friends, that like ditches are full in the winter-season, but dry in the heat of Summer when we have most need of them.

Iosephi Antiq. Jud. lib. 19. cap. 9.

1 Sam. 22. 1.

Amicus certus in re incerta, &c. Prov. 17. 17.

1218.

Natural Wants and weaknesses, not to be objected against the practice of Divine Meditation.

J. Downham
Guide to God-
liness.

MEN that are sick and weakly in their bodies, do not altogether abstain from food and Physick, but rather use them, that they may recover their strength again; and though their appetite is small, yet they force themselves, that by eating a little and a little, they may get a stomach: Shall a Man that is dim-sighted, shut the windowes because the house is dark? Shall he not rather open them to let in the light, that he may the better see to go about his business? And the colder a man feels himself, the more needful he thinks it to come to the fire and warm himself, or use some exercise, that so he may recover his natural heat. Thus in like manner, the sight of our own natural wants and weaknesses is not a sufficient plea to barre us from the exercise of divine Meditation, but rather incite us thereunto, it being an excellent means to clear up our sight, to enlighten our minds with more knowledge, to get spiritual health and strength, and to warm our cold and frozen hearts, that so by Gods assistance, we may perform service unto him with more heat of Godly Zeal and fervour of devotion.

— sed contra
audentior ito.

1219.

The greatest boasters, the smallest doers.

ERASMUS in his Adagies reports of a young Man, that had travailed many Countreys, and at last returning home, began to praise himself in every Company; and amongst many his other excellent feats that he had done, he said, that in the Isle of Rhodes, he out-jumped all the Men that were there, and all the Rhodians could bear him witness of the same: Whereupon a slanderer by said; *IN PISO, id est in insula*, If thou sayst true, think this to be Rhodes, and jump here; And then he could do just nothing, but hid his face for shame: Thus, as those sticks that send forth most smoke, do afford least heat; So those Men that are the greatest boasters, are for the most part the least doers; according to our English Proverb, *Great boast, and small roast*. Alas! what are words? meer vanity, if not attended with deeds; hence is that saying, *Loquere ut te videam*, so speak, that I may see you; make no more words, but what may be demonstrated by deeds in the view of all Men.

Hieron. Thyr-
verus in Hip-
pocrat. apho-
rism.
Minima possunt
qui plurima
jactant.
Thyrverus.

1220.

God rewarding the least of good done to his People.

Josephus de
Antiquitat.
Jud. lib. 18.
cap. 8.



Grave nimis
est ut fructu
laboris sui
fraudetur ho-
mo, &c.
Matth. 10. 42.

IT is reported of Herod Agrippa, (the same that was eaten up of Worms, *Act. 12. 23.*) that being bound in chains, and sent to prison by Tiberius for wishing Caius in the Empire, one Thaumastus a servant of Caius, carrying a pitcher of Water, met him; And Agrippa being very thirsty, desired him to give him drink; which he willingly did: Whereupon Agrippa said; *This service thou hast done in giving me drink, shall do thee good another day*: And he was as big as his word; for afterwards, when Caius was Emperor, and Agrippa made King of Judea, he first got his liberty, then made him a chief Officer of his household; and after his decease, took order that he should continue in the same Office with his Sonne: How much more then shall Christ reward those that shall give to his distressed members but a cup of cold water (one of the least, readiest and meanest refreshments that may be) in the midst of their Afflictions? Shall not he that receiveth a Prophet in the name of a Prophet, have a Prophets reward? Yes, surely, they shall not be unrecompenced; when Christ shall appear in his glory, he will own them before Men and Angels.

Want

*Want of matter not to be pretended against the
practice of Divine Meditation.*

1221.

Look but upon an *Earthly-minded Man*, and hee'l have matter enough to *think and meditate* upon in worldly things, if it were for a whole year together, *building* as it were Castles in the ayr, *busying* himself about things that are not, or ever shall be; and herein they are such quick Workmen too, that they can both *gather* their straw, and *burn* their brick in full tale: Strange then! that any Man should object the *want of matter*, or barrenness of invention in the *Meditation* of things spiritual; whereas did he but resort to *Gods store-houses*, (like the *Egyptians* to *Josephs*) did he but open the *large volume* of the *Creation*, and *unclasp* the book of holy *Scriptures*, he might find abundant matter of *Meditation*; besides, the consideration of his own *miserie*, his manifold *sins* and *corruptions*, wants and imperfections, *Gods* great *Mercies* and *blessings*, the *administration* of his *Judgments*, the *workings* of his *Providence*, &c. so that there is no want of *good seed*, no cause to complain of any thing, but the *barrenness* of heart, and *aversness* to good things, if there be not *bringing forth* fruit in a plentiful manner.

W. Strong,
Serm. at
Westm. 1859

—monstrat
qualibet herba
Deum.

*More comfortable to have a strong Faith,
then a weak one.*

1222.

As two Ships sailing together, the one sound and well tackled; the other *leaking* and *wanting* sailes, though both do *arrive* at the same port; yet not both alike *disposed*; the one comes in *merrily* and *confidently*, the other with much *difficulty* and *doubting*: So the *strong in Faith* doth *singingly* walk towards *Heaven*, goes on comfortably and with full assurance, when they of *little faith* do but, as it were, *creep* thither with many doubts, great fears, and small joy; And therefore as it is no *Wisdom* for any Man to *continue* poor that may be *Rich*, or to live in *Fear*, when he may be *free* from it; So it is no point of *wisdom*, no piece of *Christian Prudence* for a Man to *content* himself with a *weak Faith*, when by any means he may *encrease* it.

G. Williams
of the Church.

*Men to be forward in promoting the cause
of God and Religion.*

1223.

Famous is the Story of one *Terentius*, a Captain in the Emperour *Valens* his Army, who returning from *Armenta* with a great Victory, the Emperour bade him ask what he would; He onely desired as a *Recompence* for all his service, *That there might be granted a Church to the Orthodox in Antioch*, (where, to the honour of the place, *Christ* did, as it were, at first spread his glorious banner, *Act. 11. 26.*) *that they might freely meet there, and publiquely joyn together in the service of their God*; The motion, he could not but know, must be exceedingly unwelcome to the Emperour, because he was an *Arrian*; and so it proved: For the Emperour tore his Petition, and bade him ask something else; but *Terentius* gathered up the torn pieces of the paper, and said; *Hoc tantum desidero*, &c. This I ask as a reward of my service, and I will ask nothing else: Here was a free spirited Man, a true *Christian Souldier*, that *sum'd* up all his service for the publique, in an humble Petition for the *Churches* good, *Dic mihi Musa virum*, Show me such another: Do men *improve* their Interest in great ones, and make such use of *opportunities* as may conduce to the good of *Gods* cause and Religion? They do not; It is too too apparent, that Men are too much *byass'd*, too much *self-ended*, seeking, *qua sua non qua Christi*, their own things, not the

Theodoret.
hist. Eccl. lib. 4. cap. 23.

Si perit Ecclesie
causa, periisse
juvabit.
Prosper.

Phil. 2. 21.
Theophilact.
Anselm in loc.

the things of Jesus Christ, preferring their own private gain, and Worldly profit before the advancement of Gods true Religion.

1224.

Gods Omnipresence, the consideration of it to be a restraint from Sin.

Epist. 11.

Jo. Downname
Guide to God-
liness.

Deus totus ocu-
lus est, &c.
Aug. in Psal.
120.

IT is the perswasion of Seneca to his Friend Lucilius, for the better keeping of himself within compasse of his duty, to imagine, that some great Man, some strict, quick-sighted, clear-brain'd Man, such as Cato or Lalius did still look upon him: And being come to more perfection, would have him to fear no Mans presence more then his own, nor any Mans testimony above that of his own Conscience; and addes this Reason, because he might flee from another, but not from himself, and escape another's censure, but not the censure of his own Conscience: Thus, did but Men set God before their eyes, and alwaies remember, that his eyes are upon them, it would be a notable bridle to pull them back, and to hold them up when they are ready to fall into any Sin; it would make them to watch over themselves, that they did not do any wickednesse in his sight, who is greater then their Consciences; and so upright in his judgments, that though Conscience may be silenced for a time, and give no evidence, or be a false Witnesse to the truth, yet it is impossible to escape his sentence, either by flight or any appeal whatsoever.

1225.

The holy Scriptures to be valed above all other Writings.

Lib. 20. cap. 4.

R. Holdsworth
Serm. 1632.

Schola caelestis,
eruditio vita-
lis, &c. Cal-
fiodor in
Psal. 115.

JOsephus in his book of the Antiquities of the Jews, maketh mention of one Cumanus, a Governor of Judea, that though he were but an Heathen, and a Wicked Man, yet he caused a Souldier to be beheaded, for tearing a Copy of the Book of Moses Law, which he found at the sacking of a Town; And venerable in all Ages, and amongst all Nations, have been the books that contained the Laws either of their Belict or Politie; as the Jews, their Talmud; the Romans, the Laws of the twelve Tables; the Turks, their Alcoran; and all Pagans, the Laws of their Legislators: And shall not Christians have then an high esteem of the holy Scriptures, and deem them (as the good old Christians did) to be the Mirror of divine Grace and Mans milery, the Touchstone of Truth, the Shop of remedies against all evill, the Hammer of Hereticks, the Treasury of Virtue, the Displayer of Vanities, the Ballance of Equity, and the most perfect Rule of all Truth and honesty.

1226.

Men to be forward in frequenting the Ordinances of God.

Jer. Borroughs
Moses choyce.

Psal. 84. 6.
— Per ardua
Virtus.

IT is a note of Mr. Calvin's upon that Text, Seek ye my face, Psal. 27. 8. That superstitious People will go on Pilgrimage to the Image of such a Lady, or such a Saint, or to visite the Monument of the Sepulcher at Jerusalem, and they will go over Mountains, and through strange Countries; and though they be used hardly, and lose much of their estates, sometimes in perils of false brethren, other times in the hands of Arabian Robbers, they satisfie themselves in this, I have that I came for. Alas! what came they for? the sight of a dumb Idol, a meer nothing. If they then will endure such hardship for the sight of a meer empty shadow, How much pains should we take to see God in his Ordinances? What though the way to Sion lieth through the valley of Baca; Surely, when God moves the hearts of Men to joyn with his People, a little

difficulty

difficulty cannot hinder them, they will be content to go through the valley of tears, so as they may appear before God in Zion; they will go through thick and thin, rather then not go to Church at all: And thus as it is prophesied of the Church of God, that she should be called, *Sought out*; i. e. fought unto, or fought after, *Esay 62. 12.* It is heartily to be wished, that it might be so, a place had in high estimation and regard, which out of respect and devotion, Men would repair and resort unto, encouraging others also to do, saying; *Come let us go up to the Mountain of the Lord, that our hearts may be refreshed with the consolations of our God, in the way of his Ordinances.*

Nota divers.
Administ. in
legum.

Experimental Knowledg, the onely Knowledg.

1227.

IT is well known, that the great Doctors of the World by much reading and speculation, attain unto a great height of Knowledge, but seldom to sound wisdom, which hath given way to that common Proverb, *The greatest Clerks, are not alwaies the wisest Men*; It is not studying of the *Politiques* that will make a Man a wise Counsellor of Estate, till his Knowledge is joyned with experience; which teacheth, where the Rules of State hold, and where they fail; It is not book-knowledge that will make a good General, a skillfull Pilot, no nor so much as a cunning Artizan, till that knowledge is perfected by practice and experience; And so surely, though a Man abound never so much in literal knowledge, it will be far from making him a good Christian, unlesse he bring precepts into practice, and by feeling experience apply that he knowes, to his own use and spirituall advantage.

Jof. Shure
Serm. at
Merc. Chap.
Lond. 1619.

Experientia
doctet.

The Church of the Gospel, it's amplitude above that under the Law.

1228.

THE Samaritans Inne was called *παρθενον*, because it gave entertainment to all strangers, *Luk. 10. 34.* In S. Peter's sheet were all sorts of Creatures, four-footed Beasts, and creeping things, *Act. 10. 11.* The Net, mentioned in S. Matthews Gospel caught all kind of Fish, *Chap. 13. 47.* *Ahasuerus's Feast* welcom'd all comers, *Esth. 1. 4.* Such is the Church of the Gospel in its amplitude; The Propheticall Gospel was hedg'd in and limited within the pale of *Palestine*; but the Apostolicall Gospel is spread over the face of the whole Earth; Then it was *lux modii*, a light under a bushell; now *lux mundi*, the light of the World: Then the Prophets sang, *In Judea natus est Deus*, In Jury is God known, his Name is great in *Israel*; but now we sing, *Laudate Dominum omnes gentes*, Praise the Lord all ye Nations. Then the Name of Christ was an oymntment kept close in a box; but now it is an oymntment poured out. And lastly, then the Church was a Garden enclosed, a Fountain sealed up; but now it is a springing well, that overflows the World to renew it, as Noah's flood did to destroy it.

Edm. Leigh.
Crit. Satra
in loc.

Matth. Sciles
Sermon.
at S. Pauls,
Lond. 1627.

Psal. 76. 1.
Psal. 117.

The Company of Wicked Men to be avoided.

1229.

IT was once the Prayer of a good Gentlewoman, when she was to die, being in much trouble of Conscience; *O Lord, let me not go to Hell, where the Wicked are*; For, Lord, thou knowest I never loved their Company here: the same in effect, though not in the same words, was that of holy David, Lord gather not my Soul with Sinners. Thus if Men would not have their Souls gathered with wicked Men hereafter, they must take heed of joyning with them here; Can God take it well at any Mans hands, to go and shake hands with his Enemies? God himself will not so much as reach out his hand to the Wicked. Why then should any of us do so? Can we be in any place where we see God dishonoured, and sit still as though not concerned therein? Certainly, the sight of Sin, whensoever

Jer. Burroughs
Moses choyce,

Psal. 26. 8.

Biblia vulgat.
edit.
Job 8. 28.

Psal. 119, 52.

wheresoever, or by whomsoever it is committed, should cause horror in the Soul, it should make us forbear coming into such wretched Company.

1230.

J. Downam's
Guide to God-
liness.—Validis in-
cumbere remis.Plus vigila
semper, &c.

Time mis-spent, to be carefully redeemed.

IT is observable, that when Men have *mis-spent* their youth in Riorous living, *neglected* all means of thriving, and prodigally *wasted* their Estates; but coming to riper years, and being beaten with the rod of their own experience in the sight of their folly, do not onely *desist* from their former lewd courses; but are sorry and ashamed of them, and set themselves with so much the more care and diligence to *recover* and *repair* their decay'd estates, and with the greater earnestnesse use all good means of *thriving*; And he that being to *travell* about important businesse nearly concerning his life and estate, if he have *over-slept* himself in the Morning, or *trifled out* his time about things of no worth, when he sees his error and folly, he makes the *more haste* all the day following, that he may not be *benighted*, and so coming short of his journey, be frustrate of his hopes: And thus must every good Christian do, labouring with so much the more earnestnesse after the spiritual riches of Grace, and assurance of his Heavenly hope, by how much the longer he hath *neglected* the spiritual thirst; And *travelling* to much the more *speedily* in the wayes of God, by how much the longer he hath *deferred* his journey, and *loitered* by the way, fearing (as the Apostle speaketh) lest a promise being left of entering into Gods rest, he come short of it, Heb. 4. 1.

1231.

Josephus lib.
14. cap. 8.
Antiquitat.

A sacris abstinenda manus.

Pet. Blessen.
Epist. 10.

Sacriledg, the heavy Judgments of God depending thereon.

Pompey the Great, who is noted by *Titus Livius*, and *Cicero*, to be one of the most fortunate Souldiers in the World; yet after he had abused and robbed the Temple of *Jerusalem*, he never prospered; but, *velut unda supervenit undam*, as one wave followeth another, so ill successes succeeded to him, one on the neck of another, till at last he made an end of an unhappy life by a miserable death; Many more Examples of the like nature are recorded to posterity: To what purpose? To forewarn them of the *heavy Judgments* that depend upon all *Sacrilegers*, that as the *Ark of God* could find no resting place amongst the *Philistines*, but was removed from *Asdod* to *Gath*, from *Gath* to *Ekron*, and so from place to place, till it came to it's own proper place; so shall it be with the goods of Gods Church, of what nature soever, being *wrung* out of the Church's hands by violence, *Qua malignè contraxit Pater, pejori fluxu refundet heres*, That which the Father hath so wickedly scraped together, the Sonne shall more wickedly scatter abroad, and so it shall passe and repasse from one to another untill it be far enough from him and his, for whom it was collected, so that the out-side of all his goodly purchase will be the Judgment of God against himself, and the curse of God to remain upon his Posterity.

1232.

Melch. Adamus in vita.

Basil. magn.
hom. in 40
Martyres.

Nothing but Eternity will satisfie the gracions Soul.

WHEN there were severall attempts made upon *Luther*, to draw him back again to the Romish side, one proposed a summe of Money to be offered unto him; No, that will not do, sayes another; *Illa bestia Germanica non curat argentum*, &c. That German least cares not for money, nor any temporal thing whatsoever, and so they ceased any further tampering that way; Such was the *Christian resolution* of those Forty Martyrs under the persecution of *Licinius* the Emperour, Anno 300. that when *Agricolaus* his chief Governour,

and

and one of the Devil's prime Agents, set upon them by severall wayes to renounce Christ, and at last tempted them with money and preferments, they all cryed out with one consent, *ὁ αἰδιότης, ὁ αἰδιότης, χημάτα δίδως τὰ ἀμύνηντα*, &c. O Eternity! Eternity! Give money that may last for ever, and glory that may never fade away; Nothing but Jesus Christ and him crucified will serve S. Paul's turn; And thus it is, that nothing but Eternity will satisfie the gracious Soul; Let all the World, the things of Heaven and Earth, present themselves to the Soul by way of satisfaction, it will say; What are ye? Temporal, or Eternal? If temporal, away with them; but if they bring Eternity along with them, if the Inscription of Eternity be set on them, then it closes with them, and is satisfied in the sweet enjoyment of them.

1 Cor. 2. 2.

The Ranters Religion.

1233.

IT is reported of the *Lindians*, a People in the Isle of *Rhodes*, who using to offer their Sacrifices with curses and execrable Maledictions, thought their unholy holy-Rites were prophaned, if that in all the time of the solemnity, *vel imprudenti alicui exciderit verbum bonum*, any one of them at unawares should have cast out or let fall one good word: Such is the irreligious Religion, and desperate carriage of a wretched crew, called *Ranters*, whose mouthes are fill'd with cursing, and blasphemous speeches, and that in such an horrid and confused manner, as if *Pythagoras* his *μετεμύχωνες* were to be credited, a Man would think *Rahabekah's* Soul had been transported into their bodies, their Dialect being alike *Divellish*, their language *semblable*.

Herodotus.
Strabo.

Lactant. de
vero Dei cultu.
Atq; Deos atq;
astra vocant
crudelia, &c.
Virgil.

Flatterers to be avoided.

1234.

WHEN *Xerxes* with his multitudinous Army marched towards *Greece*, and asked of his Friends, What they feared most; and one said, *That when the Greeks heard of his coming, they would fly away, before he could come near them*; another said, *He feared the ayr had not room enough for the arrowes of his Army*; another feared, *All Greece was not sufficient to quarter his Souldiers in*; And then *Damascerus* the Philosopher said, *He feared that all those Parasites would deceive him*: And no wonder, For many Men have been eaten up, and cheated out of their whole estates by such dissembling and devouring Caterpillars: *adulationis unctio est domorum emunctio*, the oyl of Flattery hath soaked up many a good Family; *Plus nocet lingua adulatoris quam gladius persecutoris*, saith another, A Flatterers tongue, doth more mischief then a Persecutors sword; so that better it were for Men to live *in xibaxas*, amongst *Ravens*, then *in xibaxas*, amongst Flatterers; For Ravens feed onely upon dead carcases, and Flatterers feast upon living Men; they are therefore to be banished from our ears, or at the least no wayes trusted, and by no means countenanced; which if they be, it is to be feared they will not onely deceive us, but also destroy us, Prov. 26. 28. and mislead from the wayes of goodnesse.

Trog. Pomp.
hist.

S. August. in
Psal. 56.

Diog. Laert.
in vita Diog.
Cyn.
Adulatores
sunt hostes et
scintilla Dia-
boli. Hieron.
in Prov. 1.

The Vanity of temporal things compared with those Eternall.

1235.

A *Bulensis* setting out the Vanity of all Worldly excellency, observes; That those who have been the most glorious in what Man accounts excellent, have had *inglorious ends*, whereby their splendor hath been much eclipsed; As in *Sampson* for strength, and what a contemptible end had he? *Absolon* for beauty, *Achitophel* for Policy, *Azabel* for swiftnesse, *Alexander* the great for Conquests, yet poysoned in the end; And he instanceth also in Kingdoms, as that of the *Assyrian*, the *Chaldean*, *Persian*, *Græcian*, and *Roman*; How soon were

Com. in 2 Reg.
cap. 15. qu. 20.
et in cap. 17.
qu. 21.

were

were they gone? He might have added, *Common-wealths*; For be they never so well settled, they must have their *ending* too.

1236.

*Crowns have their periods, length of dayes
their date,
Triumphs their tombs, Felicity it's Fate.*

Jer. Borroughs
Moses Choyce.
Sic parvis est
componere
magna, &c.

Such then is the Vanity of all *temporal things*, compared with those *Eternal*; The beauty of all *wordly things* being but as a fair picture drawn upon the Ice that melts away with it; The fashion of this World passeth away; And did but *worldly Men* consider, what is become of all those, that have had as great dealings, and as many merry-meetings as they, and have indulged the *Flesh* as much as they, that they are gone, rotten in their graves, and their *Souls* (it may be) crying under the wrath of an infinite God, and all their bravery and delights at an end, they would then leave doating on the world, and fix their hearts upon things that shall make for their *Eternal and everlasting good*.

1237.

*Ceremonies of the Church, not to be any
cause of Separation.*

Will. Barlow
Defence of Ait.
of Relig.

Pliny in his natural history reporteth of *Hedge-hogs*, that having been abroad to provide their store, and returning home laden with nuts and fruit, if the least *Filbert* fall but off, they will in a pettish humour, *fling* down all the rest, and beat the ground for very anger with their bristles: And such is the peevish fancy of many *strait-laced Christians* amongst us, (such as in themselves are bells of passing good Metall, and tuneable enough, though by the artifice of some, miserably rung out of tune) that will leave our *Church*, and remain obstinate for trifles and accidents, *Ceremonies*, things in themselves *adiaphorou*, indifferent, and harmlesse, that Fire hath tryed them to be but stubble and *straw-con-*
troversies, easie to be moderated, if Malice and Prejudice make not men *irrecon-*
cilable.

W. Laud ep.
did. in Reply
to Fisher.

1 Cor. 3.

1238.

*The Tongue for the most part a mischie-
vous member.*

In vita Aesopi.

Plutarch.

Lingua mali
pars pessima
serui. Juvenal.

Saintes
Paginni thes.
ling. sanct.

AEsop being sent by his Master, to buy all the best meat he could get in the Market, bought all *Tongues*; And being sent again to buy all the worst, he bought all *Tongues* again: being demanded, Why he did so, answered; That no flesh was better then a good *Tongue*, nor any worse then a bad *Tongue*: And most true it is, as Bias told *Amasis* King of Egypt, The *Tongue* is the best and worst member of the body, for the most part, an unruly mischievous member, *lambit et ledit*, a killing and destroying Member; a dangerous weapon, and the worst of all other weapons; the stroke of a sword may be born off, the shot of an arrow may be shunn'd; or if not, the wounds may be healed; but there is no way to escape a *poisoned Tongue*, no salve to cure it; hence it is well observed, that a word, and a Pest grow upon the same root in *Hebrew*, signifying, that the *Plague* and an ill *Tongue* go together.

1239.

*In the midst of Worldly enjoyments to
mind Eternity.*

Jer. Borroughs
Moses Choyce.

THere is a notable Story of one *Theodorus* a Christian young Man in Egypt, who, when there was a great deal of Feasting with Musick in his Fathers house, withdrew himself from all the Company, and being got alone, thus thought

thought with himself; *Here is content and delight enough for the Flesh, I may have what I desire, but how long will this last? this will not hold out long;* then falling upon his knees to God in prayer; O Lord, sayes he, my heart is open unto thee, I indeed know not what to ask, but onely this, Lord let me not dye Eternally, O Lord, thank you most I love thee, O let me live Eternally to praise thee. And then when his Mother came to him, and would have had him come in to the rest of the Company, he made an excuse and would not, onely upon this Meditation, because he saw, this could not hold out long: And thus it is heartily to be wished, that the Sons of Men, when they find their hearts beginning to be let out upon any temporal good, when they are in the midst of all their worldly delights and pleasures would think upon Eternity, and reason with themselves thus; *I am now in the midst of all temporal enjoyments, but will they hold out? I was made to abide for ever, I was made for that God that must abide for ever; what are a few hours here? if years, they were nothing to Eternity; Those that abide longest in the fruition of health and prosperity, their time is but a bubble, they are gone, and the memory of them is perished; Xenophilus in Pliny lived an hundred and five years without any sicknesse; but what is that to Eternity?*

Susum corda.

lib. 7. cap. 5.

Popery, a meer heap of Confusion.

1240.

It is said of the *Nabis*, a beast in Egypt so called; that it hath the shape of severall beasts; and of Hanniball's Army, that it consisted *ex colluvie omnium Gentium* of the very scum of all Nations. Thus the whole body of Popery is nought else but a very amassed lump of Pagan Rites, and old Heretical dregs, as in their Purgatory, Idolatry, Sacrifice for the dead, holy Water, Free-will, challenge of the Church, merit of Works, renouncing of Scriptures, &c. so that as Josephus said of Apion's writings, that they were *Isophrasa oxyntina*, a meer dunghill of shamelesse untruths, rather then Orthodox verities, a meer heap of trash and trumpery.

Plin. nat. hist. lib. 7. cap. 18.

lib. 1.

Children to have a care how they marry without consent of Parents

1241.

Tertullian the African Father, writing to his wife concerning Marriage, closeth all with a piece of admiration, *Uade sufficiam ad enarrandam felicitatem ejus Matrimonii, quod Ecclesia conciliat, confirmat oblatio, &c.* O how shall I be able sufficiently, to describe the happy state of that Couple, whom the Church hath joyned, Prayer and thanksgiving have confirmed, Angels in Heaven proclaimed, and the Parents on Earth approved; Such were those of Rebecca, and the Woman of Timnah; the one for Isaac, the other for Sampson, though both appointed by God, yet consented thereunto by Parents on all sides: But on the other side, O how miserable is the state of that pair, which by contemning the advice and consent of their Parents, do so highly offend God, that they can expect no blessing from God, till with weeping tears they have sued unto God for pardon, and by all possible means of submission and humiliation (which is the best plank after Shipwrack) sought to be reconciled to their Parents, and labour in what they can to make a compensation for their former disobedience, with a care of Conscienceable walking before them.

G. Williams of the Church.

Gen. 24. Judg. 14.

Phil. Bosquieri tabula naufragii.

Afflictions of this life, the comfortable use that is to be made of them.

1242.

A Ship after a long Voyage, being come into Harbour, springs a leak, the Master is somewhat troubled at it, and is never at quiet, till it be stopped, so that it is an evill to him; yet he comforts himself in this, that it did not hap-

Jer. Burroughs Moses choyce,

Dabit Deus his
quoq; finem.
Virgil. Æn. 1.

pen unto him, when he was out at Sea, that had been a great deal worse, and might have proved the ruine of them all: And thus it is for troubles and sorrows, there is a comfortable use to be made of them, so long as they happen to us in this life. We may say, They are upon us; but, (blessed be God) they are upon us here in this world, so that by a sanctified use to be made of them, they shall never be eternally upon us in the world to come. Hence is that prayer of S. Augustine, and of all good Men, in his words; *Domine, hic me, hic seculum, ut in aeternum parcas*, Here Lord do what thou wilt with me, but spare me hereafter; and that of Fulgentius, *Da Domine patientiam hic*, &c. Give patience here Lord, and pardon hereafter; Whatsoever my grievances are here upon Earth, let me joyce with thee in Heaven.

1243.

Constancy of holy Duties *makes the performance of them easie.*

Jo. Downname
Guide to God-
lineffe.

usus promptos
facit.

IT is easie to keep that *Armour bright* which is daily used, but hanging by the Walls till it be *rusty*, it will ask some time and pains to *furbish* it over again; If an *Instrument* be daily plaid upon, it is easily kept in *tune*; but let it be but a while *neglected*, and cast in a corner, the strings and frets break, the bridge flies off, and no small labour is required to bring it *into order* again: And thus also it is in things *spiritual*, in the performance of *holy Duties*, if we continue them with a *scuffled constancy*, they will be easie, familiar, and delightful to us; but if once *broken off*, and interrupted, it is a new work to *begin* again, and will not be reduced to the *former state*, but with much endeavour and great difficulty.

1244.

1 Kings 4.26.
Nat. Shure
Serp? & S.
Mild. Poultry
Lond. 1627.

Prov. 22:3.

Gen. 41. 49.

Men to be Provident Christians.

IT is said, that in the dayes of *Solomon*, *Judah* and *Israel* dwelt safely, every Man, under his Vine, and under his Figtree, from *Dan*, even to *Bersheba*, i.e. from one end of the Country to the other: But then at the very next verse following, it is said; And *Solomon* had fourry thousand stalls of Horses for his Chariots, and twelve thousand Horsemen; What! Peace and plenty, Horses and Horsemen, *Quam male convenient*? How can they stand together? Very well; No doubt, but this was one of the greatest points of *Solomon's* wisdom, to foresee a danger, and shun it; in times of Peace, to provide for warre: And thus it must be the care of all good Christians, to be provident Christians, with *Joseph*, in times of Plenty to lay up for times of Dearth; now in the strength of Youth, to provide for the weakness of Age; now in the time of Gospel-light and knowledge to be stocked and stored with Graces and Gospel-promises to live upon in worler times.

1245.

1891

Mors ibi sem-
per incipit et
desicere nescit
Greg. moral.
in Matth.

Hell-torments, *the Eternity of them to be considered.*

IT is reported of a *Voluptuous young Man*, that could not endure to be *crossed* in his wayes; and of all things he could not bear it, to be kept awake in the dark: but it so happened, that being sick, he was kept awake in the night, and could not sleep at all; Whereupon he had these thoughts; *What, is it so tedious then to be kept from sleep one night; and to lie a few hours in the dark? Oh, what is it then to be in torments and everlasting darkness!* I am here in my own house upon a soft bed in the dark, kept from sleep one night; but to lie in flames and endless misery, How dreadful must that needs be? These and such like Meditations were the happy means of that *young Mans Conversion*; and by the blessing of God may be the like unto divers others, when they shall consider the *Eternity of Hell-torments*; that they are everlasting, for ever and ever, (a fatal Soul-wounding ex-

pression) when there shall be a suffering of as *many years* as there be sands on the Sea shore, and Stars in the Firmament for their number, yet no comfort at all: Oh this *Eternity* of torments is the Hell of Hell. In the curse of *Adam* there was a *donec reverteris*, In the sweat of thy face shalt thou eat thy bread, *untill* thou return, &c. there's no *donec*, no time limited, no bounds set to the Torments of the damned in Hell, they are for evermore.

Christian perfection to be attained by degrees.

1246.

Meteors, soon after their first appearing, make the greatest shew; A Fire of thorns, as soon as it is kindled, gives the fairest blaze, and makes the most noise and crackling, and both of them decrease by little and little, till they disappear, whereas the Morning light shineth more and more unto the perfect day. Musbromes come to their perfection in one nights growth, but trees of Righteousnesse of Gods right planting, are still in growth, and bring forth most fruit in old age, *psal. 92. 14.* Summer-fruits are soon ripe, and soon rotten; but winter-fruits last longer: Infants in the Womb that make more haste then good speed, prove abortive; whereas those that stay their time, come to their growth by degrees: And thus it is, that we must think to aspire unto Perfection, but in a gradual way; not imagine, that we can the first day, & in the beginning of our first conversion attain unto it; For as, *Nemo repente fit pessimus*, No Man is made the worst at the first; so, *Nemo repente fit optimus*, No Man is made the best all at once; which made a good old Christian cry out, *Nolo repente fieri summus*, &c. I would not upon the suddain attain to my highest pitch, but grow towards it by little and little; *Nondum apprehendi*, I have not yet attained, (says the blessed Doctor of the Gentiles) but I presse hard forward, &c. and so must we, from knowledge to knowledge, from virtue to vertue, from Faith to Faith, from one degree of grace to another, unto a perfect Man, and unto the measure of the stature of the fullnesse of Christ, *Ephes. 4. 13.*

Jer. Whitaker
Scrm. at
Westm. 1650.

Prov. 4. 18.

S. Bernard.
in Cant.

Phil. 3. 14.

Festina lente.

The Lyers reward and punishment.

1247.

ASop tells us a tale, how a Town-Shepherd ran to the Village where he dwelt twice or thrice, and told the People the wolves came, and were devouring their sheep; but when they came out to rescue their Cattle, they saw there was no such matter: At last, the wolves came indeed, and the Shepherd ran into the Town, as before, crying out, That his Sheep were all at the mercy of the cruell wolves; but the People being formerly deceived by this lying Shepherd, would not believe him, nor step one foot out of doors to save their goods, untill they were all destroyed by the salvage beasts; his accustomed lies made them so diffident to believe the truth, that they were all undone by the bargain. And such is the reward of all Lyers, that they shall not be believed when they speak the truth; as *Demetrius Phalerius* being asked, What was the fruit and reward of lying? answered; *Quod ne vera quidem dicentibus, deinceps, fides adhibeatur*, That after a Man is known to be a Lier, every thing is question'd that he speaks; let him have never so much gold in his Chest, his words are but brasse, and passe for nothing; yea, he is no better then a dumb Man in effect; For it is all one, whether one cannot speak, or cannot be believed when they do speak.

Aristotle. apud
Diog. Laert.
lib. 3.

In all our doings to think upon Eternity.

1248.

AMongst many other Rites and Ceremonies of elder times in the Consecration of Bishops, they had this speech made unto them, *Habeatis eternitatem in omnibus cogitationibus vestris*, Have Eternity in all your thoughts; Whether it were so, *penes sit Aushorem*; but certain it is, that at the decollation of the late Archbishop of Cant. Jan. 10. 1644. there stood on either side as he was to passe, a generation of People that echoed out unto him the like saying, Remember Eternity;

Jer. Borroughs
Moses choyce.

In vita ejus
per Anonym.

Hieron. in
Drexclii, con-
siderat. de eter-
nitate.

nity; (a sweet breath, had it not come from corrupt lungs; a good *Memento*, had it proceeded from sanctified hearts; but it is much to be feared, that they spake rather *ex livore malitia, quàm ex Zelo justitia*, rather out of malice, then love to his Soul, being not silent many dayes after in quarrelling his Salvation,) However, there is a right good, and godly use to be made of the thoughts of Eternity; so precious are they, that if Men would but spend one quarter of an hour of every day therein, thus thinking with themselves; *This body of mine though frail and mortal, yet must live for ever; and this Soul of mine must live eternally; It is too too much time that I have spent in seeking after contentment for the flesh; but what have I done for my Soul? what for Eternity?* It cannot be imagined, what good such thoughts would do; For without all doubt, there is many a blessed Soul now in Heaven praising and magnifying God, that they were so well employed; and too many in the neglect thereof, howling in Hell for ever.

1249.

Gluttony, reproved.

Lib. 2. cap. 1.
Hist. animal.
lib. 9. cap. 17.
Ulyss. Aldro-
vandus de
Piscibus.

Clemens Alexandrinus in his Book called *Padagogus*, maketh mention of the *Sea-Asse*, and citing *Aristotle* for his Author, saith; That amongst all other living and sensible Creatures, this onely hath his heart in his belly, whom *Epicharmus*, an ancient Poet, termeth, *ἰντεργαστρον*, such an one as varies from the ordinary course of Nature: And such are all they that do *Indulgere* genius, pamper themselves, *quorum animi in patinis*, who mind nothing but their guts; and are so given over to their carnal appetite, that they take more pains to satissie it, then to please God; *ὃν ὁ θεὸς ἡ κοιλία*, whose belly is their God, *Phil. 3.* and as *Tertullian* sets them out, Their *stomach* is their Altar, their belly is their God, their Priest is their Cook; their holy ghost is the smell of their meat, the Graces of the Spirit are their sauces, their Kitchen is their Church, &c. thus being transformed from Men to beasts, they are led more by their sense and appetite, then by Reason and Religion, and have their *gluttonous punch* the chief seat of their Souls, not their hearts where it should be.

Lib. de jejuniis.
— 6 prodiga
verum
Luxuries.
Lucan.

1250.

Innovations in Church or State, very dangerous.

G. Williams
of the Church.

Amongst the *Locrians* there was a Statute of that strictness, that whosoever desired to bring in a new Law, he should come and declare it publicly in the Market-place before the People with an halter about his neck; that if his Law was not thought meet to be enacted for the good of the Commonwealth, he might presently be hang'd for his desire of Innovation. And good reason too; For it is very dangerous to innovate any thing either in Church or Commonwealth; not but that it is in the power of Supreme Authority to change and correct such Lawes, as shall seem fit to be changed for the good of the People; yet according to the strict Rules of Policy that is not to be done neither, but upon pure necessity, what apparent profit soever may be pretended to the contrary.

1251.

To be carefull how we come under the evill of a reviling Tongue.

Jer. Boroughs
Moses Choyce.

David upon sad experience, compareth a wicked, reviling Tongue to three fatal weapons, a Razor, a Sword, and an Arrow; to a Razor, *Psal. 52.2.* such an one, as will take off every little hair; so a reviling Tongue will not onely take advantage of every grosse sin committed by others, but those peccadillo's, the least infirmities, which others better qualified cannot so much as discern. Secondly, to a Sword that wounds; so the Tongues of reproaching Men cut deeply into the credits and reputations of their brethren; but a sword doth mischief

Psal. 57. 4.

mischiefe onely near hand, not afar off; And therefore it is in the third place compared to an *Arrow*, that can hit at a distance: And so revilers do not ill offices to those onely in the Parish or Town where they live, but to other far remote. How much then doth it concern every Man to walk circumspectly? to give no just cause of reproach, not to make himself a scorn to the Fools of the World; But if they will Reproach, (as certainly they will) let it be for forwardnesse in Gods wayes, and not for Sin, that so the Reproach may fall upon their own heads, and their scandalous language into their own throats.

Psal. 64. 3.

Plena victoria est acclamatione tacere, &c. Val. Episcop. in Sermon.

Correction of Children and Servants, how to be moderated.

1252.

ST. Hierome writing to Celantia, a worthy Matron, amongst much other good Counsell that he there gives her, thus adviseth; *Familiam tuam ita rege et consove*, &c. That she should so govern her Family, and cherish it, as that she should rather seem their Mother then their Mistress; and draw from them Reverence rather by loving benignity, then rigorous severity; and he addes this reason; For that obedience is alwaies more faithful and acceptable, which floweth from love, then that which is extorted by fear: Thus in the correction of Children and servants, (if there be no other help) Justice must be observed: First, that there is a fault committed, and that the fault so committed deserveth punishment, and that the punishment do not exceed the quality of the fault; which will otherwise seem to rage and revenge, then to chastise for amendment.

Epist. de institutione Matris-Familias.

Cuncta sapientia tentanda, &c. Ovid. Sed parcius uteretur. Id. lib. 2. Met.

Christians not to revile and reproach one another.

1253.

IT is a notable speech of one Nemon, that was a Generall of the Persian Army, that when he was fighting against Alexander, one of his Souldiers run upon Alexander's face with much ill language, and many opprobrious terms, the Generall hearing of it, smote him on the face, saying; *I did not hire thee to reproach Alexander, but to fight against him*: Thus if an Heathen could not endure to hear that his Enemy should be reproached, How much lesse will God bear it, to have his Children reproaching one another? It was therefore a brave speech of Calvin, Etiam si Lutherus vocet me Diabolum, &c. Although Luther call me Devill, yet I will honour him as a dear Servant of Jesus Christ; And so, though those that are our brethren do cast Reproach upon us, we should honour the Grace of God in them, and not cast reproach upon them again: It is more then enough, that the briars and thorns of the Wildernesse, such as are without, do tear the Flesh, and rend the good names of Christians, let not them do it then one unto another.

Plutarch. in vita Alexandri.

Melch. Adamus in vita.

A Child of God bettered by Afflictions.

1254.

STars shine brightest in the darkest night; Torches are better for the beating; Grapes come not to the proof, till they come to the Presse; Spices smell sweetest, when powdered; young Trees root the faster for shaking; Vines are the better for bleeding; Gold looks the brighter for scowring; Glow-worms glister best in the dark; Juniper smells sweetest in the Fire; Pomander becomes most fragrant for chafing; The Palm-Tree proves the better for pressing; Camomile, the more you tread it, the more you spread it: Such is the condition of all Gods Children, they are then most triumphant, when most tempted; most glorious, when most afflicted; most in the favour of God, when least in Man's; as their Conflicts, so their Conquests; as their Tribulations, so their Triumphs: True Salamanders, that live best in the Furnace of Persecution; so that heavy Afflictions are

Sam. Clerk Preface to Martyrology.

—Dolor hic tibi proderit olim. Ovid. Amor. 3.

are the best *Benefactors* to Heavenly affections; And where *Afflictions* hang heaviest, *corruptions* hang loosest: And *Grace* that is hid in Nature, as sweet water in Rose-leaves, is then most fragrant, when the fire of *Affliction* is put under to distill it out.

1255.

The great benefit of repentant Tears.

Jul. Solinus.
2 King. 5.

S. Ambrose in
Luc. lib. 19.
—Lachrymæ
pondera vultus
habent. Ovid.
de Ponto lib. 3.

IT is reported of a River in *Sicily*, wherein if black sheep be but bathed, their wooll immediately will turn white: And it is well known, that the waters of *Jordan* cleansed the Leprosie of *Naaman the Syrian*. So whosoever he be that bathes himself in the pure Fountain of *Repentant tears*, shall be purged from all the filthiness of *Sin*; though it be as red as scarlet, yet it shall be made as white as wooll: And the reason is given by S. Ambrose, *Quia lacrymæ tacitæ quædam preces sunt, non postulantes, sed merentur, non causam dicunt sed consequuntur*, Our tears are a kind of silent Prayers, which, though they say nothing, yet they obtain pardon; and though they plead not a Man's cause, yet they procure Mercy from Gods hands, as we find in S. Peter, *Non legitur quid dixerit*, &c. he said nothing that we can read of, but wept bitterly, and obtained Mercy.

1256.

How to bear the Reproaches of Men.

Marfil. Ficinus
in vita Platonis.

Nihil utilius
quàm tacere
provocatis, &c.
Valer. Episcop.
in Serm.

Dionysius having not very well used *Plato* at the Court, when he was gone, he feared lest he should write against him, and therefore sent after him, to bid him have a care, how he set out any thing prejudiciall unto him: Tell him, sayes *Plato*, I have not so much leisure as to think upon him. So we should let those that reproach us know so much from us, that we have not leisure to think of them; and though we should not be insensible, yet not to take too much notice of every Reproach that is cast upon us; but as when the Viper came upon S. Paul's hand, he shook it off; so when Reproaches come upon our good names or credits, shake them off; For it is a dishonour to think upon them, as if we had nothing else to do.

1257.

The true Love of God will cause a Man to love his Ordinances.

Luk. 10. 35.
Tho. de Tru-
gillo thesaurus
Concionat. Rex
non diligitur
si odio lex ejus
habetur. Iudor.

IF the wounded Jew in the Parable should have cast away the two pence, which the Samaritan left to provide for him, it had been an Argument, that he neither regarded him, nor his kindnesse. And it was a sign that *Esau* loved not God, because he esteemed not his birthright: Thus the true Love of God is far from us, if we set not an high esteem upon his Ordinances, those pledges of his favour which he hath left with us, to wit, the Word and Sacraments; the word, wherein we hear him speak lovingly; and the Sacraments, wherein we see him speak comfortably to w.

1258.

The Vanity of gay Apparrell.

Joh. Planta-
vit. Florileg.
Rabbiniacum.

Mollia indu-
menta animi
mollitiem in-
dicant.
Bern. in Apol-
lon.

IT is a pretty observation of a Jewish Rabbi, That it was good policy for husbands to attire themselves below their ability, for so they might the sooner thrive; and to cloath their Children according to their ability, so they might the better match them; but to maintain their Wives beyond their ability; for so perhaps they might live in more peace, then they should otherwise do: But now it is so, that Husbands and Wives, Parents and Children, Masters and Servants are very vain in the matter of Apparrell, all of them antick and fantastick in garb and fashion; of many whereof it may be truly said, That when they have their best cloathes on, they are in the very midst of their wealth; Whereas a modest discreet Man goes in a plain Suit, but hath rich Linings.

Reproaches

Reproaches to be born chearfully, because
God is concerned therein.

1259.

As a Man going to Sea, if he know that the *Mariner* hath skill, that he loves him, and hath promised, that he will have a care of him, and that many others have had experience of his former industry, this is much; But when he considers, that his life is the *Mariners* life, that being both in one bottom, if the one perish, the other cannot be safe; thus now is full assurance, that as far as the *Mariner* can do it, it shall be well with him; Thus in the matter of *Reproaches*, and the cheerful bearing of them; Were it that we only did know, that God had a love to us, and were mercifull to us, that were enough to assure us; But when we shall find, that as God hath loved us, so he hath engaged himself that he will stand by his People in the time of their suffering; adde hereunto our own experience of Gods gracious dealing with us in the day of our trouble; this is somewhat more. But lastly, to rise somewhat higher, when we shall consider, that it is Gods own case, so that our *Reproaches* and *Sufferings* are his *Reproaches* and *Sufferings* (as *Luther* writing to *Melancthon* at that time much distracted with fears concerning the Church's good, *Sinas ruinas, ruit et Christus*, If we fall, *Christ* falls with us) this may fully assure us in the cheerful bearing of them, because he is chiefly concerned in them.

Jer. Borroughs
Moses Choyce.

Contumelia
sunt Christi
in signa, &c.
Thyverus.
In vita ejus.

The true Love of God, will cause fami-
liarity with God.

1260.

Where there is Love free from jealousie betwixt Man and Wife, they are, as it were, incorporated; they think themselves never better, then when they are in one anothers Company, talking and discourting together, laying open each others griefs, and making one another partaker of each others comforts. So, we must have such interest in God, if we love him, we must in an humble distanced manner be familiar with him. Let never a day passe over our heads, wherein we have not fetched a walk or two in the gallery of our hearts with him, and there laid open our selves before him, both concerning our miseries and our Sins, saying after this or the like manner; Thou seest, O Lord, what sorowes I endure within and without, I beseech thee give me grace, so to carry my self, as that thou mayest have the glory of thy own work; And thou knowest, O my God, that I hate this infirmity, or that weaknesse; and that were it not for thee, I should fall into fearfull breaches of thy Law; But, Lord, help me against this or that sin, as against Pride, deceit, vain-glory, and the like, that I may in a more settled and constant course honour thee, my God, to whom I am so infinitely bound, &c.

Root of Thank-
fulness; A
Sermon at
S. Pauls;
1627.

Job 12. 21.

No. Mantoo good, to learn.

1261.

St. *Augustine* writing to *Auxilius* his fellow Bishop about the matter of Excommunication, in all humility saith; *Senex, & juvenis co-episcopo, et Episcopus tot-annorum & Collega, nec dum anniculo, paratus sum doceri*, Though I be an old Man, and a Bishop, of so many years standing, yet I am ready to be taught of a young Man, my Companion, scarce of one years growth; Thus, dimly (in their own conceits) have those great lights from time to time shined out in the Firmament of the Church, having been ever glad of any auxiliary to adde unto their lustre. Then if the greatest Clerks have need to be instructed, What shall we think of the meanest? How much knowledge do they want, that know almost nothing, when they that think they know so much, do notwithstanding want so much, as that they may be taught something by the meanest? No age superannuated, no condition of Man so exalted, but may in one thing or other inor-

Ep. 57.

Omnis etatis
homines Schola
admittit. Sen.
ep. 76.

Joh. Boys
Postilla.

dine

dine ad Deum, learn of the youngest; and the meanest, either by bringing to their mind what hath been forgotten, confirming in what they have already learnt, or instructing in what (for all their parts) they never as yet heard of.

1262.

Consideration of the Name of Christ to be a motive from Sin.

Jer. Burroughs
Moses Choyce.

SUPPOSE one were set upon going to do mischief, and his Father and Mother should throw themselves down in the path, that if he goes on, he must tread upon them, and they should say thus; *You shall tread upon the bowels out of which you came, upon the loyns that begat you*, this would certainly be a great stop; And thus when we find our hearts begin to stirre, and corruption boyl, the Name of Christ calls, Stay, and sayes; *If you go to sin, you shall tread upon me, trample upon me and my blood, and bring reproach upon me*; this must needs be a great stop in the wayes to sin. In all the word of God, there is scarce a stronger argument to keep Man from sinning, then the consideration of Christs Name lying prostrate before us, that the Name of Christ shall suffer by it; For the People of God to suffer by our sins, is an evil thing; For a Man to have his kindred ashamed of him, is a sad thing; But for a Man to be a Reproach to Jesus Christ, to be a grievance to the blessed Spirit of God, this, if he have any ingenuity, any spark of Grace left in him, any love of Christ remaining in him, will take him quite off from the wayes of sin and wickednesse.

1263.

How to be truly thankfull unto God.

Hippocratis
apophism.

Act. 1. 1.

Root of Thank-
fulness; A
Sermon at S.
Pauls, 1627.

PER brachium fit judicium de corde, is the Physitian's Aphorism; And therefore when they passe their judgments of Mens hearts, they do it by the pulse beating in their arms, and not by the words that proceed from their mouthes; So wise Men will look more to doing, then to saying, (though both are good, and both must be done) remembring, that Jesus did and said. And then it is that men are truly thankfull unto God, when they *do what they say*; as Noah is no sooner out of the Ark, but he builds an Altar for the Lord, before he provides an house for himself; he talks not of it, but does it; For to thank God with our tongues, and not to live answerably thereunto, is no better then to say, *All hail, King of the Jews*, and to spit upon him; *Hosanna* with one breath, and *Crucifie him* with another; to have *Jacob's* smoothe tongue, and *Esaus* rough hands; a great deal of formal hypocrisie hanged out at the sign of the lips, and no reality at all in the heart and hand where it should be.

1264.

A Man to be clear of that fault he reproves in another.

G. Williams
of the Church.

de cohibenda
iracundia.

Turpe est
doctores, &c.

Gregorii homit.

IT was Plutarch's shame, when his Servant could thus upbraid him, *Non est ita ut Plutarchus dicit*, It is not as my Master saith, his opinion is, that it is a shame for a Philosopher to be angry, and he hath often reasoned of the mischiefs that come thereby, and hath written a book of *not being angry*, et ipse mihi irascitur, yet he is angry with me. A great fault it was in Plutarch then, and it is no lesse in those that are guilty of the same sin they reprove in others now, and little good will come thereby; For the eye which is filled with dust, can never see clearly the spot, that is in anothers face; nor that hand which is besmeared with mire, wash any other member clean; nor that Man which is corrupted with Sin, do any good when he reproveth his own Sin in another. As when one Thief reproves another, one Drunkard condemns another, they may shame one another, but seldome mend one another, *Mundus a vitis esse debet, qui aliena*

aliena corrigere curat, He must needs be clean himself, that goes about to cleanse another.

Reproaches and Sufferings for the Name of Christ, marks of Salvation.

1265.

There is mention made of one *Eschylus*, who being condemned to be stoned to death, and all the People being ready to do Execution upon him, his brother ran in unto him, and shewed them that he had but one hand, and that he lost the other in defence of his Countrey; whereupon there was none that would throw a stone at him: And thus it is that *Reproaches and Sufferings* in the cause of *Christ*, are notable marks to safe-guard us in the time of trouble; It was *Jeremiah's* plea, *O Lord, thou knowest, remember me and visit me, know, that for thy sake I have suffered rebuke*: This is the evidence that a gracious heart hath to its self, that God will spare him, when others shall suffer from his wrath: For the more any Man is called to suffer in the cause of God, and when he finds his heart ready and willing to yield to God in suffering, the more evidence he may have to his Soul, that when others be called to suffer from wrath, he shall be spared; this being the bottom of the *Psalmists* prayer, *Remember, Lord, the Reproaches of thy servants, how I do bear in my bosome the Reproach of thy mighty People*.

Jer. Borroughs
Moses Choyce.

Jer. 15. 13.

Psal. 69. 9.

Mercies of God to be particularly record- ed to Posterity.

1266.

The *Jews* (as the *Rabbines* do observe) the night before the *Passover*, are wont to confer with their Children on this wise; The Child said, *why is it called the Passover?* The Father answered, *because the Angell passed over, and destroyed us not*; The child said, *why do we eat unleavened bread?* The Father answered, *Because we were forced to make haste out of Egypt*. The Child said again, *why eat we sown herbs?* The Father said, *To put us in mind of the afflictions in Egypt, &c.* Thus ought we to deal in all the great and marvellous kindneses of God, to speak publicquely of them for the generations to come; with *David* to tell what God hath done for our Souls; to declare his glory among all Nations, and his wonders amongst all People. The Prince must speak of them to his subjects, the Minister to his People, the Master to his servants, and the Father to his Children.

Joh. Meno-
chius de Re-
pub. Heb.

Psal. 66. 16.

Psal. 96. 3.

Parents not to be forsaken, though they be Infidels and Wicked.

1267.

When *S. John* had baptized *Chryssippa*, the Governour's Wife of *Pathmes*, she presently thereupon would forsake her unbelieving husband: By no means that must not be. *S. John* told her that he had a Commission to joyn her to *Christ*, but no warrant to keep her from her husband; and therefore he suffered her not to depart, but commanded her to return unto her house again. It is also written of *S. Martin*, that he lived with his Parents that were Gentiles, and performed all good offices to them as became a good *Christian Child*, because the Church of God, when she receiveth any one to *Christ*, doth by no means acquit the obligation of that Law, which bindeth a Sonne unto his Father: Thus we are not with the *Prodigal* to run out of our Fathers house, nor to contemn them that begat us, but to condemn their impiety, if they seek to mislead us; For it is not to be believed, that God which commanded us to honour Father and Mother, would ever bid us to forsake them: And therefore if any Man hath an Infidell to his Father, let him not be perswaded by him to do any disservice unto God, but

Prochorus in
vita S. Joh.
cap. 21.

Sulp. Sev.
hist.

G. Williams
of the Church.

continue his obedience to him, and in so doing, he shall receive the reward of his duty, and the Father shall find the punishment of his Iniquity.

1268.

The Martyrs Wellcome to Heaven.

Lud. Grana-
tenf. Meditat.

Ro. Willan
Eliab's wife;
A Funerall
Sermon. 1629.

WHEN a Father sends his Sonne abroad about some earnest businesse, and he meet with much difficulty in the way, and come home in rainy, tempestuous weather, How gladly doth he entertain him? the whole Family are ready to tend upon him, one makes a fire, another gets him dry cloaths; a third is busie in preparing somewhat to comfort his wearied spirits: And thus the People of God, when they meet with hardship in the Pilgrimage of this world, and suffer even unto death for Righteousnesse sake, whether they be Martyrs in will, and in deed, as S. Stephen; In will and not in deed, as S. John; In deed, but not in will, as the Innocents, When they come and meet with Christ, for whom and in whose cause they have suffered, How shall they be received? With what wellcome shall they be entertained? What Riches of glory shall they enjoy in the highest Heavens for evermore? They shall have Crowns upon their heads, palms in their hands, long white robes upon their backs, and shall sit at the right hand of God, when all their Persecutors shall stand like so many base unworthy Creatures before them.

1269.

The Formal Christian, discovered.

Jer. Leech
Sermon at S.
Mary le Bow,
1627.

Col. 2. 7.

LOOK but upon a Pageant, on some triumphant day, what a goodly shew it makes without, how it is carried on Mens shoulders; Oh, but look then again within it, and you shall find little substance, onely a few gilded laths and pastboards, things of small concernment: Then again, a May-pole stands on high, deck'd with ribbons and garlands on the top, gazed upon by all Men; O, but it hath no rooting, no sap to preserve it. Such are all Formal Christians, top and top-gallant, they have fair gilded out-sides, some certain general notions swimming in their heads, but as the Apostles phrase is, they are not rooted, not principled, their heads are uncatechised, and their hearts unsanctified, they make a goodly shew, have abundance of form, but no power of Godlinesse in them.

1270.

The Printing of Learned Mens Works instrumentall to Gods glory.

Ed. Calamy
epist. Dedic.
before Dr. Tay-
lor's posthume-
works.

IT is the opinion of some Learned Men, that the Saints who are now triumphing in Heaven, have an augmentation of glory bestowed on them, according to the good they do after their deaths, as by Sermons preached, or books printed, while they were living; Instance is given in the Apostle S. Paul, whose glory in Heaven, say they, is increased, according as Men are converted by reading of his Epistles: Which doctrine, if it be true, will be a mighty encouragement to perswade the Friends of deceased Ministers, and other Learned Men to publish the Sermons and Works they leave behind them. Howsoever, whether this be true or no, sure it is, that by the publishing thereof, especially when perfected, after their deaths, much glory is brought unto God, and much benefit to the Souls of the living.

Reproaches

Reproaches and Sufferings made Honourable by God.

1271.

IT is said of Joan Countesse of Shrewsbury, that in the midst of a dance at Court, she let her garter fall at unawares; and blushing at the accident, the King took it up in his hand, whereat the Nobility smiled: well, sayes he, I will make this an honourable ornament ere long; and upon that came the Order of the Knights of the Garter; the Garter being an Ornament of the highest Nobility, such as Kings wear about their necks, as an Ensign of their Princely Order. Thus if Man can put honour upon such mean things, then God much more; It is he that ennobleth Reproaches, and sanctifieth Afflictions to his Children, and maketh the sufferings of his servants, as so many ensignes of Heavenly Nobility, so that if Men had but the true skill of Christianity, they would be ambitious of the Crown of Martyrdom, look upon it as a blessed thing, when Men speak all manner of evil of them; and with Moses rather choose to suffer with the People of God, then enjoy the pleasures of Sin for a season.

Edw. 3.
Guil. Camb.
deni Brittan-
nia in. Com.
Berke.

Matth. 5. 11.

Heb. 11.

God shewing Mercy, onely for Christ Jesus sake.

1272.

DAVID after his Victory over the Philistines, calls Ziba before him, and asks him, Whether there were not yet any Man left of the house of Saul, that he might do him kindnesse for Jonathan's sake; whereupon they presented unto him Mephibosheth, a poor lame impotent Man, who no sooner sees the King, but he falls on his face, and looks upon himself as a dead dog, far below the Kings favour: No matter, sayes the King, Fear not, for I will shew thee kindnesse for Jonathan's sake, &c. And thus if there be any forlorn Joseph that is fallen into the pit of despair, let him but cast up his eyes to the hills from whence cometh his salvation, and God will shew him Mercy for Christ Jesus sake; If there be any lame impotent Mephibosheth, any wounded spirit, any of the household of Faith that is distressed, God will enquire after them, and do them good for Christ Jesus his sake.

Jer. Leech;
Sermon at S.
Mary le Bow,
1637.

2 Sam. 9. 7.

Gods goodnesse to us, to be a Motive from vain Swearing.

1273.

POLYCARP, that Religious Martyr and Bishop of Smyrna, in the time of the Fourth Persecution under Marcus Antonini Verres, When he was commanded to swear but one Oath, made this answer; Fourscore and six years have I endeavoured to do God service, and all this while he never hurt me; How shall I speak evill of so good a Lord and Master, who hath thus long preserved me? And added further, being thereunto urged by the Proconsul; I am a Christian, and cannot do it; let Heathens and Infidels swear if they will, I cannot do it, were it to the saving of my life. Thus it is, that if nothing else will keep a Man from idle swearing, and taking of the blessed Name of God in vain, the very consideration of benefits received from him, should be motive and dissuasive sufficient, not to lade him with oaths, that hath so laden us with Favours, and that whilest he is every moment doing good for our Souls and Bodies, we should dare to return him evill for the good he doth unto us.

Eusebii hist.
lib. 2. cap. 15.

Te pater Aeneas
et avunculus
excitat Hector.
Virgil.

1274.

Hispan. rerum
Scriptores.Tutus est igitur
filiis contendere
verbis, Quam
pugnare manu.
Ovid. Metam.2 Chron. 36.
17.Josephus de
bell. Jud.
Egeſippus de exadio
Hierusalem.*The sword of Warre, impartiall.*

WHen the Duke of *Medina Sidonia* was armed by the King of *Spain* his Master, against the Protestant party, he spoyled all before him, and slew as well upon those of his own Religion as others; One asked him, Why he had no more care to spare those of his own Religion? his answer was, *My sword knows no difference betwixt Catholiques and Lutherans*: Thus it is, that whensoever God shall be pleased for the sins of a People or Nation, to give the *Sword* a Commission to eat flesh, and drink blood, it will make little or no difference at all betwixt the precious and the vile, the godly and prophane, the *bullet* will not distinguish betwixt the *Commanders*, and the *commanded*: No argument was found so forcible, as to perswade the enraged *Babylonians* to spare the poor captived *Jews*. And at another time, it was neither the Religion of God himself, the memory of ancient *Prophets*, nor the glory of their *Temple*, nor the beauty of their well-compacted *City*, nor the multitudes of *People*, nor any respect in the *World* could move the incensed *Romans* to have the least pity on them: But there's no such need to step over our own threshold to prove the truth of this assertion, It is yet in fresh and bleeding Memory, that the *sword of warr* is impartiall, sparing none that come before it, and pitying none that come nigh it.

1275.

Aits and
Monuments.Post afflictio-
nes vita tran-
quillior, post
tenebras venit
lux. Greg. Na-
zianzen. in
orat. ad Cy-
prian.*Afflictions fit us for Heaven.*

IT was a notable expression of Master *Hawks*, writing a consolatory Epistle to Master *Philpot*, then a prisoner in the Bishop's Cole-house; This Bishop's Cole-house, sayes he, is but to scowr you, and make you bright, and fit you to be set up, upon the high shelf, meaning Heaven; As when good *Housenises* would set up vessels of brasse or iron, they first take cinders or ashes and scowr them, whereby they are fitted to be set up. So all *Afflictions* and troubles of this life are but means that God useth to surblish his *People* withall, to make them bright and cleane, that so they may be set on high, they must not come on the high shelf till all the rust be taken off; nor enter into Heaven till they have been in the furnace of *Afflictions*, and are washed and cleansed, and purified from the filth and drosse of sinfull pollutions.

1276.

Lanc. And-
rews Winton.
Serm. at
Court, 1617.

Exod. 28.

Numb. 11. 14.

Onus, onus.

Chrysostom.
ad populum
Antioch.*The great weight of Government.*

IT is a Morall that is given of *Aaron's apparrell*, that he carried the twelve Tribes in his breast-plate next his heart, to shew, that in care he was to bear them; But he had them also engraven in two Onyx stones, and those set upon his shoulders; to shew, that another while he was to bear them in *Patience* also. And it was so with *Moses* too, at one time he bears the *People* as a *Nurse* doth her child, that is, full tenderly. But when they fall a murmuring, (as they did often) he bare them upon his shoulders in great patience and long suffering; yea, he complained, *Non possum portare*, I am not able to bear all this *People*. Thus it is, that *Governments* may well be said to have their weights, be heavy, when shoulders and all must be put to them, when they need not onely a good head, but good shoulders that sustain them; yet that not so much while they be in good tunc and temper, then they need no great carriage; but when they grow unweildy, (be it weaknesse or waywardnesse of the governed) in that case they need: And in that case there is no *Governor*, but that at one time or other, he hath load enough upon his shoulders, and finds the weight of *Government*, *onus humeris Angelorum non leve*, unsupportable.

New inventions of Sin, condemned.

Sardanapalm, that wretched Epicure, made Proclamation through the Coasts of *Affyria*, that he should be well rewarded, who could devise some new way of delight, never thought on before; And as he was industrious to find out new wayes of Pleasure, so was *Perillus* as carefull to invent a new way of Punishment, by the making of a brazen Bull at the command of a Tyrant, by whose means he was the first that bellowed out his life in the same. Thus it is with us, We are all for invention; and new devices of Sin, altogether unknown to the Ages of our Forefathers; New Lords, new Laws; new lights, new doctrines; new fashions, new faces; nay almost new kinds of Men and Women, *Hic mulier, hec vir*, scarce discernable by their habits whether Men or Women, or neither, or some kind of Monster betwixt both; new devices for gain, new wayes of cheating, new wayes of breaking; So that without all doubt, God is devising some new manner of Judgment, as was said of *Korah* and his complices, *Numb.* 16. 29.

To blesse God for all.

THere is a kind of Dialogue betwixt one Doctor *Thaulerus*, and a poor Man that lay begging by the high-way side; Good morrow poor Man, sayes the Doctor. I never had any bad merrow, said the beggar. No, sayes the Doctor? Thou art a miserable poor Man, thou art as good as naked, without any cloaths on thy back, no Friends, nor any one to relieve thee, How can it then be true, that thou sayest thou never haist any bad morrow? I'll tell you, sayes the beggar, whether I am sick or in health, whether it be warm or cold weather, whether I be cloathed or naked, rich or poor, I blesse God for all. O but Friend, said the Doctor, what if Christ should cast thee into Hell? If he should, sayes he, I would be contented; but I have two arms, the one of Faith, the other of Love, wherewith I would lay such fast hold on him, that I would have him along with me, and then I am sure that Hell would be Heaven if he were there. And thus it is, that we should blesse God at all times, in all places, upon all occasions, and in all conditions, as well for years of Dearth, as years of Plenty; times of warre, as well as times of Peace; for Adversity, as well as Prosperity; in sicknesse and in health, in weal and in woe, in liberty and restraint, whether it be that the Lord giveth, or whether he taketh away, still to blesse the Name of the Lord.

Godlinesse, a great mystery, and why so.

THe World hath her mysteries in all Arts and Trades (yea, Mechanical appertaining to this life) which are imparted to none but *filiis scientiæ*, Apprentices to them; These have their mysteries; have them, nay, are nothing but mysteries: So they delight to stile themselves by such and such a Mystery, such and such a Craft, &c. Now if Godlinesse be great gain, and profitable unto all things, a Trade of good return, and in request with all good Men, then to be allow'd her Mysteries: At least such as all other trades have: And the rather for that, that there is *Mysterium iniquitatis*, a Mystery of iniquity; so that it would be somewhat hard if there were not *Mysterium pietatis*, a Mystery of Godlinesse to encounter it: That *Babylon* should be allowed the name of a Mystery, and *Sion* not; that there should be *profunda Satanae*, deep things of Satans, and there should not be deep and profound things of God and Godlinesse for the Spirit to search out and dive into, *Apoc.* 2. 24.

How

1277.

Plutarchi
Symposiac.

Coel. Rhodogin, lect.

— *cunctorum
novitas gratif-
sima rerum.*
Ovid. 3 Pont.
4.

1278.

Franc. de Sal-
lic. introdu-
ctio a la vie
devot.

Semper Deo
gratias agere
studeamus, &c.
Augustin. de
verbo Dom.

1279.

L. Andrews
Winton. Serm.
at Court,
1614.

1 Tim. 6. 6. 7.

2 Thess. 2. 7.

Apoc. 17. 6.

1280.

How a Man should demean himself, being fallen into bad Company.

Plutarchi
moralia.Ante circum-
spiciendum
est cum quibus
edas et bibas,
quam quid
edas et bibas.
Sen. ep. vii.

IT is said of *Antigonu*, that being invited to a great Feast, where a notable *Harlot* was to be present, he asked Counsel of *Menedemus*, a discreet Man, What he should do, and how he should behave himself in such Company? Who bade him, onely to remember this, that he was *ἀδελφὸς τοῦ βασιλέως*, the Son of a King: So good Men may be invited where none of the best may meet; Many an honest Man may fall into a *Knaves company*; the best counsel is, Keep ever in mind, that they are *Kings Sons*, Gods Children; and therefore it were a base thing for them to be allured by the Wicked to do things unseemly, and that they should much degenerate, if they should make any sinfull compliance with such as are notoriously wicked.

1281.

The desperate Sinner's madnesse.

Com. in Luc.
cap. 4.— que te
dementia cepit?
Virg.

Ephes. 5. 5.

ST. *Ambrose* reports of one *Theotymus*, that being troubled with a sore disease upon his body, when the *Physitian* told him, that except he did abstain from intemperance, as drunkenness and excess, he was like to lose his eyes; his heart was so desperately set upon his sin, that he said, *Vale lumen amicum*; Farewell sweet light then, I must have my pleasure in that Sin, I must drink, though I drink out my eyes, then farewell eyes, and farewell light and all. O desperate madnesse, for Men to venture upon Sin, to the losse not onely of the light of the eye, but the light of Gods loving Countenance for evermore! It is to be supposed, that no Man will be so far owned by his words, as to say, Farewell God and Christ, and eternal life and all, I must have my Sin; yet though directly they say not so, they do in effect say it; They know that the Scripture saith, that no Drunkard, Whoremonger, nor Covetous, nor unclean person shall enter into the Kingdom of Heaven; then whosoever that knowing this, goeth for all that in such a way, doth as it were say, Farewell God and Heaven, and farewell all that God hath purchased by his blood, rather then I will lose my Sin, I will lose all.

1282.

Christ-masse day to be held in remembrance.

L. Andrews
Winton. Sermon.
at Court,
1616.

Luc. 2.

Psal. 118.

AS *Kings* keep the day of their Inauguration; As *Cities* have their *Palilia*, when the trench is first cast up; And *Churche's* their *Encania's*, when they are first dedicate; As Men their *γενέθλια*, when they first came into the world: So all good Christians celebrate the day of Christ's Nativity, a day of Joy both in Heaven and on Earth; In Heaven for a day of glory unto God on high; On Earth, for a day of Peace here below, and good-will towards Men: A day of joy to all People past, present, and to come; such a day as wherein after long expectation, the best return was made that ever came to the poor Sons of Men, such a day as the Lord himself made, let us therefore rejoyce therein.

1283.

How to Feast comfortably.

Geo. Sandy's
Travels.
Coel. Rhodori.
lect. Var.
Convivium à
precatione
captum. &c.
Chrysof. hom.
de fide anima.

JOseph had his Tomb in his Garden, to season his delight with Meditations of his death. The *Egyptians* had a Skeleton or carcase brought into their Feasts for the same purpose; At *Prester-John's* Table a Deaths-head is the first thing set on; And *Philip* had not onely a Boy every Morning, but a Dead-Man's skull on his Table every meal, to put him in mind of his Mortality: And thus ought we all to do, mingle our Feasting with the meditation of our Farewell out of this wretched life, when we sit at dinner, to think of our dissolution, and ever to set our own carcase before the eyes of our mind, saying within our selves;

Alas!

Alas! this feeding and Feasting is but a little repairing and propping up of a poor ruinous house, that ere long will fall down to the ground, and come to nothing.

Heaven not to be found upon Earth.

1284.

IT is storied of a King of *Persia*, that he must have an *imaginary Heaven*, and thereupon he is at the charge of a stately brave Pallace, where in the top he caused the *Heavens* to be artificially moulded, and the Sun, Moon, and Stars to be painted, and under them the clouds, that by art moved up and down, distilled rain, and made great cracks of *Thunder*; Above that was placed a great *Throne*, glittering with all the Art that Nature could afford: This might be sufficient for an *Heathen*, that knew no better things; But how sad is the condition of a Company of *drossy-spirited Men*, that (with that Duke of *Bourbon in France*, who if he might but have his Palace in *Paris*, would not change it for *Paradise*) can be content to take the things of this world for their portion; If they had but this or that thing, it were *Heaven to them*; It argues they have low thoughts of an *Immortal Soul*, and are ignorant of what an *immortal Soul* is capable of, that can think themselves satisfied in any *Creature*, and have loose thoughts of *God*, as if there were no *Treasures in him*, but onely a few temporary *Earthly delights*; as *Meat and Drink and Sports*, and whatsoever the *vanity of this world* calls *delightfull*.

Jer. Borroughs
Moses Choyce.

Phil. Comines
hist.

Afflictions, if any thing, will make us seek God.

1285.

THE *Persian Messenger*, (though an *Heathen*) as *Aeschiles* in one of his *Tragedies* observeth, said thus, When the *Gracian Forces* hotly pursued our host, and we must needs venter over the great *Water Strymon*, frozen then, but beginning to thaw, when a hundred to one we had all dyed for it, with mine eyes, I saw, saith he, many of those *Gallants*, whom I had heard before so boldly maintain, *There was no God*, every one upon his knees, and devoutly praying, that the *Ice* might hold till they got over. And *Pharaoh* was at high terms with *God*, but when *Extremity* came upon him, then he was *bumbled*. Thus it is, that many *Men*, like the *Dromedary* of exceeding swiftnesse, (the *Female* especially) run over hill and dale, take their whole swing of pleasure, and snuff up the ayr of all sensual delights; Age, death and sicknesse are afar off; Youth, health and strength possesse them, there's no coming to them then; no meddling with them till their *Month* come, till *winter* come, a day of sorrow and distress overtake them, then they will seek unto *God*. And herein is *Folly* condemned even of her own *Children*, and *Wisdom* justified of her very *Enemies*: That they, that greedily seek *sin*, are at last glad to be rid of it; and they that *merely scorn Religion*, at last are glad to be sheltered under the protection thereof.

L. Andrews
Winton.
Sermon at
Conrt, 1614.

Ezod. 5. 2.
Esay 60. 6.
Esay 2. 34.

Jer. 2. 24.

Afflictiones
humiliter susti-
nentes caelestia
multiplicant.
Greg. homil.
super Evang.

Deceit and Unfaithfulness in Trade and Commerce, condemned.

1286.

LYSANDER the *Lacedemonian*, held for a main Principle of his Religion, that *Children* were to be deceived with trifles, as rattles and gurgawes; but *old Men* were to be gull'd with oaths, and held on with fair promises: And it is now almost grown a Trade for *Men* to be so slippery in their dealings one with another, that they can find loop-holes to wind out of the most cautelous contracts for advantages, break faith, promises, bonds, run away with *Mens goods*; so that *Turks and Jews* are more trusty then such hollow shifting *Christians*: And hence it is, that *Gods Justice*, and his just revenge on all *Trades* at this day is such, that scarce any prosper in them, *God* having divorced his blessing from them, because they have turned their *Trades* into *crafts*, not for the help, but the overthrow one of another.

Joh. Bodin.
Common-weal.

Plutarchs

non hospes
ab hospite tu-
tus. Ovid.

1287.

The great danger of living in any one known Sin.

S. Fr. Bacon
by way of dis-
course.

Exod. 22.

Justata culpa
obligat mentem
ut nequaquam
surgere possit,
&c. Greg.
moral. lib. 24.

There have been *Prodigalls* in all Ages, such as having a fair *Inheritance*, have lost it all upon one cast of the dice; A man may escape many wounds and shots in the Wars, and yet may be kill'd at the last with the stab of a pen-knife, or the prick of a pin or needle. It is reported of Sir Francis Drake, that having compassed the World, and being in a Boat upon the Thames in a very rough tide, said; *what have I escaped the violence of the Sea, and must be now drown'd in a Ditch?* Thus many a Man that hath escaped many grosse sins, may by some little secret lust be deprived of the glory of the Kingdom of Heaven. Moses came within the sight of Canaan; but for one Sin, *not sanctifying Gods Name* at the water of Meribah, he never set foot within it. A great Affliction it was, no doubt, unto him to be so near, and yet so far off from entering. And no lesse will it be to any Man, that for one Sin, *not sanctifying the Name of God* as he ought, shall come short of Heaven; not but that there may be some remainders of sin, and yet the Heart be taken off from every Sin: but if there be any secret closing with any one Sin, all the profession of Godlinesse, and leaving all other Sins, will be to no purpose, nor ever bring a Man to happinesse.

1288.

Rich Men to be mindfull of what they have received at Gods hand.

L. Andrews
Sermon at
Court, 1616.

Luke 16. 25.
Rom. 13. 3.

In moral:
super locum.

Discaut divites
non in facultatibus,
&c. Ambros. in
Luc.
Matth. 19. 24.

2. Per. 2. 15.
Numb. 23. 10.

S. Gregory confesseth thus much of himself, that never any sentence entered so deep into his Soul, as that Text, *Fili recordare, &c.* Son remember, that thou in thy life-time receivest thy pleasure or good things, and likewise Lazarus pains; And that as *surgite mortui* was ever in S. Hierom's ear; and *non in commensationibus*, not in sursetting, in S. Augustine's, by which he was first converted; For he sitting in the See of Rome, when it was grown rich, and of great revenue, was, as he saith, still afraid of this Text, Whether his exalting into that chair might not be his recompence at Gods hands, and all that ever he should receive from him for all his service, *mercedem non arrham*, his portion of Earth, not the earnest of Heaven: Thus did the good Father. And would God his example herein might make a due impression, and work the like fear, in so many as have, in the eyes of all Men, received the good things of this life: For it is too apparent, that divers that have so received, and that in a measure even heaped up, and running over, carry themselves so without remembrance of themselves, as if no such Simile were in all the Bible, as that of the needles eye; no such Example as that of the rich Glutton, no such Memento as that of Abraham to him; but that they have learned a point of Divinity, such as Abraham never knew; Balaam's divinity, (it is to be feared) to love the wages of unrighteousnesse; and yet they must needs into Abraham's bosome, dye the death of the Righteous.

1289.

Sin unrepented of, heavy upon the Soul, at the time of Death.

Heft. Pintus
in Daniel.

Apparent rari-
nantes in gar-
gite vasso.

A Massy piece of Timber floating upon the water, may be easily drawn towards the shore so long as it swimmeth, any one may turn it this way or that way at pleasure; but if it be once grounded, not many Men can move it, but with great pains and industry. Thus Man's life is the water; Death the shore; and Sin the piece of Timber: Whilest we live in strength and health, born up by the streams of Worldly pleasure and delight, Sin seems but light unto us, great Sins appear as little Sins; and little sins as no sins at all: but at the time

of

of our dissolution, when we are ready to touch upon the brink of Death, then sin appears in its colours, in its true proportion; small ones so great in the magnitude, light ones so ponderous in the weight, that the poor miserable Sinner finds them a burthen unsupportable, too heavy for him to bear; and looking about for help, cries out with S. Paul, Miserable Man that I am, Who shall deliver me! &c. Rom. 8.

Rom. 8.

Godliness, a very gainful Trade.

1292.

A Merchant that drives a rich Trade, will, by a bargain in one Morning, get an hundred pounds or more; whereas many other poor People are fain to work hard to get a shilling or eighteen pence a day: Now every one would be of the gaining side, It is the common voice of Nature, who will shew us any good? How shall we come to be Rich? Oh, prize the Trade of Godliness then, therein is great gain to be had: As for the Works of Morality and common grace, they are like the Trade of the poor labouring Man, that earns some small matter, that works hard and gets onely some outward blessings from God; but Godliness is a full Merchants Trade, that brings in hundreds and thousands at a clap; and such a Trade God would have us set our hearts upon, to look after great and glorious things: As Cleopatra, that Egyptian Princess said to Marcus Antonius, It was not for him to fish for gudgeons, but for Towns, Forts, and Castles; so it is not for those that are acquainted with the wayes of Godliness, to be trading for poor things, for temporal, transitory trash; but for eternal life, glory and Immortality.

Tho. de Tru-
gillo. Serm.

Nulla Deo mer-
ces est melior ea
qua habet pie-
tatis moneta.
Ambros. in
lib. de Viduis.

Plutarch. in
Antonio.

Consideration of our secret Sins, a motive to
Compassionate others.

1293.

WE may read of a Judge in the Primitive times, who when he was seriously invited to the place of Judgment to passe Sentence upon another, withdrew himself; and at last, being earnestly pressed, came with a bag of sand upon his shoulders to the Judgment Seat, saying; You call me to passe Judgment upon this poor Offender; How can I do it, when I my self am guilty of more sins then this bag hath sands in it, if the world saw them all: This was not so well done as a publique Magistrate, being invited to do Justice; yet as becoming a Conscionable Christian. And thus ought all good Men to do, the consideration of their losome Sins, should work in them Compassion towards others, saying with-
in themselves; Can I be as Judah to cry out upon Tamar, Let her be burnt, when I remember the Ring and the Staffe, laid in pawn to her in secret? How can I be ex-
tream against my weak brother, when if my faults were written on my forehead, I might deserve as severe a censure my self.

R. Abbot,
Secret Sins
discovered.

Conf. Zui-
geri theat.
hum. vite.

Gen. 38. 25.

Ministers to preach the Gospel, notwithstanding
the discouragements of their Auditory;
And why so?

1294.

Tully maketh mention of Antimachus, a famous Poet of his time, who ha-
ving penn'd some excellent quaint Pieces, read it openly before a Judicious
Auditory; but whether through disaffection to the Person, or disregard of the
Poem, they all left him except Plato; which he perceiving, resolved to go on
with this confidence, that Plato being there alone, he cared not though all the rest
were absent. Thus Ministers are to preach the Gospel of Christ, though they meet
with many discouragements to the work of their Ministry; though the Congre-
gation be so thin, that there may seem to be more Pews and Pillars in the Church
then People, and they as stupid and senselesse in the matter of attention as the

Libro de claris
Oratoribus, et
in Bruto.
Plato erit in-
ter omnium.
Qui animarum
curam pro Do-
mino suscipit,
&c. Glor.
super Prov. 11.

Mark 4.

Seats they sit on, some high-way side, some thorny, some rocky hearers; yet for all that, there may be one Plato, one good grounded Hearer, who may prove the Crown of all his labours, and in whose conversion, he shall have much cause of rejoicing before Men and Angels in Heaven.

1295.

The mis-giving Thoughts of a Worldly-minded Man, in reference to the enjoyment of Heaven.

Jer. Burroughs
Moses Choyce

A Beggar asking an Alms, if a Man put his hand in his pocket, and take out a penny or two pence, he hath hope to have that; but if he chance to pull out a piece of gold, then his heart fails, because it is too much. Cast a bone to a dog, he falls to it presently, but for a joint of meat before him, well drest, in a fair large dish, he dares not venture upon that. So, for these sublunary things, as Riches, Honours and preferments, such as God casts many times to dogs, worldly men may fall upon them, and think they are for their tooth; but when they come to the dainties and infinite treasures of God; Can a Drunkard that prizeth nothing but a little swelling drink, Can a Swinish filthy base low-spirited Man, that never minded any thing but the satisfying of his unclean lusts, think, that God should make it the greatest work that he hath in the World, to communicate the Riches of his goodness and grace to such a one as he is? He cannot but have mis-giving thoughts, and think that he hath no part in them.

1296.

An Heavenly-minded Man looks through and beyond Afflictions.

Relat. di
Bosco.

—quod fata tra-
hant, sequuntur
Virg.

Diog. Laert.
in vita.

Travellers tell us, that they that are on the top of the Alpes, may see great shows of rain fall under them, which they over-look, but not one drop of it comes at them. And he that is on the top of some high Tower, mindeth not the croaking of Frogs and Toads, the hissing of Serpents, Adders, and the like venomous Creatures, that are below. Thus an Heavenly-minded Man, who dwells in Heaven on Earth, looks through and beyond all Troubles and Afflictions, rides triumphantly through the storm of disparagements; nay, he boldly stares Death in the Face, though never so ugly-disguised; as Anaxarchus said to the Tyrant, Funde, funde, Anaxarchum non fundis, beat him, and bruise him, and kill him if may, but he will keep up his Soul in the very ruins of his Body.

1297.

Deliberation to be used in all our ways.

H. Pinus in
Ezek.

Cuncta prius
contenda.
Ovid, Metam.

HE that is to climb up some high ladder, must not think, that setting his Feet upon the lowest round, he can skip over all the rest, and sit at the top, without evident danger to himself. Such is the course of our life, just like a Ladder of many rounds, set up to some high place. The first step (or of necessity should be) the thought of God and godnesse; and the last step, the full assurance of Heaven; but there are in the middle many other steps, as of means, consideration, deliberation, &c. how to love God above all things, and our Neighbours as our selves, and how to demean our selves in the midst of a crooked and forward generation; which if we miss, and step over, no marvel if we never come to the top, but perish in the mid-way to all Eternity.

Heavenly.

Heavenly mindednesse of a Child of God.

1298.

IT is recorded of *Edward the First*, that he had a great desire to go to the *Holy-Land*, but being hindred by a domestick Warre, he gave his Sonne a strict charge upon his death-bed, that after his death he should cause his heart to be conveyed thither, and to that purpose he had prepared two and thirty thousand pounds to defray the charge, and ordered that seven score Knights with their several retinues should attend it thither. Thus the Saints and dear Children of God, though they have not their bodies in Heaven, yet their hearts are there; they are like *Eagles*, alwayes mounting upwards, their treasure is in Heaven, and there will their hearts be also, they may have many weights of corruption without, that presse them downwards, yet they have an inward Principle that works upwards: A speciall work of God so ordering it, that their Conversation is altogether in Heaven; and that though with the Church they be black and dark in regard of their infirmities, yet they are like unto pillars of smoke that ascend upwards.

J. Speed's
Chronicle ex
Walsingh.

Propter Deum
soli sunt omnia
terrena.
Musculi in
Psal. 73. v. 5.

Phil. 3. ult.
cant. 2. 6.

To be carefull of our pretious Souls.

1299.

Charles the Fifth, when he was solicited by a great Counsellor *Antonius de Lena*, to cut off all the petty Princes of Germany, and then he should rule alone, cryed out; *Anima, anima, My Soul, my Soul*; Nay, sayes the Tyger, *If your Majesty have a Soul, give over your Empire*: The Emperour had some care of his Soul, the bloody Advocate had none. Oh the pretious Soul of Man! the Master-wheel of all our actions, the chief Seat of the Image of God; that, for which Christ empried himself of glory; that, wherein Christ desires to dwell by faith; How ought such a Jewell to be kept with all diligence; let the Men of the World prize their Soul at never so low a rate, yet let all good Men set an high value upon theirs.

Val. Rethni.
Carolus.
lib. 3.

Paul. Jovii
hist. lib. 27.

O anima in-
signita. Dei
imagine, deco-
rata, &c.
Bern. in Me-
dit.

The Worlds uncertainty.

1300.

AS it cannot be otherwise, but that the Sun shining out in our Horison, must needs be the occasion of darknesse in another, so that our day is their night; and when it is day with them, it is night with us: Thus it is with the things of this world, they are at no certainty, many are made poor, that a few may become rich: One is made Honourable by anothers disgrace; this Man full by that Man's emptinesse: In the day of Prosperity smile upon one, the night of Adversity lowres upon another; one weepeth, and another rejoiceth; one gains by anothers losse; Why then should any Man think that to be certain with him, that is so inconstant to all besides him.

Jer. Leech
Sermon at S.
Mary le Bow,
1624.

Rara si constet
sua forma
mundo,
Si tantis va-
riat vicis,
Boeth. discon-
solat. lib. 2.

How to know whether a Man be Heavenly or Earthly-minded.

1301.

ALL things in Nature, have a principle to carry them to their proper place; As for example, take Earth and close it in a vessell; and take Fire and put it in another vessell; then open the vessels, let them out, and they'l both go to their proper place, the one upward, the other downward, because the place of Fire is on high; hence is it that sparks fly naturally upwards: And because the place of Earth is below, thence is it that it tends downward. Thus if the place and center of the Heart be in Heaven, then certainly it will move upwards towards Heaven; but if on Earth, then it will bear downward; So likewise the Souls of Men, when they are gone out of the body, they go to the place, where they had a Principle to carry them, not a Principle that shall be put into them

Jer. Burroughs
Moses choyce.

Exitus acta
probat.

when they die, but a *Principle*, that they were led by before; so that if their hearts be press'd down by Earthly things, when they die, they will fall down; but if *Heavenly-minded*, they will mount upwards: It stands therefore upon every Man to know how his *Soul* worketh.

1302.

Children to be ready in relief of the Parents Necessities.

Loc. Com. tit.
de amore erga
Parentes.

R. Abbot
Secret Sins
discovered.

Deut. 27. 16.
Prov. 30. 17.
Levit. 9. 10.
Exod. 21. 15.
Job. 19. 26.
1 Sam. 22. 3.
Gen. 47. 12.

1303.

Hector Pintus
Com. in Isaiam.

Luther hath a Story of a good Father in *Germany*, that had made over all his estate to his *Sons*, reserving onely to himself a *power*, by turns to come and take his *diet* at their *Tables*: One of the *Sons* being at dinner, and having a *goose* before him, espied his *Father* coming, and set the *goose* underneath the *Table*, till his *Father* was gone again: Then takes he up the *goose*, which *God* had miraculously turned into a *great Toad*, which leaped into his face, and notwithstanding all his striving, it could not be removed, till it had stifted him: Let all *Children* seriously look upon this *Example*, and look to it, that they relieve their *Parents*; For *Parents* helped them, when they were not able to help themselves; Let *Parents* not be sleighted, not mocked, not cursed, not smitten; but submitted unto, and relieved by the *Examples* of *Christ*, of *David*, and of *Joseph*, and of divers others, that for their *filiall love*, are recorded as famous in their several generations.

Captious Hearers of the Word, condemned.

Suppose a company of People coming (not to an *elbow*, but) a *working* Goldsmith's shop; One buyes a *chain*, another a *Diamond Ring*; this buyes a *Jewell*, that a rich piece of *Plate*; And that there should be one amongst them so self-conceited, should take up a *coal* from off the floor, and handle it so long, till he had all to besmeared his *Fingers*, refusing what the Shop afforded, so as he might but have that *coal* along with him; Were not this great absurdity? Yet such and more is the condition of those *Captious Hearers* of *God's word*, that whilest others carry away good and wholesome doctrine, precious promises, such as is food for their *Souls*; they come onely to carp and catch at their *Minister*, that so they may more easily traduce him, and brand him with the black coal of *Infamy* and disgrace; but they shall one day find, that the more they throw dirt in his face, the more they bespatter their own.

1304.

Jer. Leech,
Sermon at S.
Mary le Bow,
Lond. 1622.

Perfect patientia
Palman.

Things of Heaven to be waited for with Patience.

IN the way of *Trade*, if a Man go and buy a commodity of five or ten shillings price, he layes down ready money; but if the price rise high, and come to a good round summe, then he doth but give something in earnest, the great payment (it may be) comes six or twelve moneths after: So when Men will bargain with *God* for their obedience, to have credit and esteem in the world, these are but poor trifling matters, and *God* gives them presently; but because the *Covenant* that is betwixt *God* and *Christ*, and so betwixt *Christ* and *us*, is about great matters, and *God* intends to reward his People with glorious things eternally in the *Heavens*, we have but the first fruits of them at present, and must not expect the fulnesse of them suddenly; they are great things, and must be waited for with *Patience* till they do come; and being once come, they will make amends for all our tarrying.

Children

Children to be Religiously educated.

1305.

IT was the saying of *Aulus Fulvius* to his Son, when he was discovered to be a Complotter in *Cateline's* conspiracy, *Ego te non Cateline sed Patriæ genus*, I begot thee not for *Cateline*, but for thy Country; And indeed too too often it falls out, that Parents may be said to get Children for the Devill rather than God; for the ruine, rather then the raising of their Countrey; they must therefore look to it, that they be well educated, religiously trained up, that they may appear to be Gods Children as well as theirs.

Val. Max.
lib. 5. cap. 8.
R. Abbot
Secretis suis
discipuland.

How the Devil is said to know our thoughts.

1306.

AN Angler having baited his hook, throwes it into the water, the Fish having espied the bait after two or three vagaries about it, nibbles at it, and after a while swallows down the bait, hook and all: The Fisher sees none of all this; but by the sinking of the cork he knowes that the Fish is taken. Thus the Devil (though a most cunning Angler) knowes not the thoughts of Men, such as are meer pure thoughts, that's Gods peculiar, it is he that seeth the heart, and tryeth the reins; but if we write or speak, if the cork do but stirre, if our Countenance do but change, he is of such perspicuity, and so well experienced withall, that he will soon know what our thoughts are, and suit his temptations accordingly.

R. Holdsworth
Serm.
at S. Pauls,
Lond. 1626.

Prus complexionem uniuscujusque aduersarius perspicit, et tunc tentationis laqueos apponit.
Greg. moral.
lib. 9.

Faithful and seeming Servants of God, differenced by way of Reward.

1307.

GREAT Men have usually two kinds of Servants; some that they hire by the day, or the moneth, or the year, and they shall have so much or so much wages paid unto them every night, or, it may be, every week: Other Servants there are, that are not paid off presently; but that which they serve for, is the expectation of some great Office, or some reversion of Lands that should fall unto them after a certain time expired, and thereupon they go on in doing faithfull service, though there come nothing of it at present: This is the difference of Faithful and seeming Servants of God in reference to the matter of Reward; They who live the best lives, such as Morall, civill honest Men, who cannot yet be called truly gracious, though in some measure they may be said to do God some service, it is but such as poor labouring Men do, that are paid for their dayes labour, and so they have their daily pay of meat and drink, and cloaths such comforts as the Creature can afford; But God hath other manner of Servants better qualified, such as are Godly and true Christians indeed, who though they have not so much present pay as the other, yet there are Reversions and some glorious things that they expect hereafter: Hence is it that they go on, not envying them that have their daily pay in outward things, but wait patiently for better.

Jer. Borroughs
Moses Choyce.

Certantes in Radio numero-
for ce-ona
glorificat.
Cassiodor.
lib. 8. ep. 22.

Wicked persons may be in a godly Family.

1308.

ST. Augustine writing to the Clergy and Townesmen of Hippo, saith, Although the discipline and government of my house be strict and vigilant, yet as I am a Man, and live amongst Men, I dare not arrogate to myself, that my house should be better then the Ark of Noah, the house of Abraham, Isaac, Jacob, and of Christ: Thus may it be also with many a good Man; yea, there have been no worse Men in the World, then they that have had the best means of Grace in Christian Families; As in Adam's, there was a murdering Cain; In Abraham's, a persecuting Ishmael; In Noah's, a scoffing Cham; In Isaac's, a prophane Esau; In David's, an unJustifical Absolon; In Mephibosheth's, a Faithlesse Ziba; In Elisba's, a lying Gebezi; And in the Colledge of Christ, a treacherous Judas: And no wonder;

Quantum libet
vigilet disci-
plina domus
mee, &c. in
Epist.

Rich. de
Mediavilla
Progres. ca-
lestis.

For

Rom. 9: 17.

1 Sam. 2: 15.

For Religion is not *hereditary*, yea, Religion is the *work of God*, and he hath other ends in means of Reformation then *conversion*, as may be seen in *Pharaoh*, and in *Elis*'s sons.

1309.

The Soul of Man pretious in the sight of God.

HeRor Pintus in Ezckiel.

A Skilfull Jeweller having taken a great deal of pains to make up some exquisite piece of Art, cannot choose but be much troubled, when he sees his *workmanship* fallen into the hands of children and fools that have no understanding, such as cannot *value* what work is, and therefore *sleight* it. Such a rare piece is the *Soul of Man*, framed by God after his own *divine Image*, so *pretious* and transcendent in the estimate, that the *Spirit of God* is, as it were, at a stand to find any thing to equal it, *What shall a Man give in exchange for his Soul?* Now, to speak after the manner of Men, How is the holy *Spirit of God* grieved, when that which he hath made a *Temple* for himself to dwell in, shall by *sin* be made a *den of dragons*, a cage of *unclean birds*, a harbour for *impure thoughts*; to see that *sleighted*, which himself holdeth so near and dearly beloved unto him.

Matth. 16.

1 Cor. 3: 17.

1310.

Christians having an eye upon the Heavenly Rewards, not to be daunted at any outward troubles.

Sueronius in vita.

2 Sam. 13: 4. Annotat. in Biblia. Angl.

Heb. 11: 26.

Julius Caesar, that great *Roman Emperor*, when he was at any time sad upon the thoughts of some disaster, that befell him in the way of his dominion, was wont to say, *Cogitate esse Casarem*, Think that thou art *Cesar*; and that was it that put him into a more joyous temper. And memorable is that place of holy Writ, When *Jonadab* laid to *Amnon*, *Why art thou lean from day to day, being the King's Son?* Intimating, that he could have no just cause, to pine and fret away himself, being the *King's son*, and heir apparent to the *Crown*, whose present condition, and future hopes, might make him easily dispence with such matters, as would be grievous to others; besides, he was of that power and authority, that he might easily remove any obstacle that lay in his way. Thus it may very well be said of every true-hearted *Christian*, that having an eye upon the *Reward*, they should not be daunted at any outward thing whatsoever, but to think upon their *Crown and glory*, not to have their hearts troubled, and to walk *dumpishly* and heavily in the wayes of *God*; For they are the *King of Heaven's Sons*, *Heirs of God*, *Co-heirs with Christ*, the *Children of the Bride-Chamber*, and therefore to *rejoyce* and go on with an holy and heavenly *cheerfulness* and courage in all the wayes of *God*.

1311.

The mystery of the blessed Trinity, shadowed out in familiar resemblances.

R. Abbot's Catechism. Damascen. lib. 2. orthodox. fidei. cap. 4.

IN a fiered Coal, there is the substance of the Coal, the light of the Coal, the heat of the Coal, and yet but one fiered Coal; So soon as the Coal is fiered, there are these three, *substance*, *light*, and *heat*; So in the *divine Essence* (though in a more transcendent way) is there, the *Father*, *Son*, and *Holy Ghost*. Again, it may be shadowed out in a *Man's self*; As soon as ever he is *born* into this *World*, he is a *Creature* to *God*, a *Child* to his *Parents*, a *Subject* to his *Prince*, and yet he it but *one*; So, so soon as ever that *God* is, (that is from all *Eternity*) he is *Father*, *Sonne*, and *Holy Ghost*, yet but *one God*.

How

How to be truly Rich, and truly Honourable.

THere is mention made of a *Painter*, that having drawn the picture of a *Horse*, would needs have him *foaming at the mouth*, but could not by any means do it: Whereupon in a great rage, he took the *sponge* wherewith he made his pencils clean, and throw it at the picture, intending to have utterly defaced it: but it so fell out, that the *sponge* having sucked in severall sorts of colours, effected that by chance, which the Artist by all his industry could not compass: Thus it is with them that strive to make themselves great and eminent in the world, How do they cark and care, flatter, lie and dissemble, and all to be thought some-body, amongst their fearful Neighbours? But all in vain, this is not the way to do it: for as *Charles the Fifth* told his sonne, That *Fortune* was just like a *woman*, the more you woo her, the further she flings off: Let every good Christian then, take up the *sponge* of contempt, and throw it at these outward eminencies: *Moses* did so, and found to his exceeding joy, that the abjection of vain-glory was the acquisition of that which was true and real.

Proverb.
moral:

Sir Fr. Bacon
advocate
of Learning.

Heb. 11.

The difference of good and bad Men in their preparation for Death.

A wife that hath been faithfull to her Husband, and waits his coming home, let him knock when he will, she is alwayes ready to open the door unto him; but another woman that is false to her husband, and hath other Lovers in the house; if her husband chance to knock at the door, she does not immediately go to the door and let him in, but there is a shuffling up and down in the house, and she delays the time till she have got the others out of the way: Thus it is when *Death* knocks at the door of these Earthly Tabernacles of ours, here's the difference; A good man is willing and ready to open to *Death*, his Heart is in such an Heavenly frame, that he is alwayes prepared for *Death*; and seeing by Faith the Heavens opened, a Crown prepared, and God in all his glory, it cannot be express'd with what cheerfulness of Heart, he welcomes *Death*, that so he may take possession; Whereas the *Atheist*, he dares not die for fear of a *Non esse*, that he shall be no more; the prophane Person is afraid of *Death*, because of a male esse, to be made miserable; and every wicked ungodly Man is loath to die, for having espoused himself to the things of this World, he shrinks at the very thought of *Death*, and cries out to his Soul, as sometimes *Pope Adrian* did; O my Soul, whither goest thou? thou shalt never be merry more. Or as those ten Men, Slay us not, for we have Treasures in the Field of wheat and of Barley, and of Oyl and of Honey, &c. Jer. 41. 8.

Pius mors ultra
non est mors,
sed nomen tan-
tum habet mor-
tis. Chrysost.
Homil. in
Math. cap. 10.

P. Jovius in
Adriano.

Christ to be the summe of all our Actions.

THere is mention made of one in the Primitive times, who being asked, What he was? answered, A Christian. What is thy name? he answered, Christian. What is thy Profession? He answered, Christian. What are thy thoughts? He answered, Christian. Thy words and deeds, What are they? He answered, Christian. What life leadeest thou? He answered still, Christian. He had so digested *Christ* into his Soul by Faith, that he could speak nothing but *Christian*. And thus it is, that *Christ* is to be made the summe and estimate of all our actions; we must labour that *Christ* may be made one with us, and we with him, that in all our Works begun, continued and ended, we may still conclude with that expression of the Church, Through *Jesus Christ* our Lord.

1314.

Rich. de M.
diavilla.
Clavis David.

In Liturgia
Eccles. Angli-
cana.

Gods

1315.

Hect. Pinus
in Isaiam.Mal. 3. 6.
Numb. 23.
Tho. prima
part. sum.

Gods Immutability.

A Man travelling upon the Road, espies some great Castle, sometimes it seems to be nigh, another time afar off; now on this hand, anon on that; now before, by and by behind; when all the while it standeth still unmoved: So a Man that goes in a boat by water, thinks the shore moveth, whereas it is not the shore, but the boat that passeth away. Thus it is with God, sometimes he seemeth to be angry with the Sons of Men, another time to be well pleased; now to be at hand, anon at a distance; now shewing the light of his Countenance, by and by hiding his face in displeasure; yet he is not changed at all. It is we, not he that is changed. He is Immutable in his Nature, in his Counsels, and in all his Promises; whereas all Creatures have and are subject to change, having their dependance on some more powerfull Agent, but God being onely independent, is (as the School-men say) omnino immutabilis, altogether immutable.

1316.

Matth. Paris
in hist. Ang.
Falsissima
juſtorum mors
tanquam ſuis
laborum, &c.
Bern. de tran-
ſitu Malachia.

The Godly Man rejoycing in Death.

IT is storied of Godfrey Duke of Boloigne, that when in that his expedition to the Holy Land, he came within view of Jerusalem, his Army seeing the high Turrets, goodly Buildings, and fair fronts (though but, as it were, as so many Skeletons of far more glorious bodies) being even transported with the joyfulness of such a sight, gave a mighty shout, that the Earth was verily thought to ring with the noyse thereof: Such is the rejoycing of a Godly Man in death, when he doth not see the Turrets and Towers of an Earthly, but the spirituall building of an Heavenly Jerusalem, and his Soul ready to take possession of them, How doth he delight in his dissolution? Especially, when he sees Grace changing into Glory, Hope into fruition, Faith into vision; and Love into perfect comprehension; such and so great are the exultations of his Spirit, such mighty workings and shoutings of the Heart, as cannot be expressed.

1317.

L. Andrews
Winton. Serm.
at Court,
1617.Gloria peccati
nulla petenda
tuis est. Ovid.
de remed.

Sin to be looked upon as the cause of all sorrow.

IN the course of Justice we say, and say truly; When a Party is put to death that the Executioner cannot be said to be the cause of his death, nor the Sheriff by whose command he doth it; neither yet the Judge, by whose sentence; nor the twelve Men, by whose verdict; nor the Law itself, by whose Authority it is proceeded in, (for God forbid that we should endite these, or any of these of Murther) Solum peccatum Homicida, Sin, and sin onely, is the cause and occasion of all sorrows; It is not the looking upon any accidentals, any Instrumentals of our Miseries and vexations, but upon the principal, the prime Agent, and that's Sin, to take a wreak or holy Revenge upon that, to send out an enquiry in our Souls after that, and having found it, to passe sentence thereupon.

1318.

Hector Pinus
in Daniel.
cap. 4.

1 Kings 2.

Mark 1. 14.

The Good Mans comfort in matter of
Worldly losse.

IT was a handsome conceit of a great Duke of Florence, that had for his Arms, a fair spread Tree, having one branch onely lopped off, with this Motto, *Uolſo non deficit alter*; intimating thereby, that as long as the Trunk or body of the Tree was well rooted, there was no fear, though a branch or two were withered: Thus a good Man bears up himself in the matter of temporal losses. As to the matter of Government, if a David be gathered to his Fathers, a Solomon may succeed him in his Throne. If a John be cast into Prison, rather then the Pulpit shall stand empty, a greater then John even Christ himself will begin to preach. What if a Sulpitius die at Rome, a Tully is left behind. What though

though a good King, a good Minister, a good Magistrate be removed, he cheers up himself, that *as good* may succeed; however he lies down with patience, expecting the event: If *God* take away his estate in this World, *manet altera exlo*, he looks for a better in *Heaven*; If he be *iradaced* by Men, he shall be cleared by God; If he lose his life here, he shall find it hereafter.

2 Cor. 4. 18.
Luke 6. 12.

Matth. 16. 25.

1319.

*Men, upon hearing of the joyes of Heaven,
to be much taken therewith.*

THe *Gauls*, an ancient People of *France*, after they had once *tasted* of the sweet wine of the grapes, that grew in *Italy*, inquired after the Country where such pleasant liquor was, and understanding of it, they made towards the place, and never rested till they came thither, where such pleasant things grew. Thus when the *Minister* hath endeavoured to lay open the rich and pretious things of God, and brought unto our Souls some of the clusters of *Canaan*, and some of that wine which is to be drunk in the Kingdom of *Heaven*, let it be our parts to close in with him, in the pursuit after such good things, and not to let our Hearts rest, till we come to taste the sweet, and enjoy the benefits thereof.

Plutarch,
in vita Camilli.

Order to be in the Church of God.

1320.

AS there is an Order in God himself, even in the blessed *Trinity*, where, though the Persons be co-eternal and co-equal, and the *Essence* it self of the Deity indivisible, yet there is the first, second, and third Person; And as in God, so in the whole Creation, *Angels* have their Orders, Thrones and Dominions, Principalities and Powers, and an Arch-angel, that at the last shall blow the Trumpet. So it is amongst the *Saints*, the Souls of Just men perfected, all of them have enough, none of them want; yet there's a difference in the measure of their glory, because every one hath his own Reward according to his labour. Stars are not all of one Magnitude, one differs from another in glory. As for things below, some have onely a being; some, being and life; others, being, life, and sense; and others besides all these have Reason and Understanding: All Arts and Sciences, before they can be learned, must be reduced into Order and Method; A Camp well disciplined is a perfect pattern of good Order; Nay, there is a kind of Order even in Hell it self, a place of disorder and confusion. And shall then God and Belial, Angels and Men, Saints and Devils, Heaven and Earth, be all in Order; and the Church, out? It cannot be, The Church is to be as an army with banners, to consist of Governors and governed, some to teach, and some to hear, Ordine quisq; suo, all in decency and in Order.

Will. Arterfol
on Numb. in
preface.

Ephes. 1. 12.
Col. 1. 16.
1 Thess. 4. 16.

1 Cor. 3. 8.
Dan. 12. 3.
1 Cor. 15. 41.

Eph. 6. 12.
Matth. 12.
24.

Cast. 2.
1 Cor. 14. 40.

*How the Humane nature may in some sort
be said to excell the Angelical.*

1321.

A Chain that is made up of coarse gold, may in some sense be said to outvalue that which is made up of finer, not in respect of the Nature and perfection of the gold; but because there is a very rich Jewell fixed unto it: So the Angelical nature, may in respect of its pure and undefiled quality, be said to excell that which is humane; yet the humane in another way excels it, because there is that sparkling Diamond of the Divine Nature fastned unto it, Verbum caro factum, The Word made Flesh, the Son of God made like unto the Son of Man in all things, (Sin onely excepted) passing by the Angels, taking the seed of Abraham, Heb. 2. 16.

Hector Pintus
in Ensch.

1322.

Mention of the joyes of Heaven to be a winning subject upon the Souls of Men.

Laurent. Su-
tius in vita
Adriani.

1 Cor. 2. 9.

IT is reported of *Adrianus*, an Officer unto *Maximianus the Tyrant*, that seeing the constancy of *Martyrs*, in suffering such grievous things for the cause of *Christ*, was very earnest to know what was that which caused them so willingly to undergo such exquisite torments. One of them (there being at that time two and twenty under the Tormentors hands) made answer in that text of *St. Paul*, *Eye hath not seen, ear hath not heard, neither hath it entered into the heart of Man to conceive, what is laid up for them that love God.* Upon the hearing whereof, *Adrianus* was converted to the *Christian* faith, and sealed the profession thereof with his blood. Thus ought the very mention of the joyes of Heaven to be as a winning argument to work upon the Souls of Men, not to sit down contented with the greatest things in the World, if they once appear in competition with the things of Heaven; Shall Mens hearts stirre when they hear of Gods wrath, and dreadfulness of his displeasure against Sin? And shall not their hearts burn with in them for joy, when they hear of the goodness of God, and of the Riches of the grace of God, and of the wonderfull thoughts that he hath for the everlasting good of Mankind?

1323.

Reverence to be used in the Worship of God. A

Will. Atterfol
on Numbers.

Templum por-
tatile.
Isidor. de
summ. bono.

Numb. 3. 8.

J. Martinus
de Repub. H.b.

R. Holdf-
worth Scrm.
at S. Pauls,
Lond. 1624.

WHen *Moses* had received the Law from the mouth of the Law-giver himself, and had published the same, and finished the Tabernacle of the Ark and Sanctuary, he musters up all the Tribes and Families of *Israel*, from twenty years of age upwards: The number of the whole Army was six hundred and three thousand, five hundred, and fifty Men of War, besides Women and Children, and strangers that followed out of *Egypt*; these he divides into four grosse and mighty Battailions; In the midst of them, the Tabernacle (as it were a portable Temple) was carried, being surrounded by the *Levites*, and the *Levites* by the other Tribes; so that not onely the Pagans and Heathens were forbidden access unto it, but the sentence of death passed upon every Soul of the *Israelites* themselves, that durst be so bold as to approach it, such who were not *Levites*, to whom the charge was wholly committed. So sacred was it, and with such reverence guarded and regarded, that two and twenty thousand Priests were dedicated to the service and attendance thereof, which was performed with such dutifull observance in the preserving and laying up of the holy vessels, the solemn removing, together with the prudent and provident defence of the same, that it might well procure all due reverence to the holy things of God, and encrease zeal and devotion in such as drew near unto him; This was their devotion to the Ark of God then, and afterwards to the Temple, and ought to be continued amongst all good Christians to the house of God, the house of Prayer, now in times of greater light; But (which is to be lamented) whereas most of our Churches have two doors; Superstition crept in long since at the one, and Prophanenesse hath of later dayes shouldered in at the other; so that had there been more fear and Reverence in the hearts of Men towards the worship of God, and the parts thereof, there had been lesse sleighting of his Ordinances, and much lesse contempt of his Word and Commandments.

*A good Christian will rather part with his life,
then his Integrity.*

1324.

Perim Valerianus in his book of *Egyptian Hieroglyphicks*, maketh mention of a kind of white Mouse, called an *Armenian Mouse*, being of such a cleanly disposition, that it will rather die, then be any way defiled, so that the passage into her hole being besmeared with any filth, she will rather expose her self to the mercy of her cruell Enemy, then any way seek to save her life by passing so foul an entrance. And thus every well-grounded, true-hearted Christian will with those three Nobly spirited *Hebrews*, choose rather to be cast into the *Fiery furnace*, then worship the golden Image; with *Moses* rather suffer affliction with Gods people, then live a pleasant life in *Pharaoh's Court*; with *Daniel* rather be fed with water and pulse, then eat of the Kings portion; In a word, rather part with estate, liberty, life and all, then part with his Integrity.

Lib. 13.

Hector Pintus
in Ezekiel.

Dan. 3.
Exod. 2.

*To have Children male and female, Gods
great blessing.*

1325.

As it is with the Soul and the body, though the Soul be far more excellent then the body, yet the Soul alone is not so perfect, as when Soul and body are together; because though the body be not so strong in Constitution, and noble in Condition as the Soul, yet Body and Soul in creation were joyned together; hence is it, that their greatest perfection consists in Unity: So likewise is it in a Family, though Sons in Nature are more perfect, yet because it was the first Institution of a Family, Male and Female, therefore the fulnesse and compleatnesse of the blessing is in the Union of both; Sons without daughters may bear up the Name, and Daughters without Sons may enlarge the Family: but where there are Sons and Daughters both, is the perfection of the blessing, because Man was so made at the first, Male and Female created he them.

Jos. Caryll on
Job, chap. 2.

Gen. 2.

*The Multitude alwaies desirous of change
in Government.*

1326.

Livy maketh mention of the Citizens of *Capua*, that being gathered together in a mutinous manner, they would needs depose the Senate; and being weary of their Government, agreed to put them to death; But *Pacuvius Calavrus* the head Magistrate, being willing to save them; When they had passed sentence upon one of them to have him executed, bade them first in his stead to choose a good and Righteous Senator: At the first, they were all silent, not knowing how to find a better; After, when some odde fellow of the crew, past all shame and reverence, seemed to nominate one to succeed, by and by they grew to loud words and great out-cries; Some said flatly, they knew not the Man: Others laid heinous things to his charge: Some said, he was of a base and beggarly condition; Others objected his Trade and way of living: Thus they grew more and more vehement upon the Proposals of a second and third to their choice: Whereupon they bethought themselves, and repented of what they had done already, considering how much they failed, and were to seek upon every new Election, and so at length they were content to keep their old Senators still. And just thus is it with the *many-headed Multitude, *Neutrum modò, Nec modò vulgus*, as changeable, unconstant, and variable as the weather. never at any certain; discontented with the present Government, which if changed for another, they like that no better, weary of present things, desirous of change and alteration; Either they serve basely, or rule proudly. As for Liberty,

Decad. 3.
lib. 3.

Sir Walter
Rawleigh
hist. of the
world.

* Bellum mul-
torum capi-
tum.

that is the mean betwixt them both, they have neither the skill to *despise with Reason*, nor the Grace to *entertain in any proportionable measure*.

1327.

Worldly Policy, not to be prejudiciall to the honour of God.

1 Sam. 21. 15.
P. Martyr in
locum.

Matth. Grif-
fiths Beibol.

Hof. 14. 2.
Psal. 141. 2.

Jam. 5. 15.

David, coming to the Court of Achish King of Gath, saw himself in danger, and thereupon feign'd himself mad, which though he did in a *politique* way to save his life and liberty, yet he had *no warrant* so to do, because it tended not onely to his *own disgrace*, being King of Israel, but it was also dishonourable to God himself, whose Majesty he should have represented: Thus there are some that think it *good Policy* (and so it is *good worldly Policy*) to rise early, and go to bed late, to eat the bread of care, and work full hard; yea, they have set hours for working, eating, resting, &c. but this their *Policy* (as it is much to be feared) eats up the *service of God*, it leaves them small or no time wherein they may offer up the calves of their lips in the morning, or at night to come before him with an *Evening sacrifice*; and therefore *prejudiciall to his honour*, and, as the Apostle speaks of *Wisdom* in the same respect, earthly, sensual, and Divellish.

1328.

To be thankful unto God in the saddest of times and conditions.

Job. Caryll on
Job, cap. 2.

Job 13. 15.
Psal. 23. 4.
Phil. 4. 11.

IT was a pretty sweet passage that was once betwixt a distressed Mother and a Child about eight or nine years of age, who being reduced to such a strait, that hunger began to pinch them both; the Child looking earnestly on the Mother, said; Mother, do you think that God will starve us? No, child, answered the Mother, He will not: The Child replied, But if he do, yet we must love him and serve him. Here now was language from a little child, which being from the heart, might well become and argue a child of Grace, a well grown Christian: Such an one was Job, though God slay him, yet he will trust in him. And the rod and staffe of God shall be Davids comfort; and S. Paul had so learned the art of thankfulness, as in all conditions to be contented. And so must every one labour to have the same frame of spirit, that in the worst of times, in the saddest of conditions, whether publique or private, National or personall, they be thankful unto God, and speak good of his most holy Name.

1329.

Ministers to be Men of gravity and experience.

G. Nazianz.
in laudem
Basili.

Will. Atter-
sol on Num.
cap. 8.

Jer. 23. 21.

IN the art of Navigation, it was a Law, wont to be seriously observed, that none should be Master of a Ship, or Masters Mate, that had not first been a sculler, and rowed with oars, and from thence been promoted to the stern: And in Military discipline, a Man is first listed a Souldier, then riseth by degrees, before he come to be a Commander; The Levites under the Law, were first Probationers, before they were allowed to be Practitioners. Such ought all Ministers to be, Men of gravity and experience, not such as run before they are sent, and thrust themselves into the vineyard before they be hired, that come from Jericho before their beards be grown, that are young in years, and as young in qualities and qualifications relating to the Ministry, young Timothy's, and possibly old Demas's, that have not shed their Colts teeth, nor scarce sowed their wild oats, so that it may very well be said of them, The Prophet is a fool, the spiritual Man is mad, Hof. 9. 7.

Worldy Policy, *not to prejudice the truth*
of a good Conscience.

1340.

Rachel having stolen her Fathers Idols, when he pursued her, and came to search for them in the Tent; she having hid them in the Camels litter, and sitting upon them, entreated him not to be angry, though she rose not up to him; For she was sick, as she pretended, and said; *It was with her after the manner of Women*: If by the custome of Women, she would be understood to be in travell, then she told a flat lie; but if by a *trick* of mental reservation, she did use that ambiguous phrase, with an intention to deceive, then at the best she did but *Equivoocate*; and even in so saying, and so doing, she made a flat breach of Conscience. Thus many amongst us desire to be at as little charge as may be possibly, whether to the State or to the Church; And therefore when they are pressed by or for either of these, then they are *politickly sick* in the purse, make themselves poor and needy, and will hardly part with a penny, (if they can but with common civility or shamelesse impudency keep it) which favors not onely of *unthankful hearts to God*, but shews, that they have most *wretched Consciences*, caring not what they do, so as they may keep that, which (falsly) they call *their own*.

Gen. 31. 19.
Lippoman.
in Genes.

Seneca de
beneficiis

Gesp. Melo
in Matth.
22 cap.

Holy duties call for holy Preparation.

1341.

David waieth his hands in Innocency, before he compasseth Gods altar, Psal. 26. 6. and Job intending to sacrifice unto God, on the behalf of himself and his Children, sends to them solemnly to *prepare themselves*, chap. 1. v. 5. Nay, the very *Heathens* themselves would not admit any to come to their Religious services, unless they were first prepared; as that of *Aeneas* to his Father *Anchises*, upon his return from the Wars, *Tu genitor cape sacra manu*, therefore they had one that cryed out to the People, *Procul hinc, procul, este prophani*, All you that are unclean and prophane depart hence and come not near us. And shall *Christians* then who have learnt better things, touch holy things with *unholy hands*, or *unholy hearts*? No, they must not, they ought not; Holy Duties call for holy Preparation; they must be *sanctified* within and without, before they come to the performance of any holy duty: It is true, that the duty *sanctifies*; but it is as true, that the duty seldom *sanctifies*, unless Men be *sanctified for the duty*; And they get most holinesse from the duty, who are *most holy* before they come to it.

Virgil. lib. 2.
Ænead.
Cœl. Rhodogin. lēss. Var.

Jos. Caryl
on Job.

Attention in Hearing Gods Word, com-
manded and commended.

1342.

Many there are in our days, that delight to have Rings and Jewels hanged at their ears, and they account it a great ornament unto them; whose Vanity the Poet long since in a scoffing manner, answered; It is (saith he) because they have no fingers on their hands, as if the fingers not the ears were made for Rings: However, this may be said, that if we had the richest Jewels the East or West could afford us, if we have not an ear bored through to the Heart; a hearing ear to hear the Word of God, they are no better then Jewels in a Swines snout: Oh the excellency of the Jewell of attention! when *audire* terminates in *obedire*, when we hear the Word of God and do it, when we understand, believe and practise what we hear.

Plautus in
Pænulo.

Plutarch in
Rom. antiqui-
tat.

Jos. Shure
Serm. at S.
Pauls, Lond.
1627.

Worldly

1343.

Worldly Policy, not to be in any thing prejudiciall to commutative Justice.

Matth. Griffiths Bethel.

1 Kings 15. 5.

Per fas et nefas.

Numb. 12.

Geo. Downam
Sermon at
Norwich,
1640.

Prov. 30. 27.

King David was very Politick in contriving how to work himself out of the shame of Adultery, and his child by Bathsheba out of the shame of bastardy; and therefore he so closely carried it, that Uriah was slain, and then he took her to Wife; but because it did not stand with Justice, first to deprave the Wife, then to deprive the husband, this his supposed Master-piece of folly, and worldly policy, is (amongst many other good characters) brought in as a crosse-barre in his arins, and a foul blemish in his Coat. Thus it is that few of us make any Conscience at all of that Justice which is commutative, due unto our Neighbour; Do we not sometimes swear and lie, and swear falsely, and lay our Foundation in the blood of the Innocent, rather then we will not build and enlarge our Houses? Yea, Are not many of our buildings raised out of the ruines of Sion? What care we to take advantage of our brothers simplicity? We look upon Inferiours with contempt and scorn, use them but as stirrups to mount up into the saddle of our own private ends; or like so many ladders to reach our designs, and when we have got so high as they can help us, then, no matter, though (ladder-like) they be hung up by the walls: As for Superiours, we either not know, or will not acknowledge any, living like the Locusts, as if we had no Supream Authority, no Law, no Government, to the great prejudice of the place wherein we live.

1344.

The best of Men not free from Sin in this life.

Jof. Caryll
on Job.Nullus sanctus
et iustus caret
peccato, &c.
Aug. de Eccl. f.
dogmat.

1 Joh. 3. 9.

As a Man, who in the Morning washeth his hands, and goes abroad about his Worldly business, though he doth not puddle in the mire, or rake amongst dunghills, yet when he returns home again at dinner, or at night, if he wash, he finds that he hath contracted some uncleanness, and that his hands are foul; There's no Man can converse with an unclean and filthy World, but some uncleanness must needs fasten unto him. Even so it is with the Souls of Men, such is the universal corruption of humane Nature, that the Souls of the best, of the purest, of the holiest, though they do not rake in the dunghill, and wallow in the mire of Sin basely and filthily; yet they do from day, yea from moment to moment, contract some filth and uncleanness; they may be clear from sinning wilfully, and with delight, (in which sense it is said, He that is born of God sinneth not,) and free from scandalous sins, whereinto many of Gods dear children have through inadvertency fallen; but they can never acquit themselves from Sins of infirmity, such as do inevitably and inseparably cleave unto the best of Men, especially considering the state and condition wherein they are, having corrupt flesh and blood about them.

1345.

Children of persons excommunicate to be Baptized.

Epist. 75.

Nullus à baptismo prohibendus, &c.
Aug. in enchi-
rid.

ST. Augustine writing to a young busie Bishop called Auxilius, on the behalf of one Clasicanus, saith; That for the offence of the Master of the house, whom he had excommunicated before, he should not therefore excommunicate the rest of the Family, and deny them the benefit of the Sacrament: For (saith he) herein the Man may perish that is a Friend, and the Devil be glad that is an Enemy. Thus in a manner do they offend, who refuse to baptize the Children of those that are excommunicated, and such as are born in Fornication, because their Parents are impenitent; as though the Sonne should bear the Iniquity of the Father, or the Wife of the Husband; or he that is not yet born, the iniquity of them that are born, contrary to that of Ezekiel, Chap. 18. 20.

No

No Man so old but he may learn something.

1346.

CHarles the Fifth gave for his Arms, *Hercules Pillars*, with this Motto, *Plus ultra*, meaning, that those pillars, which are two hills at the entrance of the *Straight mynch*, should not bound his Empire, which he intended to extend further (as indeed he did afterwards) to *America*: Thus it is, that *old Men* should do well, if they did say by his *Compass*, never to set any bounds to their knowledge, not to *hugge* themselves in their great experience, as if there were not a *Plus ultra*; *S. Augustine* in his old age studied the *Greek*, and *Cato* the Rudiments of *Grammer*: As for *Gods School*, that doth not only teach the Principles, but also the perfection of *Divine Wisdome*; which, not being attained unto even in oldest age, *S. John* writes as well to you *Fathers*, as to you *young Men* and *Children*; intimating, that the *Fathers* themselves have as much to learn as the *Children*.

Imp. Rom. vitæ.
Ad discendum quod opus est, nulla ætas sere videri potest, &c. Aug.

Conr. Zuingeri theat. hum. vitæ.

1 Joh. 1: 13.

Religion not to be made a stalking horse to Policy.

1347.

ONe of the *Trent-Doctors*, being a *Fisherman's son* born, whilst he was of some inferior Order, would alwaies cause a net to be spread under his *Table-cloth*, when he was to sit down at his meat, and this was to put him in mind from whence he came, that so he might not at any time be puffed up with any high conceit of his own worth: A good meaning, had it been real; but it so fell out, that being saluted with a red hat from the *Conclave*, the Net was presently laid aside; and being desired to tell the reason, why it was so made answer; *I have now caught what I fished for*: Thus it is, that *Religion* is too too often made a *stalking horse* to *Worldly Policy*, so that when they have gotten enough (as they think) from *God*, they care not for *God*; and when the *Fish* is caught, they lay by the *Net*; For they do but a go a *Fishing* with holiness, and the profession of *Religion*; and when they have their ends, there's an end also of their *Profession*.

Marth. Sciles Sermon at S. George Botolph Lane, Lond. 1636.

Simulata sanctitas,

The painfull Ministers joy at the time of his death.

1348.

IT is said of *Gregorius*, surnamed *Thaumaturgus*, Wonder-worker, When he asked the question, being now ready to die; How many *Infidels* yet remained in the City *Neocæsaria*? answer was returned unto him, *Seventeen*: that he rejoiced greatly, and comforted himself, and gave thanks unto *God*, saying, *Totidem erant Fideles, &c.* There were onely ten many *Faithful* and believers, when I was made *Bishop* of that place: A great work of *God* by a Wonder-working Man! And such will be the *Crown* and *rejoycing* of all painfull and laborious *Ministers of Gods word and Sacraments*, that when they shall be ready to give an accompt of the *Souls* committed to their charge, that they can do it with joy, and not with grief, that they have been *Faithful*, and looked more after the *Flock*, then the *Fleece*, and that it is not with them (as it often falls out with too too many) whose rising hath been the fall of the *Church*, and mightiness the miseries thereof.

G. Nyssenus in vitâ.

Ruffin. lib. 2. cap. 9.

Bene agente populo unusquisque pro suo merito remuneratur sed Sacerdos pro bonis omnium. &c. Chrysost. in Marc. 25.

Parents to shew good Examples to their Children.

1349.

WE E may read in the Fable, What the *Mother-Crab* said to the daughter, Go forward my daughter, go forward; the daughter replied, Good Mother, do you shew me the way; Whereupon the *Mother* crawling backward and

Dialogo creaturarum.
Probum esse oportet patrem qui gnatum suum, &c. Plautus.

Math. Grif-
fith's Beibel.

and fideling as she was wont, the daughter straight cryed out; *Loe Mother, I go just as you do*: Let *Parents* then be sure that their carriage be just and justifiable, especially in the sight of their children, lest instead of being their *Correctors*, they prove their *corruptors*; let them never be able to stop their mouths, and twist them in the teeth (when they reprove them) with their own *vitious pattern*; As if where the *Parents* were naught themselves, the *Children* should hold it a kind of *saucesse* to be good, and had rather be *bad* for company, then their *mannerly carriage* should seem to teach their betters.

1350.

The tryall of true and false Professors.

Yof. Caryll on
Job, cap. 3.

Matth. 7. 27.

Ruth. 4.

AS it was with *Naomi* and her two daughters in law, *Orpah* and *Ruth*; All the while that she was *Naomi*, beautifull and had enough, they both stayed with her; but when *Naomi* became *Marah*, bitter and empty, then *Orpah* took her leave of her, but *Ruth* abode with her still, Chap. 1. Here was the tryall, whether *Orpah* or *Ruth* had the more sincere affection to *Naomi*, *Ruth* loves her Mothers person, *Orpah* her outward estate and preferment: Thus while *Religion* and *Prosperity* go together, it is hard to say which a Man followes; but when they are forced to a separation, where the Heart was, will soon be manifest; Many will hold on with God as long as the Sun shineth, as long as it is fair weather, as long as the profession of the Gospel is countenanced; but if the storm arise, and troubles come, then they pull in their heads, then they deny and forsake God, then they draw back from, and betray his Truth: But the upright in heart are like *Ruth*, whatsoever becomes of the Gospel, they will be sharers with it in the same condition, be it affliction, or be it consolation; be it fair weather, or be it foul; be it light, or be it darknesse; they will take their lot with it, whatsoever it be.

1351.

The necessity of being found with Christ's Righteousnesse.

De Jacob lib. 1.
cap. 2.

Gen. 27. 36.

2 Cor. 2. 15.

Rom. 12. 1.

IT is the observation of *S. Ambrose*, that *Jacob*; though he were not by birth the first-born, yet hiding himself under his brothers cloaths, and having put on his coat which smelled most sweetly, came into his Fathers presence, and got away the blessing from his elder brother: So it is very necessary that we lie hid under the precious purenesse of Christ our elder brother, that having the sweet savour of his garments, our sins may be covered with his perfections, and our unrighteousnesse with the Robes of his Righteousnesse, that so we may offer up our selves unto God a living and acceptable Sacrifice, not having our own Righteousnesse, but that which is onely to be found in Christ Jesus.

1352.

The scoffing Drunkard's sad condition.

Plutarch. in
vita Pyrrhi.

Math. Grif-
fith's Beibel.

Esay 5. 11.

Prov. 29. 23.
29. 30.

THere is mention made of a notable Soaker, who being brought before *Pyrrhus* for railing against him in his cups, said; *It is true, that I spake somewhat against thee; and much more should I have spoken, had not the wine failed me*: Thus it appears ex confesso, that where Men do swill immoderately, they will make every Object they light upon, matter of Reproach; no person shall be free from their derisions; they will observe no Laws, reverence no Magistrates, respect no Friends, spare no cost, regard no Religion, keep no Church, fear no God; tell them of Gods displeasure, like so many *Michols* they will jeer you to your face: Tell them of *Solomon's* induction, like so many *Edomites* they will make songs of you, all and every of these are but a *May-game* and a *mocking-stock* unto them.

Graces of the Spirit to be held fast in the
midst of temporall losses.

AS it is with a Man in a wrack at Sea, when all is cast over-board, the *virtualls* that feed him, the *cloaths* that should keep him warm, yet he swims to the shoare with his life in his hand; Or as it is with a valiant *Standard-bearer*, that carries the *banner* in the time of battel, if he sees all lost, he wraps the *banner* about his body, and chooseth rather to *die* in that as his winding-sheet, then let any man take it from him, or spoyle him of it; he will hold that fast, though he lose his life with it. Thus *Job* in all his troubles is said to hold fast his *Integrity*, Chap. 2. vers. 4. And so must all of us do, hold our *spiritualls*, whatsoever becomes of *temporalls*: When Wife and Children, and Friends, and liberty, and life and all's a going, say unto peace of Conscience, to Innocency and Integrity, as *Jacob* said to the Angel, (whether they be those *Summer-graces* of Prosperity, as Joy and Thanksgiving; or the *winter-graces* of Adversity, as Patience and Perseverance; or the *grace* of Humility that is alwaies in season) We will not let ye go; For indeed there is no blessing without them: There's not a Man upon the face of the Earth, but if he be of an *Heavenly* temper and spiritual resolution, will in the greatest storm, in the hottest assault, wrap himself round about with his *Integrity*, and will not let it go, till he go along with it.

1353.
Jof. Caryll
in locum.

T. Fuller
Serm. at
S. Clem. Lond.
1652.

Children not to marry without their
Parents consent.

CYRUS, an Heathenish King, having conquered *Babylon*, and returning home in Triumph, was offered by his Uncle *Cyaxares*, to have his daughter in Marriage; but he thanked his Uncle, prais'd the Maid, liked well of the Portion; as for consent to the Match, he returned this answer: *Uncle, I commend the Stock, and the Maid, and the Portion; Howbeit, (saith he) by the Counsel of my Father and my Mother, I will assent unto you: As if he had said, without their advice I can do nothing.* And thus all dutiful Children are content to submit to their Parents directions, and to be ordered by them, especially in the matter of so high concernment as Marriage; thus did *Jacob*, and *Sampson*, not as it is the manner of Children now adayes, who consult with their Parents last of all, nay regard not their Parents consent at all, but make their choyce after the lust of their eyes, and delight of their own deceitful hearts, making up a Match in great haste, and repenting at leisure.

1354.
Xenophon
Cyroped. lib. 8.

Will. Arrer-
sol. on Numb.

Gen. 27.
Judg. 14-3.

How it is that Wicked drunken Men
think well of themselves.

THERE is a Story of a *French-man*, that lodging one night in a *Curtizan's* house at *Rome*, when in the Morning he took his gold Chain, he found it would go but thrice about his neck, whereas it was formerly wont to go four times: And thereupon he guessed, that the *Curtizan* had (as she had indeed) taken away some of the links; but she cunningly dissembling to excuse her fault, would needs make the *French-man* believe, that his head was much swollen that night; and to confirm her words, she caused him to view himself in a false glasse, which made all things seem a great deal bigger then indeed they were; And so not knowing how to help himself, he was faine to persuade himself, that all the fault was in the growth of his head. To this chain may be likened the Soul of Man, which being sober, perceives that, by Intemperance, the Me-

1355.
Orthon. Me-
landri Jaco-
seria.

Nath. Shere
Serm. at S.
Mild. Poultry
Lond. 1633.

Multum me-
rum pauca
cogit sapere.
Menand.

1356.

Jof. Caryll
on Job.

Joh. Plan-
vit. Florileg.
Rabbinicum.

Mark 3. 14.

Vix unita
fortior.

1357.

Rich. Green-
ham's Works.

Will. Ackerfol
on Philemon.

Nil habet in-
faelix pauper-
tas durius in se,
Quam quod
vidiculos ho-
mines facit.
Juvenal.

1358.

Xenophon
in Cyropædia.

Eph. 1. 3.

1 Tim. 2.

Lud. Vives in
exercit. ling.
Lat.

memory and Understanding (which are two main links of it) are taken away; but the *Devill* (like a cunning *Cartezan*) as it were by a false glasse, makes Men believe it is nothing so; but on the contrary, that all things are greater then they were, their Memory greater, their understanding greater, their strength greater, their wits riper; whereas it is nothing so, their Understanding is insatuated, their Will perverted, their Memory enfeebled, their Comelineſſe deformed, all out of order.

The evil of Division.

THe *Rabbines* have a conceit, why after the work of the second day was finished, God (beholding what he had done) did not adde any approbation to it; When he made the *Light*, which was the first dayes work, he approves it, God saw the *Light*, and said, *It was good*: but to the work of the second day, God subjoynd no approbation, by saying; *It was good*: The reason which they give of it, is this, because then was the first dis-union, that made the first second that ever was; All before was one (*sub unissimo Deo*) under the One most God: But to leave this fancy to the *Jewish Doctors*, amongst many others of the like Nature, there is somewhat in the notion it self, namely, that *Division* and *Dis-union* are the evils of the Creature, all natural dis-unions are the Afflictions of natural things: And so *Civil dis-unions* and *Civill dissensions* are much more the affliction of People and Nations; *Christ* assures us, that the strongest Kingdome divided, cannot stand. Whereas contrarily, Weak things are strong by union, and that not onely by union with the strong, but by union amongst themselves; And things obscure, united, are Honourable, especially when united to things that are Honourable.

The persons of Poor Men not to be sleighted.

IT is reported of *Master Fox* the Martyrologist, when it was told him, that a certain Man (of none of the highest or greatest calling) who had received much comfort from him in the dayes of his trouble, was desirous to acknowledge his thankfulness towards him, and asked him, Whether he remembered such a one? He answered, *I remember him well; I tell you, I forget Lords and Ladies, to remember such as he is.* But now it is otherwise in the World, Many there are that look so high, that they cannot discern their lower brother, whom notwithstanding God loveth, for whom *Christ* dyed, and to whom the Word of *Salvation* is preached: Nay, so supercilious and lofty are most Men, that they look upon a lower, a poorer Man, no otherwise then if God had made them so on purpose to be laughed at: but let all such know for a certain, that they are the same with them, and though they have not *vestem communem*, the same coat, yet they have *cutem communem*, the same skin, and that, *He that mocketh the poor, reproacheth him that made him.*

To be carefull of extraordinary drinking.

CTrus, the *Persian* Monarch, being demanded of his Grandfather *Astiyages*, Why he would drink no wine? answered; *For fear lest they give me poison*; For, quoth he, *I noted yesterday, when you celebrated your Nativity, that some body had poisoned all the wine they drank, because at the taking away of the Cloath, not one of all those that were present at the Feast, arose in his right mind.* Let all Men take heed then how they multiply their cups, as in that Feast of *Abasbuern* at *Shushan*, where every Man drank as much as he list; but content themselves with *Timothy's Modicum* prescribed by *S. Paul*. One cup is enough, two are too much, and three too little: but How may that be? When a Man hath taken off three, he is fit (if possible) for three hundred, and then *ab hilaritate ad ebrietatem lubricum est gradus*, He shall find to his sorrow, that from mirth to madnesse the step is very slippery.

The

*The great pains that Wicked Men take
to go to Hell.*

1359.

IT is observed of *Antiochus Epiphanes*, one of the Kings of *Syria*, that he was a most cruel Persecutor of the Church, and undertook more troublesome journeys, and went upon more hazardous designs meerly to trouble, vex, and oppose the Church of the Jews; then ever any of his Predecessors did about any other conquest, or noble enterprize; that he travelled more miles to do mischief, (as he that compareth their journeys) then any of the Saints did to do good. And thereupon concludes the Story of him; with this general truth concerning all wicked Men; *That they go with more pains to eternal death, then the Saints to eternal rest*; that they toy themselves more, and suffer more hardship to work out their own damnation, then the godly do to work out their Salvation. Thus it is, that a Wicked ungodly Man is said to *travell with pain all the dayes of his life*, and wearing himself in the way to Hell doing the Devils drudgery: And whereas a good Man is mercifull to his beast, he is unmercifull to himself, and tires himself more then a good Man will tire his beast; For he that will follow Sin and serve his own lusts, (especially the lust of Pride and oppression) serveth a hard Master, one that will make him sweat for it, and pay him home at last with eternal death; so that the work of Sin is bad enough; but (as to the Sinner) the wages is worse.

Joh. Buntingus Itinerarium Patriarch, &c.

Jos. Caryl on Job. Job 15. 20.

Prov. 12. 10.

1 Cor. 15.

*Proper Names of Men, not to be so much
regarded as Appellative.*

1360.

A Poor Shepherd in Germany, when divers observing the Cardinal of Colein, and admiring his pomp as a Prince, whereas his calling was but a Bishop; O, sayes the Shepherd, *Cum damnatus fuerit Rex, quid fiet de Episcopo*? If the great Duke should go to Hell for pride, What would become of the humble Bishop? Thus as with Titles, so is it with the Names of Men; It is not the proper Name, but the Appellative; not the Nominal, but the Reall that makes a good Construction in Gods grammer; *Abraham* is a good Name; but the Father of the Faithfull is a better; *Moses*, a good Name; but the servant of God much better. *David*, a good Name; but a Man after Gods own heart, far better: so it may be said of S. John, he had a good Name; but to be the beloved Disciple of Jesus Christ, was much beyond it. *Paul*, a good Name; but to be a chosen vessell of the Lord, much more: So that Grace is not tyed to Names; *Theodorus, Theodosius, Dorotheus, Theodatus, Deodatus, Adeodatus*, all signifying the gift of God, may well be given to our Children; but it is the Grace of God that maketh happy; No Man hath the mystery of his Fortune written in his Name; Names are not Propheticall, much lesse Magicall; yet the Civill use of them is for distinction, *Nomen quasi Notamen*; and the Religious use of them hath by good antiquity been alwaies observed in the Sacrament of Baptism.

T. Adams on ep. 2 Pet.

Ex nominis significatione non est iudicandum de moribus. Demosth.

R. Holdsworth Sermon at S. Pet. poor, Lond. 1632.

Excessive drinking, condemned.

1361.

A Nachasis had a saying, that the first draught of Wine is for thirst, the second for nourishment, the third for mirth, the fourth for madnesse; Whereupon Calisthenes being pressed to quaffe off a great Bowl of Wine (which bowl they called *Alexander*) gravely replied; *That he would not for drinking of Alexander, stand in need of Asculapius*, i. e. he would drink no more then what should do him good. And it were heartily to be wished, that all Men were of his mind; but so it is, that now adayes, a drunken health (like the Conclusion in a Syllogism) must not be denied; yea, such and so excessive is the custom of high drinking,

In Sopholog.

Theopompus in hist.

*Ατὰς τὸν ἄνδρα ὃς ἔσθ' ὅτι φιλῶν.

Homil. 13.
in ebrietat.
et luxum.

ing, that S. Basil makes it a wonder, How the *bodies of Drunkards*, being by Nature framed of Earth, do not with so much moisture dissolve into clay and water.

1362.

Books of Piety and Religion, testimoniall at the great day of Judgment.

Jam. 5. 3.
Matth. 10.
T. Manton
in prefat.
Com. in Jaco-
bium.

Nicephorus in
hist. Ecclesiast.
4. 3.

It is usual in Scripture to ascribe a testimony to the more notable circumstances and accidents of humane life, as to the rust of hoarded money, to the solemn publications of the Gospel, the dust of the Apostles feet. And so downward in the Primitive times, when grown persons were baptized, they were wont to leave a stole or white garment in the vestry for a Testimony and witness of their Baptism: Wherefore when one Elpidophorus had revolted from the Faith, the Deacon of the Church came and told him, O Elpidophorus, I will keep this stole as a Monument against thee to all Eternity. And thus it is, that Books of Piety and devotion, being publique Monuments, are much of this Nature, a testimony likely to be produced in the day of Judgment, not only against the Authors, but the Persons, into whose hands they shall happen to be perused, in case on either side there be any defection in Judgment, or manners, from the Truths therein expressed.

1363.

Atheistical Wicked Men, at the hour of Death forced to confesse Gods Judgments.

Dr. Westfield.

It is the report of a Reverend Divine (now with God) concerning an Atheist in England; A young Man, sayes he, was a Papist, but soon fell into dislike of their superstition: He became a Protestant, but that did not please him long; England could not content him, he reels to Amsterdam, there he fell from one sect to another, till he lighted upon the Familists; The first Principle they taught him was this; There is no God; (as indeed they had need to fear up their Consciences, and dam up all natural light that turn Familists) hereupon he fell to a loose life, committed a Robbery, was convicted, condemned, and brought to die; At the Execution he desired a little time, uttering these words, Say what you will, surely there is a God, loving to his Friends, terrible to his Enemies. And thus it is, that the lowdest Reprobates, the most wretched Atheists that spit in the face of Heaven, and wade deepest in blood, are forced at the time of Death, when they see the hand-writing of Gods Judgments upon the wall, to confesse there is a God, who is just in all his wayes, and wondrous in all his works.

Julianus.
Antiochus.

Dan. 5. 5.
Rev. 15. 3.

1364.

Fleshly-lusts, the danger of them.

Plin. nat. hist.
lib. 32. cap. 1.

Ovid. Met.

It is said of the *Torpedo*, a kind of dangerous Sea-fish, that it is of so venomous a Nature, that if it chance to touch but the line of him that angles, the poison is thereby derived to the Rod, and thence to the hand of him that holds it; whereupon the Party is so benumbed and stupified on a suddain, that he loseth the use of his limbs: Even so, when *enchaining lusts* insinuate themselves into, or indeed but barely touch upon voluptuous minds, they grow (with the Companions of *Ulysses*) not onely brutish, but withall so senselesse, that they have not the power to think a good thought, or to do any good action.

1365.

The grand impostory of pretended Revelations.

Frid. Sylbur-
gii.
Mabometica.

Mahomet, that grand Hellish Impostor, often pretended Visions from Heaven; And the Story assures us, that he cunningly made use of the disease of his body, to perswade his Disciples of the soundnesse of his doctrine: For being afflicted

afflicted with the *Falling-sicknesse*, when at any time a fit was upon him, he made the People believe, that he was in an *extasie*, or *ravishment* of the *Spirit* at the appearance of the *Angel Gabriel*, who revealed many mysteries unto him: And having by long use and familiarity taught a *Pidgeon* to feed at his ear, he by art prevailed with the People to feed at his *poisonous mouth*, as if his words had been the inspirations of the *Holy Ghost*, who (as he affirmed) came then to him in the form of a *Dove*, and taught him those secrets: Thus it is, that when *vain Men*, such as the Apostle calls *filthy dreamers*, would put a *new-nothing* upon the World, as an *infallible Truth*, and have it *swallowed down* without chewing, received without disputing, then usually they pretend that it is *quid Divinum*, a Doctrine or Message come down immediately from God; and so shaping their own dark conceptions, by the light of Divine Revelation, do with the more estimation, put off either such *points of doctrine*, or such *rules of Policy* as themselves have onely invented.

Jude 8.

Jos. Caryl on
Job, chap. 4.

To be favourable in the Censure of our brother.

1366.

IN *Freeiland* there was a false Prophet, one *George David*, who called himself *Gods Nephew*, and said; That *Heaven was empty*, and that he was to choise some to fill it, and none (forsooth) must come there but whom he liked. And we have some amongst us, such *mad Prophets*, that will elect and damn whom they please; But as themselves say, *The Pope hath no power to make Saints*, so we may very well say, *They have no Authority to make Devils*; Every Man is to be reputed honest, till he be disproved; *Charity thinks no evil*, 1 Cor. 13. 5.

Joh. Sleidan's
comment.

Quid de quoq;
viro et cui di-
cas scire ca-
vetur.

Horat. ep. 1.

The Worlds Deceitfulness and Treachery.

1367.

IT is said of the City of *Athens*, that it was a goodly place for a *Philosopher* to passe through, for there he should see and hear many things that might better his understanding, (it being as it were the Nurse and Mother of all *Learn- ing*) but it was not good for him to stay there, because he could hardly live in safety: So may it well be said of this *World*, that if a Man do but onely passe through it, he may behold many *admirable works of God* to better his knowledg; but if he take up his *abode* here, then he is in jeopardy of his life; For the *World* salutes Passengers after a friendly manner, and bids them welcome, but with that *Proviso* to his Servants, which *Judas* gave to his Complices, *whomsoever I shall kisse, that is he, hold him fast*; treacherously kissing and killing them, entertaining them with a *Smile*, but sending them home not by *Chearing*, but by *weeping-crosse*: It gives them for a while the *liberty* of the house, to call for what they list, they may have all the *deadly sins* at their service; but they shall have a *cutting reckoning* in the end: *Conscience* keeps the barre, and will make them pay with a *Witnesse*: For in the very height of their *Contentments*, they shall be arrested upon an *action of Riot*, and (if Gods great mercy prevent not) be cast into Hell without *bayl* or *mainprize*, for ever.

Treasury of an-
cient and mo-
dern times.

Matth. Grif-
fiths Bachel.

Matth. 26. 48.

Conscientia
codex est in
quo, &c.
Chrysost. in
Psalm.

Commonnesse of the Death of others, taking away the sense of Death.

1368.

IT is said of *Birds* that build and roost in *Steeple*s, being used to the continual *ringing of Bells*, the sound *disquiets* them not at all; or as those that dwell near the fall of the *River Nilus*, the noise of the *Water deafens* them so, that they mind it not. Thus it is, that the *commonnesse of the death of others*, is made but as it were a *formall thing*; Many have been so often at the *grave*, that now the *grave* is worn out of their hearts; they have gone so often to the house of *Mourning*, that they are grown familiar with *Death*, they look upon it as a matter of *custome* for Men to die and be buried; And when the *solemnity* is over, the thoughts

Jos. Caryl
on Job. ch. 4.

—Vivunt
homines tan-
quam mors
nulla sequa-
tur.

thoughts of Death are over also; as soon as the grave is out of their sight, preparation for the grave is out of their mind, then they go to their worldly businesse, to trading and dealing, yea to coveting and sinning, as if the last Man (that ever should be) were buried.

1369.

Silence, in the cause of Gods honour, condemned.

In Clis. lib. 1.
cap. 85.

In epist. ad
Staupium.

Herodotus writes of a dumb Son that Cræsus had, who when his Father was endangered in a battel, on a suddain his tongue was loosed, and he cryed out, *Parce, Rex est*, O spare him; hee's the King; So, when Gods glory is in question, what a numbnesse, what a dumbnesse is it, not to say, O spare him, hee's the Lord? Luther will be accounted proud, passionate, Enemy to the Pope, or any thing rather then to be found guilty of sinfull silence, when the cause of God suffereth. To hear Blasphemers wound and tear the sweet and sacred Name of Christ in pieces, would make a dumb Man speak, though there be a time (yet an evil time) when a Prudent Man is to hold his peace, Amos 4.

1370.

The deepest Dissembler at one time or other discovering himself.

Lib. de Instit.
Cyri.

Laur. Abstemius in Mytholog.

Nemo potest
personam
filiam diu
ferre, &c.
Sen. ep. ad
Neronem.

Xenophon writes of the Persians, that they taught their Children to lye to their Enemies, and to speak truth to their Friends; but they soon forgot their distinction, and so discovered themselves: As it is in the Fable, A wolf being crept into a Sheeps-skin, went so long to School, till he came to the spelling of his Pater-noster; And being asked, What spells P and a, he answered, Pa; Then what spells t, e, r, he answered, ter; Put them together, said the Master: The wolf cryed, Agnus; Ore protulit quod in corde fuit, saith the Morall; intimating, that the deepest dissembler will at one time or other discover himself. No Man can personate another long, neither can any so transform himself, but now and then you shall see his heart at his tongues end: The Devill may transform himself into an Angel of light, and Men may seem to be zealous in a good Matter, when their hearts are ranging after their lusts; yet mark them well, and at one time or other, you shall find that true, which the Damsel said unto Peter, Thou art a Galilean, thy speech bewrayeth thee, &c. Mark 14. 70.

1371.

Wise Men dying as well as Fools.

T. Fuller
Holy. State.

Christoph.
Pezelii mellificium bist.

Eccles. 2. 16.
Jof. Caryl
Serm. on
Job, cap. 4.
v. 21.
Job 4. 23.

IT is observed concerning Paracelsus, (a great Physitian, and a Man exceedingly well versed in Chymical experiments) that he bragg'd and boasted, that he had attained to such wisdom in discerning the Constitutions of Mens bodies, and studying remedies, that whosoever did follow his rules, and keep to his directions, should never dye by any disease; casually he might, and of age he must; but he would undertake to secure his health against all diseases: a bold undertaking! But he, who by his art promised to protect others to the extremity of old age from the arrest of death, could not by all his art and skill make himself a protection in the prime of his youth, but dyed even as one without wisdom, before or when he had seen but thirty: Thus it is, that wisemen many times do not onely dye as well as Fools, but as Fools without wisdom. They who have most worldly wisdom, usually die with the least, in not preparing wisely for death; they may be said to have had wisdom, but they die as if they never had any; that is, they apply not their wisdom while they live, to fit themselves for their death; they die before they understand what it is to live, or why they live; and so dying unpreparedly, they die foolishly.

Neglect of Restitution, condemned.

A Great Lady in *Barbary*, being a Widow, called to her an *English Merchant*, trading in those parts, with whom she knew her husband had some commerce, and asked him if there were nothing owing to him from her deceased husband? He after her much importunity acknowledged what, and shewed the particulars; She tendered him satisfaction, (yea and after his many modest refusals, as being greatly benefited by the dead *Barbarian*) forced him to take the uttermost penny; saying thus, *I would not have my husbands Soul to seek your Soul in Hell to pay his debts.* Here now was a Fire in a dark Vault, great Zeal in blind Ignorance, seeing that by the Candle-light of Nature, which *S. Augustine* delivered long since for a doctrinal Truth, *Non dimittitur peccatum nisi restituatur ablatum*, thus in Master *Latimers* old English, *Either restitution, or Hell.* But O the sadnesse of these grasping Times! where is the Man that restoreth what is unjustly taken away, what hath been indirectly gotten? The estates, credits, goods and good Names of Men are taken away, by exactions and slanders; but where is the Man that maketh Restitution? *Zachem* may very well rise up in Judgment against such a griping and exacting generation as this is, *Luke 19. 8.*

1372.

T. Adams
Serm. on ep.
& Pet.

*Si in ignem
mittitur, qui
non dedit rem
propriam, ubi
putas mitten-
dus eris, &c.
Aug. de Verb.
Dom. cap. 20.*

Wives to love their Husbands cordially.

IT is not without some *significancy*, that the Church in the solemnity of *Marriage*, ordaineth, that there shall be a gold Ring; of gold it must be, intimating, that Love should abound betwixt the Married couple, Love the best of graces; and round it must be, to shew, that Love must continue to the end; besides, this Ring must be put by the Man upon the fourth finger of the Woman, signifying also thereby, that as there is a vein in that finger which correspondeth with the Heart; so she should be cordially affected to her Husband, having no thought in that kind of any other man as long as he lives, whom God by his Ministry hath given unto her.

1373.

Matth. Grif-
fith's Bethel.

Pet. de clavis
rubess.

The Wicked Mans Folly in his Worldly choyce.

When an Heir is impleaded for an *Idiot*, the Judge commands an apple or a counter, with a piece of gold to be set before him, to try which he will take; If he take the apple or the counter, and leave the gold, then he is cast for a Fool, and so held by the Judgment of the Court, as one that is unable to manage his estate, because he knowes not the value of things, or how to make a true election of what is fittest for him in the way of subsistency: This is the case of all wicked Men, thus foolish, and much more; When Bugles and Diamonds, counters and gold are before them, they leave the Diamonds and the gold, and please themselves with toys and baubles: Nay, when (which is infinitely more sottish) Heaven and Hell, Life and Death are set before them, they choose Hell rather than Heaven, and death rather than life; they take the mean, transitory, trifling things of the World, before the favour of God, the pardon of Sin, a part in *Jesus Christ*, and an Inheritance amongst the Saints in light celestiall.

1374.

Swinburn
Court of wards
and Liveries.

— mutant
quadrata
rotundis.

Custome in Sin hardly broken off.

THere is an Apologue, how four things meeting, boasted their incomparable strength: The Oake, a Stone, wine, and Custome. The Oke stood stoutly to it, but a blast of wind came and made it bow, the Axe felled it quite down. Great is the strength of Stones, yet gutta cavat, a continual dropping wears them away, and a hammer beats them to pieces. wine overthrowes Gyants and strong Men, Senators and Wise Men, *et quid non pocula possunt?* yet sleep over-

1375.

Laurent. Ab-
stemii My-
tholog.

comes

— *Laqueus tenet ambitiosi*
Consuetudo mali.
Juvenal.

Nath. Shute
Serm. at
S. Mildred
Poultry, Lond.
1627.

comes Wine. But *Custom*, *invicta manet*, remains unconquered: Hence it was, that the *Greeks*, when they cursed their Enemies, did not wish their houses on fire, nor a sword at their hearts, but that which in time would bring on greater woes, that *mala consuetudine delectentur*, they might be delighted with an ill *Custom*; And to say truth, *Custom* in *Sin* is hardly broken off; When *vices* are made *manners*, the disease is made incurable; When through long trading and *Custom* in *Sin*, neither Ministry nor misery, nor miracle, nor Mercy, can possibly reclaim; a Man may very truly write on that Soul, *Lord have mercy on it*: For *Custom* is not another nurture, but another *Nature*, and what becomes *Natural*, is not easily reduced; It is the principall *Magistrate* of Mans life, the guide of his actions, and as we have *inured* our selves at the first setting out in this World, so commonly we go on, unlesse we be turned by Miracle, and changed by that which is onely able to do it, the *Grace of God*.

1376.

Wives to be subject to their Husbands.

Horatius.

R. Burton's
McAmicholy.

When the *Sun* is down, the *Moon* takes upon her the Government of the Heavens, and out-shines the Stars, yet not without borrowing her best light from the *Sun*; but when the *Sun* appears she vailes her light, and by degrees vanisheth out of sight: So the wife in her husbands absence shines in the Family, *tanquam inter ignes Luna minores*, like the fair Moon amongst the lesser Stars; but when he comes in, it will be her modesty to contract and withdraw her self, by leaving the Government to him onely; Cardinall Wolsey's, *Ego et Rex meus*, I and my King, is insupportable in the *Politiques*; so I and my husband is insufferable in the *Oeconomicks*; For let but the *Moon* get the upper hand of the *Sun*, the wife over her husband, the glory of that Family must needs be eclipsed.

1377.

The Safety of Gods people.

Plutarch,
in vita.

Jos. Caryl on
Job.

Esay 33. 16.

Plutarch in the relation of Alexander's wars, saith; That when he came to besiege the *Sogdians*, a People who dwelt upon a Rock, or such as had the munition of Rocks for their defence, they jeered him, and asked him, whether his Souldiers had wings or not? Unlesse your Souldiers can fly in the ayre, we fear you not. Such is the safety of Gods people, he can set them upon a Rock so high, that no ladders can be found long enough to scale their habitations, nor any Artillery or Engine strong enough to batter them down; so that unlesse their Adversaries have, and those more then Eagles wings, to soar higher then God himself, they cannot do them the least annoyance; Their place of defence is the munition of the Rocks; safe enough from all dangers whatsoever.

1378.

Not to Consent unto Sin.

Sueton. *in vita.*

T. Adam's
on ep. 2 Pet.

Prov. 1. 10.

Rom. 7. 24.

When Lucretia, that gallant Roman Lady, was ravished by Tarquin, Augustus makes this observation, *Duo fuerunt et unus adulterium admisit*; there were two persons, and but one Adulterer; a conjunction of bodies, but a dissipation of minds: This is the direct condition of every Regenerate Man, Sin is rather done on him, then of him; there will be sensus, but his care is that there shall not be consensus, nor the least Consent unto sin; Though lust yield, and Sin must be bred, yet he is sure to lock up the Midwife of Consent, that it may prove an abortive brood, be stifled in the womb and still-born: And thus ought all of us to do, If Sinners entice us, not to consent unto them. All of us have lust about us, a very body of death: Sathan the Father is ready, Lust the Mother is willing, keep away Consent the Midwife, that though Sin be done upon us, we may have this inward comfort, that we consented not.

Children

Children to submit to their Parents Correction.

1379.

IT is said of *Adrian*, that after he had been long absent from his *Father*, and being asked, What he had learned? answered; *He should know that ere long*: and in the mean time his *Father* correcting him, he took it in good part, and said; *Sir, you see I have learned somewhat, For I have learned to bear with your anger, and patiently to endure what you please to inflict upon me.* Thus it is that *Children* should shew their obedience, in quietly bearing their *Parents* Corrections. The Rod of Correction being *Monile ingenuorum*, such a Jewel that it makes *Gods* Jewels of so many as willingly submit thereunto; It is the *unum necessarium*, a most necessary lesson to be learned; necessary for *Parents*, because they are bound to do it, and for *Children*, because they are by *God* commanded to suffer it.

Carl. Rhodogin. lect. Var. lib. 22. cap. 22

Proc. 15. 5. Nazianz. de plaga grandinis.

The different effects of the Gospel preached.

1380.

AS the same light of the Sun offendeth weak eyes, but comforteth those that are stronger sighted; And as the heat thereof hardens clay, but softens wax; Or as the same Starre is to some *quasopos*, to others *estopos*, to some a *Morning Star* ushering in light and day; and to others an *Evening Star*, bringing darkness and Night: So the Gospel is preached indifferently to all manner of Persons, *παντι τω λαω*, to all People, but it works in a different manner, it hath not the like effect on all People; Forasmuch as being received by the Faithfull, it produceth in them life and salvation, as containing all the causes thereof in its self; but being rejected by unbelievers, it becometh in them the occasion of a greater condemnation, and makes their perdition inevitable; to some it is a comfort, to others a terrour; the rise of one Man, and the fall of another, *Luc. 2. 34.*

Annotat. of sundry Divines, on 2 Cor. 2. 1.

Content with Gods good pleasure, a great blessing.

1381.

VHen *Aesop* with the rest of his Fellow-slaves, were put to carry burthens to a City, One chose to carry this Merchandize, another that, every one had his choyce; and *Aesop* chose to carry the *Vidualls*: Every one laugh at this, that he being the weakest, had elected the heaviest burthen; Away they went together, and after some miles they went to breakfast, his burthen was the lighter for that; Then to dinner, it was lighter still; then to supper, now it was easie; the next day, they had eaten up all his burthen, and he went empty to the City, whither they being laden could not reach. Thus it is in the World, the Covetous Man chooseth gold for his burthen; the Proud, fine cloaths; the Ambitious, Mountains of honour; every worldling, his several luggage; but a Child of God contents himself with Gods good pleasure, and sets up his rest with that of *S. Paul*, If he have food and rayment, therewith to rest contented, and so he goes the lighter to Heaven.

In ejus vita.

—trahit sua quemq; voluntas.

2 Tim. 6. 15.

Children to be carefully educated by Parents.

1382.

IT was a saying of *Alexander*, that he was as much beholden to *Aristotle* for his breeding, as to *Philip* his Father for begetting him; For the one, said he, gave me a being, the other a well-being. *S. Paul* was brought up at *Garnalies* feet, *Timothy* was instructed in his youth; And King *Saul* tells *David*, that *Jonathan* was a Man of Warr from his youth up. All this to shew, that Children should be carefully and Religiously educated by their Parents; For they can never fight the Lords battels as they should, that are not sworn Souldiers in their very swaddling clouts. What a guard lies that Man open at, that wants manners and

Plurarch. Apopozhegm.

1 Sam. 17. 33.

Jer. Leech Sermon at S. Pauls, Lond. 1624.

Religious education? Every one espies, and either jeers or pities his *breeding*, every step he treads, and word he speaks, *betrayes* him to a kind of *Nothing* in the habit of *Some-body*; He is commonly used like a *whetstone* for every one to *sharpen their wit upon*; And if at any time he counterfeit and *look big*, yet he may be easily discovered to be an *Ass*, for all the *Lyons skin* that he stalks in.

1383.

God loveth a cheerfull giver.

*Est gratum
si quod opus est
ultra ferat.
Annotat. of
sundry Divines,
&c.
2 Cor. 9. 7.*

IT is *Pliny's* observation, that never any good came to a Man by offering a beast in Sacrifice, *renitentem et se trahentem ab aris*, such a one as violently drew back from the Altar, and could not be brought to it, but as it is said, (like a Bear to the stake) with much force: Thus it is in the matter of *Charity* and *Liberality*, that which is extorted from a Man, he properly giveth not; *Liberality* implyeth liberty; and *Necessity* and *Liberty* in this kind cannot well stand together; God loveth a *cheerfull Giver*, because he gives his *heart* first to him, before he give his *Alms* to the poor, and giving that with light-some countenance, he more refresheth the *Receiver*, giving him hope of future bounty; *Bis dat qui cito dat*, (said the Heathen) He that gives quickly, gives twice, first to the *expectation*, then to the *necessity* of his wanting brother; and with such a *Giver* God is well pleased.

1384.

An uncharitable Rich Man, no Heavenly-minded Man.

Justin. lib. 51.

*Nihil miserius
est quam prop-
ter nummos
Deum contem-
nere, Ambros.
in epist.*

VHen *Dionysius* the *Syracusan* Tyrant, saw what heaps of gold and silver his Son had hoarded up in his Closet; he asked him, *what he meant to let it lie there, and not to make Friends with it to get the Kingdom after his decease?* O fili, *non est in te animus regni capax*, Son, (sayes he) thou hast not a spirit capable of a Kingdom. And thus we may safely conclude, Wherefore ever we see a *wealthy Rich man* piling up his baggs, and purchasing the whole Country about him, and yet perceive no *works of Charity* or *Piety* in him, that he is no *Heavenly-minded Man*, and justly say of him, *Non est in illo animus Regni celorum capax*, He hath not a Soul capable of the Kingdom of Heaven.

1385.

Children to set their hands to all honest employments.

Matth. Grif-
fiths Bethel.

Gen. 24. 17.

Exod. 2. 16.

Baronius.

Prov. 31.

THe *Patriarchs* of old were principal Men and Princes in their generations, yet their *tender daughters* were brought up in doing *Household businesse*; *Rebecca* went with her pitcher on her *shoulders*, to give drink to her *Fathers Camels*. And the seven daughters of the Priest of *Midian*, accustomed themselves to *draw water*, and fill the troughs to water their *Fathers sheep*. And some say (how true, is uncertain) that *Christ* himself wrought as a *Carpenter* at his *Fathers trade*: Such was the harmlesse simplicity of those dayes, and such was the obedience of Children, that even she that was appointed to be the Mother of *Patriarchs*, *Prophets*, and *Kings* refused not to set her hand to *ordinary employments*. But how is the case altered in these dayes of ours? Our *delicate Damsels* are ready to urge *Rebecca's* example for the wearing of *Bracelets* and *Jewels* about their necks, but they will not hear of *Rebecca's* carrying the pitcher upon her *shoulders*, they would be cloathed like the *Lillies of the Field*, but they cannot endure to *spin*, nor *work at all*: So that whereas *Solomon's good Huswife* laid her hands to the *wheel*; they for want of taking pains (especially if once married) set all upon *wheels*, and while they *do nothing*, they *undo themselves*, and *bring all to nothing*.

The right use of humane Learning in Divinity.

1386.

IT is seen by *Experience*, that when a Man crops a *flower* from the Earth, he can get nothing out of it but the *sweetnesse* of the smell, or *delightfulness* of the colour; but when the diligent Bee comes, he will make another manner of *work* with it, he will *extract honey*, which is (as it were) the very spittle of the Stars: So when simple carnal-minded men read the *Poets* and the *Philosophers*, they gather nothing but *delight* and *pleasure*; but when the diligent Bee comes, a *Wise man*, a serious considerate man, he *drawes honey* and *comfort* out of them: Or (which is more to the purpose) as a man that cometh into a *Garden of Roses*, and seeing them *blush* upon him, is not afraid to *pluck one*, yet in the mean time he hath a great care that he do not *prick his fingers*: So in reading of *Poets* and *Philosophers*, we should *pluck the Rose*, but *shun the thorn* or *prickle*; alway take the *best*, and be sure to avoid that which is *harmfull*; For the mixture is such, that as the *Rose grows* in the midst of thorns, so the *doctrine* of the *Poets* is mixt with *Barbarism*, *superstition* and *corruption*.

Basilus.

Dan. Fearly.
clavis mystica.

Greg. Na-
zianzen.

Drunkennesse a great punishment of it self.

1387.

THERE is mention made of a Monk at *Prague*, who having heard at shrift the Confessions of many *Drunkards*, wondred at it, and for experiment would try his brain with this *Sin*; so accordingly stole himself *drunk*; Now after the *vexation* of three sick dayes; To all that confessed that *Sin*, he enjoyned no other penance but this; *Go and be drunk again*: Surely his meaning was like that of *Seneca*, *Sceleris in scelere supplicium*, that *Drunkennesse* was a torment and affliction to it self. And most certain it is, that besides all other plagues, *Drunkennesse* is a woe to it self. When the *Caromser* pours in his *Wine*, it troubles him, and he would give somewhat to avoid it; when it offends the stomach, it troubles him worse; When it comes up again, it troubles him worst of all, so that the merry madnesse of a few hours is paid home with the afflictions of a tedious age.

Radulph. For-
nerius scilicet.
lib. 3.

ubi regnat
ebrietas ratio
exulat, &c.
Raven.

Prov. 23, 29.

Men to be carefull in the choyce of Servants.

1388.

CONSTANTINUS, the Father of that good Emperour *Constantine*, gave it out upon a time, that all such *Christians* as would not leave their *Religion* and deny the Faith, should be deprived both of their honours and their Offices, and thereupon some (with *Demas* and *Diotrephes*, loving preheminency) forsook *Christ*, and embraced this present world; Others stood confidently to it, accounting all but dung and dross in comparison of *Christ*, with whom they chose rather to dye, then for life or liberty, honour or offices to deny him; When the Emperour had by this means made a perfect discovery, who were true *Christians*, and who false, by a publique Edict he banished all the halting *Hypocrites* out of his Dominions, saying; *They would never be faithfull to him, who were false unto their God*. And what he then said of *Subjects*, may as truly now be said of *Servants*; *They can never be faithfull to their Masters, that are false to their Maker*. It doth therefore concern Men to take up *David's resolution*, to be careful in the choyce of their *Servants*, and to entertain such onely as have been well principled in *Religion*, such as have been well instructed in their duties to God and Man; if otherwise they may prove to be *poysen* to their Children, *Moaths* to their *Wardrobes*, *Thieves* to their store, and an ill Example to the whole Family.

In his tripart.

2 Tim. 4. 10.
3 Job. 9.

Math. Grif-
fith's Beibel.
Psal. 101.
6, 7.

1389.

The necessity of using humane Learning in Divinity.

1 Cor. 15.
Mart. Day
on 1 Cor. 15.
Act. 17.
Tit. 1.

Diog. Laert.

Matth. 7. 12.
Luke 4. 23.

Sacerdotis est,
in omni doctri-
na esse versa-
tum, &c.
Ambros. in
Hexam.

IT was the saying of *Menander*, that lived 300 years before *S. Paul*, *Evil words corrupt good manners*; of *Aratus*, *We are the workmanship of God*; and of *Epinetides*, *The Cretians are always liers, evill beasts, slow bellies*. All three of them, Men famous in their generations, though such as knew not *God*, nor had any glimpse of the *Gospel of Jesus Christ*, yet the great Doctor of the *Gentiles* scorns not their sayings, but brings them into the Garden of *God*, and there makes as so many flowers of them: Nay, *Christ* himself owns *Socrates* and *Plato*, the one for that golden rule, *Quod tibi non vis fieri, &c.* Whatsoever ye would that men should do unto you, do ye even so to them. And the other for that excellent caution, *Medice cura teipsum*, *Physitian heal thy self*. Vain then must needs be the opinion of such, that think there is nothing to be uttered in *Sermons* or other divine discourses but *Scripture*. Alas! they understand not what perfection *God* requires to be in him that is truly called, *A Man of God*, one fitted to every good work, that can speak to a Poet after the manner of a Poet; and to a Philosopher in the language of a Philosopher, which unlesse he can do, and so accommodate himself to the party with whom he deals, it is impossible he should be a fit and compleat Man in the service of *God*, the neglect whereof hath been a great inlet to Idleneffe, negligence and ignorance in the study of Divinity.

1390.

Blessednesse of the Poor in spirit in the matter of Hearing Gods Word.

Imagines Deo-
rum, per Car-
tarum.

T. Adams
expofit. on
ep. 2 Pet.

Luke 1. 53.

IT is fabled, that when *Juno* on a day had proclaimed a great Reward to him that brought her the best present; there came in a *Physitian*, a *Poet*, a *Merchant*, a *Philosopher*, and a *Beggar*; The *Physitian* presented a hidden secret of Nature, a prescript able to make an old Man young again; The *Poet*, an *Encomiastick Ode* of her bird, the *Peacock*; The *Merchant*, a rare hallow Jewell to hang at her ear: The *Philosopher*, a book of strange *Mysteries*, The poor quaking *Beggar*, onely a bended knee, saying; *I have nothing that is worth acceptance, Accipe meipsum, Take my self*. Thus it is, that many come unto *God* in the hearing of his word with prescripts of their own; they have receipts enow already, they care for no more: Others like the *Poet*, come to admire *Peacocks*, the gawdy *Popinjays* and *Fashionists* of the time, all to be dawb'd with gold and silver Feathers; Others like the *Merchant* present Jewels, but they are hallow, they come with criticall or hypocritical humours, like *Carps* to bite the net, and wound the *Fisher*, not to be taken; Some like the *Philosopher*, bring a book with them which they read, without minding the *Preacher*, saying; *They can find more Learning there then he can teach them*: But blessed are the poor in spirit, that like the *Beggar* give themselves to *God*, *Juno* gave the reward to him, and *God* gives the blessing to these. It is a poor Reverently devoted heart that carries away the comfort, *Godlineffe* in the humble dust of adoration, that shall be lifted up by the hand of Mercy.

1391.

Christ to be our Example and Pattern of Imitation in life and death.

Hieron. Gua-
dalupense in
vita.

ST. *Hierome* having read the life and death of *Hilarion* (one that lived most Christianly, and dyed most comfortably) folded up the book, saying; well, *Hilarion shall be the Champion that I will follow, his good life shall be my Example,*
and

and his godly death my President. How much more then should each of us first read with diligence the life and death of *Jesus Christ*, and then propound him to our selves, as the most absolute pattern for our Imitation, resolving by the Grace of God, that *Christ* shall be the copy after which we will write, the pattern which we will follow in all things that he hath left within the sphear of our Activity; so also in that necessary duty of Preparation for death; He did so, *Joh. 14.* and we must do so; For as in shooting, there is a deliberare draught of the bow, a good aim taken before the loose be given; so if ever we look for comfort in death, we must look at death through the preparation for it.

Dan. Price
Sermon at
Chr. Church,
Lond. 1619.

*The greatest of things wrought by God
without means.*

1392.

AS when *Gedeon* was to fight with the *Midianites*, pretending that his Army was but a few, How many hast thou, saith the Lord? So many thousand: They are too many; The Lord will not have them all, but commands them to be reduced to one half, and yet there were too many; the Lord would not work by them, they were too strong. At last he comes to make choyce of them by lapping in the water, then they came to three hundred Men, to fight against three hundred thousand; For it is said, they covered the Earth like Grasshoppers: And now the Lord begins to work by these Men. And how doth he work? by weapons? No, but with a few broken pitchers in their hands, and they had the day of it; the *Midianites* be delivered up into their hands as a prey: This was a wonderful act of the great God, who not ryed to means, wrought out Victory by his own arm. It is true, that means and second causes he hath much honoured in the World, and commands them to be used; but when he comes to effect great things, such as was the Redemption of Mankind by *Christ*, such as shall be the Resurrection of the dead at the last day, then such means and causes as seek to set him forward, he rejects them, and works not by them, but the clean contrary. The greater stench the bodies have sustained in the grave, shall work it unto greater sweetnesse; and the greater weaknesse it had, the greater strength shall accrew unto it, and wondrous puissance shall God work unto that part that lacked honour, according to his blessed dispensation in all things.

Judg. 7.

Mart. Day on
2 Cor. 15.

Not to be Angry with our Brother.

1393.

A Railing Fellow fell very foul upon *Pericles*, a Man of a Civil and Socraticall spirit, and he left him not all the day long, but continued till he had brought him to his own doors in the Evening somewhat late at Night; He all this while not returning one unbecoming word, commanded one of his Servants with a Torch to light the brawler home to his house: Thus did he by the dim light of Nature. And therefore if a brother offend us upon ignorance, let us neglect it; if upon infirmity, forget it; if upon malice, forbear it; upon what terms soever, forgive it, as we would have God to forgive us: It is a saying, That every Man is either a Fool or a Physician; so every Christian is either a Mad-man or a Divine; A Mad-man, if he give his passions the rein; a Divine, if he qualifie them.

Plutarchi
Apothegm.

Vince animos
iramq; tuam.
Ovid. ep. 3.

The Natural Mans blindnesse in Spirituall things.

1394.

WHEN *Xeuxes* drew his Master-piece, and *Nicostratus* fell into admiration of the rarenesse thereof, highly commending the exquisitenesse of the work, there stood by a rich Ignorant, who would needs know what he had discovered

Cael. Rhodog.
Var. lib.
lib. 17.

Aeliani Var.
bist.

W. Strong,
Serm. at Westm.
1650.

AR. 7.

2 Cor. 4. 8.

covered worthy of so great applause? To whom *Nicostratus* made this answer; *My Friend, couldst thou but see with my eyes, thou wouldst soon see cause enough to wonder as well as I do.* Thus it is, that the dear Children of God have *inexhaustible treasure*, even in the midst of their *poverty*, transcendent *dignity* in the midst of their *disgraces*, height of *tranquillity* in the very depth of *tribulation*; their pulse and Locusts *relish* better then all the Gluttons delicious fare; their Sheepskins, Goat-skins, and Camels hair *wear finer* then all the Purple and soft rayment; the *Worlds hate* makes them happier then all the *applauses of the Capitol*; Now the sensual, carnal *Naturalist* sees none of all this, he *perceives* not the things of the spirit, neither indeed can he, for they are *spiritually discerned*, no Man *knowes* them, but he that hath them; but had he *spirituall sight*, were but the scales *fallen off from his eyes*, as they did from S. Paul's at the time of his Conversion, then he would clearly see and say, as the same S. Paul did, *That though we suffer tribulation in all things, yet we are not distressed; we are brought into perplexities, yet we are not forsaken.*

1395.

Nat. Shute
Serm. at
Merc. Chap.
Lond. 1627.

Negligent Hearing of Gods Word, condemned.

A *Servant* coming from Church, praiseth the *Sermon* to his Master; He asks him, What was the Text? *Nay*, quoth the *Servant*, *it was begun before I came in.* What was then his conclusion? He answered, *I came out before it was done.* But what said the Preacher in the midst? *Indeed, I was asleep in the midst.* Thus many there are that *crowd* to get into the Church, but make no room for the *Sermon* to get into them, commend the Preacher to other mens ears, but commend it not to their own hearts, *audiunt sonum sed nullam vocem*, they hear a sound, but for sound doctrine, that's the least part of their attention.

1396.

D. Griffith's
Bethel, or
Gods House.

God himself to be only expected as a Reward of all good endeavours.

THE Doctors of *Doway* (in their edition of *Thomas of Aquines* Summs) have pictured him on the Title page, kneeling before a *Crucifix*, which they feign to speak unto him thus, *Bene scripsisti de me Thomas, &c.* Thou hast written well of me, *Thomas*, Say what reward wilt thou have? To which he seems to reply, *Nullam Domine, nisi te ipsum*, None, Lord, but thy self. Now *quod illi pidi et fide*, that which they forge and feign of *Aquinas*, must be true of every one of us thus far, We must expect and desire no other Reward for all our service of God (both in life and in death) but *onely God himself*, for he is all in all.

1397.

Alphon. ab
Avendam.
Com. in Matth.
cap. 6.

Gen. 29.

Rom. 8. 18.

Hope of future joy sweetneth present sorrow.

THE slaves that serve the *Turks* in their gallies, if they could but think, that at seven years end, some *Christian* would come and redeem them, they would be better affected and rugg at the Oar with more chearfulness and alacrity of spirit, especially if they could be assured of their delivery. If *Jacob* serve the churl *Laban* seven years longer, if he think he shall have *Rachel* at the end of it, it will be but as seven dayes, and he goes on with comfort, and is content that God shall use him to his hand as it pleaseth him. Thus it is, that the hope of better things sweetneth the present sadness of any outward condition, There is no grief so heavy, but if a Man tye *Heaven* at the end of it, it will become light; put but them together, and the one will be swallowed up in the other. If the times be bad, hope for better, the expectation whereof will be an excellent lenitive to allay the smart of present calamity.

The

The Law abused by Libertinism.

AS upon some great Solemn Feastival day, the bells in all Steeples are rung, but then the Clocks are tyed up; there is great untun'd confusion and clamour, but no Man knows how the time passeth away: So at this time in the universal allowance of Liberty by the Gospel, (which indeed rejoyceth our hearts, had we the grace of sober usage) the clocks that should tell us, how our time passeth, Truth and Conscience, which shew the bounded use and decent form of things are tyed up, and cannot be heard; Men give so general an acclamation to the Gospel, and the salvation by it, that they keep not the Law at all.

1398.

T. Adams
exposit. on
ep. 2 Pet.
Verus amor
Christi, vera
est custodia
legis. Anthol.
sacra.

How to think of God in Prayer.

THere is mention made of a Gentile and a Christian, and the Christian being upon his knees unto God in Prayer; the Gentile (using to have the Image of his false God before his eye) asked him, Who do you pray to? The Christian replied, That he knew not. How? says the Gentile, pray to you know not whom! O, says the Christian, Ideo adoro quia ignoro, I do therefore adore him, because I am ignorant of him; For could I but either apprehend or comprehend him, he were not worthy of Prayer, he should be my God no longer: Thus when we make our addressees unto God in Prayer, we must have a care that we do not frame any thing in our thoughts of his Essential property, that were to set up some Idolatrous Image in our hearts; but to think of him in his Attributes, especially those of his Majesty, goodnesse, power, mercy, &c. such as may raise our confidence to draw more nigh unto him; And then, being as it were in a divine rapture, non-plu'd, and overwhelmed with admiration of him, is the only time of adoration and supplication unto him.

1399.

Nich. de Cusa.
dial. de
Posse.

Tho. White
Sermon at
S. Giles crimp-
ple gate Lond.
1653.

A Child of God triumphing over Death.

IT hath been an ancient Proverb, when a Man had done some great matter, he was said to have pluck'd a Lyon by the beard; but when a Lyon is dead, even to little Children it hath been an easie matter. As boyes, when they see a Bear, a Lyon, or a Woolf dead in the streets, they will pull off their hair, insult over them, and deal with them as they please; They will trample upon their bodies, and do that unto them being dead, which they durst not in the least measure venture upon whilst they were alive. Such a thing is Death, a furious beast, a ramping Lyon, a devouring Woolf, the bellua generis humani, eater up of Mankind, yet Christ hath laid him at his length, hath been the death of Death, so that Gods Children triumph over him, such as those refined ones in the oare of the Church, those Martyrs of the Primitive times, who cheerfully offered themselves to the Fire, and to the sword, and to all the violence of this hungry beast; and have played upon him, scorned and derided him by the Faith that they had in the life of Christ, who hath subdued him to himself.

1400.

Mart. Day
on 1 Cor. 15.

In me conver-
tite ferrum.

1 Cor. 15.

*To be diligent Hearers of the Word of God,
and remember what we hear.*

1401.

IT is said of our Country, That we have fair houses, but bad Chimneys, because there is so little smoke of Hospitality. And it may as truly be said, That we have excellent ears, but bad Memories; quick conceptions, bad retentions, Not a Nation under Heaven hears so many good Sermons, not a Nation under Heaven sooner forgets them. Many Arts are taught amongst us, of quick-reading, of short-writing, where, by Brachygraphical characters they will take a Sermon, verbatim: But there is one Art, it were heartily to be wished, that some good

J. Squire
Serm. at S.
Len. Shord.
1637.

good

*Memoria fit
scriba intus
manens.
Aristot.*

1402.

*Abulens. in
cap. 5. v. 25.
S. Math.
Prideaux in
idem.*

*—Pone vesanos
animi tumores,
teq; pietati
refer. Sen. in
Troib.*

good body would teach it us, It is the *Art of Memory*; That as *Sermons* are taken word for word in our papers, so they might be written sense for sense in our hearts.

Reconciliation to be made with all Men.

SUPPOSE a *Creditor* to whom a Man is engaged by bond or otherwise, and upon *Forfeiture* should put the bond in suit, the *Law* is open, the *Judge* must do right, the penalty is *Imprisonment*; Were it not then an high part of *Wisdom* by way of *arbitration*, or otherwise to come to some agreement, before the matter come to tryall, that so by withdrawing the *Action*, the Party concerned may be drawn out of danger. The like is every Mans case here in this World in the point of *brotherly Reconcilement*, whether thou be wronged, or have wronged, seek peace and ensue it, and that now in the acceptable time, speedily without demurs; For thou art way-lay'd by *Death*, and knowest not how soon thou shalt be arrested; If thou come out of *Charity* before Gods Tribunal Seat, the Angels are his *Sergeants*, Hell his prison, Devils his *Hangmen*, Fire and Brimstone his *Rack*, Judgment must passe, Execution will follow, and then to desire a *Composition* will be too late, the *Law* must passe, and the *Judge* will prove inexorable.

1403.

*Plutarch. de
Numa et Rom.
fato.*

*—Caelestis pax
optima rerum.
Aulon.*

The Saints everlasting Peace.

THERE was in *Rome* a Temple dedicated to *Jannus*, the Tutelar god of that City, the doors whereof stood open all the while they were in warre, and shut all the time of Peace; but they were so cumbred with Enemies abroad, that in eight hundred years together, the doors were but thrice shut; They were open, to shew, that the wars were open, and therefore they gave their God leave to go out and in to succour them, or else they thought his arm could not reach, his power could not extend to their relief; And when the Warrs were ceased, they shut the doors to keep in their god, as having no occasion to use him: A ridiculous and foolish conceit! But for the Saints comfort, When God shall be pleased to give to this corruption, *incorruption*; and to this Mortal, *immortality*, then there shall be for ever a cessation from warre, the Temple of *Jannus* shall never be opened again, it shall be shut to all Eternity, there shall be no cause of warre, but the People of God shall live in perfect peace, under the defence of his protection shall they be secured for ever.

1404.

*Speculum
Exemplorum.*

*Grammatonf. 2
dux peccato-
rum.*

To make our Calling and Election sure.

THERE is a Tale of an old Usurer, that had nothing in his mouth, but, *It is good to be sure*; If his Servant went to receive money, he would follow him; Why? *O it is good to be sure*: Though himself had locked the door, yet he must needs rise out of his bed in the cold, to feel it fast; Why? *O it is good to be sure*. Let him have told his money never so often over, yet he will tell it again; Why? *O it is good to be sure*. It came to passe that he fell very dangerously sick, and his servant perceiving little hope of life in him, asked him, *Master, have you said your prayers*? Yes, I have said them. Nay, but say them again, Master, you know, *It is good to be sure*. No, sayes the Worldling, *It is more then needs, I am sure enough of that*. He bids his Servant open his chest, and bring him all his gold in it, to look upon. The honest Servant willing to work his Master to Repentance, having opened it, told him; *Master, the Devil is in the chest, he layes his paw upon all the gold, and sayes it is all his, because it was extracted out of the life-bloud of widowes, Orphans, and poor wretches*. Sayes he so, quoth the Extortioner? *Then bring me the gold, the chest, the Devill and all, It is good to be sure*. And hence, it may be, it is, That usually Wicked Men are said to get the Devil and all: Thus the voyce of Nature is all for the matter of security in all

all Purchases, bargains and sale, but as for the things that concern eternal blifs, how to make out *Evidences for Heaven*, to make their *Calling and Election* sure, no care is taken at all for that; but a day will come, when the purchase of their Lands, the *Leases* of their houses, *bonds and specialties* of their Moneys, with the great care of keeping their *Shop-books* exactly, will be as so many bills to rise up in Judgment against them.

Repentance not to be put off till old age.

Common experience teacheth, that a *Ship* the longer it leaketh, the harder it is to be empried; An *house* the longer it goes to decay, the worse it is to repair: And a *nail*, the farther it is driven in, the harder it will be to get out: Such is the condition of *Repentance put off till old age*. Let us not then think to sacrifice our health and youth to the service of Sin and Sathan, and leave God only the *Dog-daves* of our age, a body full of sores, and a soul full of sin; Is it to be thought, that the *trembling joints*, the *dazeled eyes*, the *fainting heart*, the *failing leggs* of unweildy, drooping, and indisciplinable old age, may empty, repair, pluck out, the leaks, the ruins, and nails of so many years flowing, failing and fastning; and so make that the task of our old age, which should be the practice of all our life, settling our everlasting, our onely, our surest making or marring, upon so tottering, sinking and sandy foundation as old age is.

The uncertainty of temporal Victories and Successes.

When *Philip of Macedon* had obtained a great Victory at *Cheroneia*, being puff'd up with successe, he wrote to *Archimedes* in such lefey expressions, that enforced this sleight answer; Sir, saith he, you write very stately to me, and in very high terms, the reason I partly know; but if you will but take so much pains as to measure your own shadow, you shall soon find that it is no more, no longer, no larger, then it was before your victory; you were as great a Man then, and as many inches about as you are now, &c. and what you may be, and how soon, you know not. Such and so uncertain is *Chance*, (as Men call it) and *Successe* so variable, that no man can tell, how he shall begin, or where he shall end; *Inter utrumq; volat*, so mutable are the smiles of the World, that there is no Victory constant, but still she hovers about, moves and changes her Tent and Tabernacle from one side to another. Hence no boasting or bragging in these *Earthly conquests*, which have made the great st Emperours of the World after a full gale of Fortune, for fear of crosse blowes to retreat, and leave their honours, and betake themselves to a solitary *Monastick life*, lest they should have a foul end after so fair beginning.

The place of Purgatory, a meer dream.

Some of the *Geographers*, for the proving of a black Rock many hundred miles about, seated directly under the North pole, send us to *Gyraldus Cambrensis*, he to a Priest of Norway; the Priest to an Oxford Magician, who was carried thither to see it by the Devil, if we will believe the Narration: So the best proofs of our Adversaries for their *subterranean Purgatory*, comes by many deductions from the same Author, as it appeareth by the divers apparitions they so confidently alledge of it. One of their greatest Champions is fain to rake Hell it self to find out Purgatory, and like that Lunatick in *Athenew*, that thought all the Ships to be his own, that arrived in the Haven at Athens; so wheresoever there is of Fire doubtfully mentioned in Scripture, it is straight-waies conveyed by him to beat Purgatory Kitchen. The Fathers father not (howsoever the great Cardinal marshal them) any glowing or locall Purgatory, but rightly understood, are as far from it, as it from Truth; take one for all, *Non est ullus ulli locus medius, ut possit esse nisi cum Diabolo qui non est cum Christo*, There is no medium place, He

— *Quærenda pecunia primum est, Virtus post nummos.*

1405.

J. Prideaux
Sermon at
Oxon. 1636.

Seneſtus ipſa totus morbus,
Ec. Terence.

1406.

Tit. Liv. hiſt.
lib. 31.

Incerti quid fata ſerant,
ubi ſistere datur, Virg.

Mart. Day
on 1 Cor. 15.

1407.

Todocus Hon-
dus in tab.
univers. mundi.

Rob. Bellar-
min de Purgat.
lib. 1. cap. 7.
In ſue lib 12.

Lomb. diſt. 45.
lib. 4.

S. Auguſtin.
de peccat. re-
miſſ. cap. 28.

must needs be in *Hell* with the *Devill*, that is not in *Heaven* with *Christ*.

1408.

Men by Nature, desirous of things unlawfull and prohibited.

T. Adams
in a Sermon, at
S. Gregories
by Pauls,
Lond. 1623.

Non quia
coëta sed
quia capta.

Nititur in
vetitum sem-
per, &c. Ovid.

IT was the saying of an Ingenious witty Divine, that our Grandmother *Eve* got such a cold in *Paradise*, that all her Posterity have ever since had a cough of the *Lungs*, nothing will down with them but *forbidden fruit*; Would you have a *Book* sell well? the *Stationer* will soon find a way for that, let it be but *prohibited* and call'd in by *Authority*; The onely way to make a *Woman* be a *blab* of her *tongue*, is to bid her keep *Counsel*. *Venison* is nothing so sweet (they say) as when it is *stollen*, and then it comes to be dear many times with a *Witnelle*: Thus it is, that nothing more enflames the *Natural affections* of *Men*, then the *prohibition of things they desire*; they long to be meddling with the *forbidden morsels of sin*; they love to eat that on *Earth*, which they may chance to *disgest in Hell*. It is quite against the *Nature of Man* to be *confin'd*, to be *limited*; he will have his *own will*, though it be contrary to the *will of God*; though he get *Hell* for his *will*, he will have *his will*. And so much the stronger the *interdiction* is of any thing, so much the more (such is the exorbitancy of his *Nature*) he is enflamed with desire, till he have accomplished it.

1409.

Christs Wounds, the onely biding place of a Christian.

Laur. Abbe-
mius in *dy-
talog*.

THERE is an Apologue, how the *Dove* made moan to her fellow Birds of the *Tyranny* of the *Hawk*; One counsels her to *keep below*; but the *Hawk* can stoop for his prey: Another adviseth to *soar aloft*; but the *Hawk* can mount as high as she. Another, to shrowd her self in the *woods*, there she shall be sure; but alas, that is the *Hawk's Mannour*, the place where he keeps his Court. Another bids her keep the *Town*, there she was sure from the *Hawk*; but so she became a prey to *Man*, and had her eyes put out to make the *Hawk sport*. At last, one bids her rest her self in the holes of the *Rock*, there she should be safe, *Violence* it self could not surprize her. This *Dove* is the *Soul* of every *Man*, she would gladly be secured from *Sathan*: Come to me, saith *Riches*, here thou shalt be sure: No, *Wealth* is the *Devil's stirrop*, whereby he gets up and rides the *Covetous Man*: Come to me, saith *Pleasure*, here thou shalt be safe; as if she were not as very a *Whore* as *Dalilah* to betray thee to the *Philistines*. *Honour* sayes, Come to me, here thou art sure; as if the *Devill* durst not come near the *Court gates*, or greatnesse were a *Supersedeas* to sin, or a *protection* against the arrest of *Judgments*; No, there is no assurance in any of these; yet there is a *Rock of safety*, clefts in that *Rock*, the wounds of *Jesus Christ*, there and there onely the *Soul* shall be in safety.

Cant. 2. 4.

1410.

No Safety to be expected in the midst of publique danger.

In vita P.
Job. 24.

IT is the observation of *Platina*, that when one *Facinus Canis* was hired by the *Gibellines* to suppress the contrary faction of the *Guelphs* in the City of *Papia*; and the covenant was, That he should have the goods of the *Guelphs* for his pay: He obtaining the *Victory*, falls a rifling the *Gibellines* also without any distinction at all; and being accused therefore, as not standing to his promise, made this answer; That themselves indeed were *Gibellines*, and should be safe; but their goods were *Guelphs*, and must go to wrack as well as those of their *Adversaries*. Just like that of *Garnet* the *Provinciall*, who being questioned by

Catesby,

Catesby, Whether with a safe Conscience they might proceed in their powder-project, seeing that in blowing up of the King and Protestants, divers also of their own party must necessarily go the same way? replies very profoundly, that No doubt it might well be done, seeing it would redound to the good of the Catholique cause. What, not spare their own side to do ours a mischief? No, it will not be, there's no safety; there can be no immunity from damage in the times of publique danger; The truth of this assertion hath been experimentally felt in these late differences amongst us; If our Persons were on the right side, our Goods were on the wrong, all proved Fish that came to the net; whether Friend or Foe, the goods were sure to suffer.

How it is that the Law is said to be the strength of Sin.

AS when a Physician that is skilfull in his Profession doth all that belongs to the best of his Judgment; the druggs that he gives, and the ingredients that he infuseth, are able to work their effect, if they fall into a suitable body: But if the Patient be forward, and will not be ruled, or his body be distempered, he is never the better for it: Now the fault is not in the Physician, nor in the Physick, they be both very good; but in the Party that was not prepared for it, or that would not receive it, and convert it to that use for which it was prepared. Thus it is, that God gave the Law for a good Law, an holy and just Law, as a true direction for the reformation of life and manners; but the Party that received it, did not take it thus, so that occasionally, not from the Nature of the Law, but by the ill acceptance of the Party, it comes to be the strength of Sin. The Law of it self is said to be a light unto our feet, and a lanthorn to our paths; and the light of it self, were we but able to follow it; but because of our own Natural indisposition, it comes so to passe, that the Law which should pull down Sin, gives strength unto it; and being made to kill sin, gives life unto it.

Gods Promises are for the most part conditional.

A Proclamation is read, wherein a Christian King grants honour and Wealth to certain of his Subjects, with assurance of donation upon their just demand: One amongst the Multitude leaps at the news, springs away, and staves not to hear it out; there is a Condition following, provided first, That they put on Arms, and expell the Turk which infests some part of his dominions. This Man comes one of the foremost to demand the promised honours, he is asked for a testimony of his Valour and service in the Warrs. Alas, He never tarried to hear that condition, and therefore lost the Retribution. Thus it is, that God promiseth eternal life to Men; but withall chargeth them to believe in Christ, and to do him faithful service against the world, the Flesh, and the Devill; but so it is, that many are quite lost, for not staying to hear the Proclamation of the Gospel out, they run away with opinion of sufficient belief, and never think of obedience; Whereas the Promises of God are conditional, made up with Proviso's. As there is a reward promised, so there is a Condition premised; It must be our Obedience first, and then comes in Gods recompence; Our devotion goes before, and his Retribution follows after.

To be careful of Vowes and Promises made in the time of Extremity.

THEODORICUS, Archbishop of Colen, when the Emperour Sigismund demanded of him the directest and most compendious way how to attain to true happinesse, made answer in brief, thus; Perform when thou art well, what thou

Arraignment
of Traytors,
1606.

Joh. Prideaux
Serm. on Nov. 5.
at Oxon.

1411.

1 Cor. 15.

Marr. Day
exposit. on
1 Cor. 15. 47.

Index peccati
lex est. plecten-
da vetando.
Billii Antho-
logia

Psal. 119.
105.

1412.

Jacobi Mei-
chanti hortus
Pastorum.

1413.

Act. Sylv.
lib. 2. Com.

Psal. 116.

promisedst when thou wast sick. David did so, he made Vows in wars, and paid them in Peace. And thus should all good Men do, not like the cunning Devill, of whom the Epigrammatist thus writeth:

*Agrotat Damon, Monachutunc esse volebat,
Convalluit Damon, Monachus tunc esse volebat.*

Well Englished:

*The Devill was sick, the Devill a Monk would be,
The Devill was well, the Devill a Monk was he.*

J. Prideaux
Higgaion
Selah.

Nor like unto many now adayes, that if Gods hand do but lie somewhat heavy upon them, O what Promises, what engagements are there for amendment of life? How like unto Marble against rain do they seem to sweat and melt, but still retain their hardnesse; let but the Rod be taken off their backs, or health restored, then as their bodies live, their Vows die, all is forgotten; Nay, many times it so falleth out, that they are far worse then ever they were before.

1414.

The good Christian's absolute Victory over Death.

Historia Ro-
man.Joh. Xypilin,
in vita Vespasi-
ani.Plutarch in
Caesare.

*Pius mors non
est mors, sed
nomen tantum
habet mortis;
imò et ipsa
nomen subla-
tum est.
Chrysost. in
Matth. 10.*

WHEN the Romans had made Warre upon the Carthaginians, and often overcame them, yet still within eight or ten years, or lesse, they made head again, and stirred up new wars, so that they were in successive combustion; And it hath been the same in all the Nations of the World, he that was erst an underling, not long after becomes the Commander in chief, and the same thing that the Lord hath now made the tayl, may be the head in time to come. As for Example: Cerealis gets a great Conquest over the Cymbrians and the Tutos, and shortly after Sylla had the like over him; And Sylla no sooner shines out to the World, but is eclipsed by Pompey; And Pompey, the glory of his time, is, by the conquering hand of Caesar, outed both of life and honours: And Caesar, in the height of all his pompous state, falls by the hands of bloody Conspirators in the Senate-house. Thus in the course of this World, As one Man is set up, another is pull'd down, the Conquerour is oft-times conquered himself; but in the Victory that every good Man hath over Death, it is so absolute, that it is without any hope or comfort on Death's part, and without any fear or suffering on their part: For it is so taken away, as if it had never been; and that which had the greatest triumph, the mightiest Trophies in the World, unto which all Kings and Princes have bowed their heads, and laid down their Scepters, as so many morsels to feed on, shall by the hand of Jesus Christ be turned into nothing, shall have no Name or notion, and be bereft of all hope of recovery, 1 Cor. 15.

1415.

To be alwaies prepared for Death.

Conrad. Ly-
costhenes de
Prodigiis, et
ocertis—
*Vive memor
mortis, ut
memor sis et
salutis. Au-
sonius.*

WHEN Harold King of Denmark made Warr upon Harquinn, and was ready to joyn battel, a dart was seen flying into the ayr, hovering this way and that way, as though it sought upon whom to rest; when all stood wondring to know what would become of this strange Prodigy, every Man fearing himself, at last the dart fell upon Harquinn's head, and slew him. Thus Death shoots his arrowes amongst us, here he hits one that is Rich, there another that is poor; Now he shoots over at one that is elder then our selves; Anon he shoots short at one that is younger; Here he hits one on the right hand, our equal; another on the left, inferior; And none of us know how soon the Arrow may fall upon our own heads, our turn will come, let it be our care then that we be not surprised on a sodain.

Religion

Religion pretended, Mischief intended.

CELsus the Philosopher upon his defence of Paganism, setteth an Inscription on the sword of Truth; *Manicheus*, that blasphemous Heretick, raking in hand to give to the Church his damnable Paradoxes, doubteth not to begin thus, *Manicheus Apostolus Jesu Christi*, &c. *Manicheus* the Apostle of Jesus Christ; The *Essenians* Hereticks were alwayes saying, *Nos vestra fide incedimus*, We walk in the right Faith; All of them seeking the cloak and coverture of Religion; It is the old Proverb, *In nomine Domini incipit omne malum*, well Englished; In my name have they prophesied lies, Jer. 23. Thus it was with them; and is it not the same (nay worse) considering the abundance of means afforded to be better) with us now, and but some few years ago; *Persons*, that Arch-traytors, when he was hatching mischief against his Prince and Native Country, set forth (as if he had been wholly made up of devotion) that excellent piece of *Christian Resolution*; And now, For *Sions* sake, I will not hold my tongue, sayes one; &c. So, sayes another; and so a third; *Sion* at the tip of the tongue, but *Babel* at the bottom of the Heart; Religion pretended, Mischief intended; like Sons of *Simon*, rather then children of *Sion*, writing *Pharmaca* medicines, where they should write *venena* poysons; And by this means they do sugar the brims of their intoxicated cups, that Men the more greedily, and without suspicion, may suck in their *venomous doctrines*, that are administered unto them therein.

1416.

Origines contra Cels. lib. 1.

Augustin. contra ep. fauorem. cap. 1.

Chrysostom. sanct. ep.

Cambden. Elizab.

1417.

sub dolci melle venena latent. Ovid. amor. 1.

Why God suffers his Children to be in a wanting condition.

SEVERUS the Emperour was wont to say of his Souldiers, That the poorest were the best; For when they begun to grow rich, then they began to grow naught. Hence is that of the Poet, *Martem quisquis amat*, &c. If you will bring up a boy, or young Man to be a Souldier, learn him first to endure poverty, to lie hard, and fare hard, and to encounter all the hardship that Necessity can present unto him, and then hee'l deal the better with his Enemies; So in the School of Christ, the Lord suffers his People to be in a wanting condition, not because he doth not intend to supply them, not because he cannot provide for them; but the reason is, to bring them up in the discipline of warre, to train them up as weaned Children, lest they should be taken off with the things of this World, and (as it were) drowned in the vanities of this life, and so forget God and their own Soul's health, which is most of all to be regarded.

1417.

Ælius in vita.

Mart. Day on 1 Cor. 17.

All Men alike in Death.

LUCIAN hath a Fable, the Moral is good; *Menippus* meeting with *Mercury* in the *Elizian* fields, would needs know of him, which amongst all the ghosts was *Philip* the great King of *Macedon*? *Mercury* answers, He is *Philip* that hath the hairlesse scalp. *Menippus* replies, Why, they have all bald heads. *Merc.* Then he with the flat nose. *Menip.* They have all flat noses. *Merc.* Then he with the hollow eyes. *Menip.* They all have hollow eyes, all have naked ribs, disjoynted members, all are carcases. Why then, says *Mercury* to *Menippus*, In Death there is no difference betwixt the King and the Beggar: And it is true, *Mors sceptris liguibus equat*. Men upon Earth, as in the game of Chess, supply different places; One is a King, another a Queen, another a Bishop, another a Pawn; But when the game is done, and they are shuffled into one bagg into the grate, they are all alike.

1418.

Lucianus.

T. Adam's on ep. 2 Pet.

Omnia mors aequat. Claudian de raptu Proserp.

Ignorant

Ignorant Worldly Purchasers.

1419.

Luke 14. 18.
Alphonf. ab
Avendano.
som. in Evang.
S. Matth.

Ecclef. 11.

Prov. 23.

J. Brown
Serm. at S.
Faith, Lond.
1629.
Prov. 7. 22.

Luke 12. 20.

IN the Parable of the Supper, and the ghests that were bidden, we find one that had bought a *Farm*, and he must needs go see it. Another had bought five yoke of *Oxen*, and he must by all means go try them; strange *Purchasers*! What, buy a pig in a poke? Land and Oxen unsight, unseen: but we may read of another manner of *Purchaser*, and that a *Woman* too, *Prov.* 30. that first considered a *Field*, and then bought it; she cast up the price, considered the soil, the tenure, the situation, then drives the bargain, and takes possession. Now the *Worldly Purchaser* buyes hand over head, considers not what he buyes. The *voluptuous Epicure* eats, drinks, and is merry, but he never looks after the *reckoning*, that after all this he must be brought to judgment. The *Drunkard* swills and carowfes, and rises up early to take his fill of Wine, never minding the *shot*, that there is *Mors in olla*, in the end it will bite like a *Serpent*, and sting like a *Cockatrice*. The *Luxurious Man* that spendeth his time in dalliance, little thinketh that there is a sting in the tayl of his *Wantonnesse*, *Noceat empti dolore voluptas*, that he is but as an *Oxe* to the slaughter, and a *Fool* to the correction of the stocks. The *gripping Covetous wretch* that joyneth house to house, and Land to Land, making his barns bigger, takes no notice that he is but a *Fool* for his labour, and shall be suddenly *snatch'd away from all*. All these and many more like these, poor *Ignaroe's*, take upon trust, and pay dear in the conclusion: Whereas the *serious Christian* sits down, casts up his charges, considers what it will cost him, to be *Rich* in this World, what his Honour and greatnesse will come to, and then purchaseth accordingly.

1420.

Men to be careful of what they promise unto God in the matter of Charity.

Mart. Day
Sermon on
1 Cor. 15. 16.

Fit ut sapientiores in promittendo homines fiat, quam in exequendo.
Dion. lib. 38.

IT is usual with Men, that when they are to go upon some *long Journey*, or Voyage into a far Countrey, they promise, that if God be pleased to return them safe, they will give so much or so much to the Poor; Or as a Man passing by an *Hospital*, promiseth the poor People, that as he cometh back again, he will give them something towards their relief; but when he comes back, he passeth by, not so much as thinking of them. This is the case of many Men in these promising dayes of ours; If they may be but *prosperous* in such a Voyage, *successfull* in such a design, If God will but do thus and thus by them, then they will do thus and thus unto him, they will relieve the Poor, there's no act of *Mercy*, but they will be one of the foremost to put it on; yet when their turn is served, they never think of their promise at all: But let all such know, that their Promise stands upon Record in Heaven; they may seem to forget it, and sneak away, not paying the *shot* of their engagement here in this life; but God will call them to a *Reckoning* for it, and take it upon their bodies and Souls hereafter: Let none think therefore to passe a *Vow* to the Lord in a good mood for a good purpose, but that he will take it, and exact it at their hands.

1421.

Things of the World, not to be so highly prized.

Joh. Plantriv.
Florileg.
Rabbinicum.

Heb. 11. 26.

Luc. 18. 22.

IT is a Rabbinical conceit, that *Moses* being a Child, had *Pharaoh's crown* given him to play withall, and he made no better then a *Football* of it, cast it down to the ground, and kick'd it about; as if it were a sign of his future *vilipending* temporall things, That he should esteem the reproach of *Christ*, greater then all the *Treasures of Egypt*. Thus ought we all to do, (especially when *Riches* stand in competition with *Christ*) away with them, or they will make away with us. It is *Christ's* own Countsell, *Sell all thou hast and give it to the poor*; sell it; or if no Man will buy it, give it: Or if no Man will take it, leave it; It is

is not worth thy *keeping*, especially not worth thy *carking*; do thou *part from it*, rather than it shall *part thee from Christ*; For he that impoverisheth his *Soul* to enrich his body, is more mad then he that *kills his Horse* to lose his *Money* at a race,

Hieron. in locum.

How it is that Godfathers and Godmothers undertake for Children in Baptism.

1422.

AN Infant being born to an estate of Inheritance cannot actually take possession, but is carried to some part of the Land in the Nurtles or some other's arms, where the *Guardian* of the Child taketh *Livery and Seisin* for its use, and promiseth *fidelity*, and to do such service as the *Premises* are bound to; All which the *Heir* (though but then an *Infant*) is fully to make good, when he comes to years of discretion. Thus in the *Sacrament of Baptism*, the *Child* is conditionally received into the *Congregation of Christ's flock*; but the *Godfathers* and *Godmothers* answering to the *Stipulation of the Church* proposed unto them, and *undertaking* on the *Childs* part, the *Child* coming to years of *understanding*, is engaged to perform in as full a manner to all intents and purposes, as if it had been able to have answered for its self.

Ph. Edlin. Sermon at S. Mich. Bassishaw, Lond. 1652.

The Poors relief, Heavens treasure.

1423.

AS when a Man is outed in *England*, whether it be by banishment or otherwise, if he have but laid up a bank at *Venice*, *Amsterdam*, or some such like place, he goes thither with more comfort, and much more confidence then otherwise he should have done, because he shall meet with that there in *safe hands*, which will welcome him when he comes to it: Hence is it that we are called upon to lay up *treasure in Heaven*, to make unto our selves *Friends of unrighteous Mammon*, such are our good works and *Alms-deeds*, which being sent before, are laid up as a *stock of Money* in a faithful hand, not in a Bankrupt or Mountebank's hand, but in the *trusty hand of God Almighty*, which will repay us again with interest. And thus it is that all good Men have made sure, that when they shall come to *dye*, they have sent their *Charity* before them, to lye in bank for their better refreshing.

Mart. Day on 1 Cor. 13.

1 Cor. 16. Luke 16. 9.

Plus valet amicus in via quam denarium in coram. Gorran.

Ill-gotten goods, never prosper.

1424.

IT is an observation set upon the house of *Desmond* in *Ireland*, That *Maurice Thomas* the first Earl raised it by *Injustice*, and by *Injustice Gerald* the last Earl ruined it. The crafty *Fox* in the *Fable* hugg'd himself, to think how he had cosened the *Crow* of his breakfast, but when he had eaten it, and found himself *poison'd* with it, he wished that he had never meddled with it. Thus *wealth got by deceit*, is like a piece of *butter & sponge*, (an *Italian* trick) it goes down *glub*, but in the *stomach* smells, and will never be got up again. The gains a Man gets by *cheating* and *basefesse*, at last he may put it all in his eye, yet see himself most miserable.

Fines Morisons Travells. De male qua sita vix gaudet, &c.

Men to be careful of their principles in Religion.

1425.

AS in the things of this life, Men have great care to gain the skill to know *Money*, whether it be currant and lawful; and *wares*, whether they be good and *Marchantable*; and *Meat*, whether it be wholesome and sound. Much more then may we think it concerneth us (there being so much counterfeits, false, and unsound doctrine abroad) to learn skill and knowledge of the true Religion, to beware of our *Principles*, to stirre up and sharpen our endeavour upon the search and

R. Abbot Sermon at S. Mary. Oxon. 1610.

and tryall of the true Faith, and to gain ability to judge and discern of that which is *erronious* and *false*.

1426.

To be fruitfull in Children, a great blessing of God.

In Com. super
August. de
civ. Dei.
lib. 15. cap. 8.

Levit. 26. 9.
Psal. 127. 3.

Gen. 13. 16.
Ex. 26. 5.
Job 42. 16.
Psal. 128. 6.
Heb. 9. 10.
Ezay 47. 8, 9.

Ludovicus Vives maketh mention of a Town in Spain, consisting of about one hundred Families, all of them inhabited by the seed of one old Man then living, so that the youngest of them knew not what to call him; and he giveth this reason, *Quia lingua Hispanica supra Abavum non ascendit*, because the Spanish tongue hath not any word of expression higher then the great Grandfather's Father: Such as this must needs be then a numerous issue, a prolificall and fertile brood, and without all doubt a great and inestimable blessing of God; especially when they are not so much the fruits of their bodies, as of their Prayers; such as was promised to Abraham, to Isaac, to Job, and to the Man that feareth the Lord. Yet let none trust too much in this blessing, it was Haman's fault, and his Childrens ruine; nor any grumble and count them a crosse or a curse to their saint estate; nor look upon them as a Bill of Charges, when God hath put them upon the Account of Mercies: Neither let the barren womb be discouraged; For that God that knowes how to raise good out of evill, doth sometimes use an aultorous copulation with increase; and sometimes to the shaft embraces of hune, wedlock denies it.

1427.

Better to be Honestly, then hastily Rich.

Homer.

T. Adam's
on ep. 2. Pet.

Dives qui
fieri vult,
Et cito vult
fieri. Juvenal.

The Poet feigned Pluto to be the God of Riches and of Hell, (as if Hell and Riches had both one Master) and to be lame, yet withall swift and nimble as Fire: When Jupiter sent him to a Souldier or a Scholler, he went limping; but when to one of his Bawds or Mistresses, he flew like Lightning. The Morall is thus, The Riches that come in Gods Name, and are lent to honest Men, come slowly; but they that come by unjust dealing, flow in apace. He that resolves to be evill, may soon be Rich; When the spring of Conscience is screwed up to the highest pin that it is ready to crack, When Religion is lock'd up in an out-room, and forbidden on pain of Death, to look into the shop or Ware-house, then is the Devill on his Throne: But more safe and welcome is the gain that comes in the slow Wayn of Honesty, then that which comes hurrying in the swift Chariot of Iniquity.

1428.

Gods Watchfulnesse over his People for their good.

Exod. 14. 2.
Abulen. in
locum.

Tho. Pestell.
V. sic. Serm. at
Leit. 1630.

The Egyptians had an Idol, called Baal-Zephon, which is by interpretation, Dominus Specula, Lord of the Watch-Tower; his office was to fright such fugitive Jews, as should offer to flee out of the Country; but when Moses and the People of Israel past that way, and pitched their Camp there, this drowsie god was surely fast asleep, for they all marched on their way without let or molestation; Whereas He that keepeth Israel neither slumbreth nor sleepeth; He kept his Israel then, and since; He made good his Title then, and will do the like to us; his eyes run to and fro through the World, He is watchfull over his People for their good.

Husband

Husband the Head of the Wife.

THe *Persian Ladies* have to this day some resemblance of a *foot*, worn in the top of their *Coronets*, in token, that the *top* of their glory must *sloop* even to their *Husbands feet*, remembering that of *Vashti*. And who knowes it not, but that the *Virgin*, when she is married, leaveth to be called after her *Fathers Name*, and from thence forward is owned by her *Husbands*; besides, *women* are said to be under *Covert- Baron*, so that whatsoever *Contrasts* or *Bargains* they make, are of no force, either by the *Laws of God or Man*, except the *Husband* do approve the same: Hence it is that the *Husband* is called the *Head of the Wife*. And *Man* is more excellent then *Woman*, (not to go so far as *Aristotle*, to say, she is onely *σφαμα φύσις*, the aberration of Nature) and surely more eminent, *respectu originis et ratione finis*, The *Man* was not created for the *Woman*; but the *woman* for the *Man*; and then, *ratione dominii*, God gave him not onely power to rule over the *beasts*, but the *woman* too. And every *School-Boy* can say, The *Masculine* is more worthy then the *Fæminine*; so that *obeying Husbands*, and *commanding Wives*, may be well said to live very *unnaturally*, and contrary to the *Order of Creation*.

Pet. Bizzari.
Rer. Persic.
hist.
Hesl. 1. 29.

Ephes. 5. 22.
Lib. de cura
rei famil.

1 Cor. 11. 19.
Gen. 3. 16.

Riches, the danger that attends them.

ÆSop hath a Fable of the *two Frogs*, that in the time of drought, when the *plashes* were dry, consulted what was best to be done; One advised to go down into a *deep well*, because it was likely the *Water* would not fail there: The other answered, But if it do *fail*, How shall we get up an again? Thus, *Riches* are a pit, whereinto we soon *slip*, but can hardly *scramble out*: Small puddles, light gains will not *serve* some, they must *plunge* into deep Wells, *excessive profits*; but they do not consider how they shall get out again, they do not mind the great dangers, that are attendant upon *Riches*, whereby it comes to passe, that they are either *famished* for want of *Grace*, or *drown'd* in a *Deluge of Wealth*: If then, this *World* be a *Sea*, over which we must *swim* to the *Land of Promise*, there will be no necessity of such *abundance of luggage*, except it be to make us *sink the deeper*.

1430.

D. Valentine
at S. Pauls,
Lond. a Sermon.
1623.

— Opes irri-
tamenta ma-
lorum.

The unconstancy of Worldly honours
and preferments.

WHen *Alexander* in the height of his glory kept (as the History saith) *Conventum terrarum orbis*, a Parliament of the *whole World*, himself was summon'd by *Death* to appear in *another World*; And it was *Respectaculo digna*, (saith another Historian) a wonderful precedent of the *Vanity* and variety of humane condition, to see mighty *Xerxes* to flote and fly away in a *small Vessel*, who but a little before wanted *Sea-room* for his *Navy*: But if ever there was a lively spectacle of the *Worlds Vanity* and misery, it was in *Zedekiah*. This is the *worlds inconstancy*, the *Worlds grand Impostury*, the *Flux* and *reflux* of Honours and advancement: Men erewhile shining in glory like *Stars* in the Firmament, now *vanishing* like *Comets*. How hath the *Moon* of great Mens honours been *eclipsed at the Full*? and the *Sun* of their pomp gone down at *Noon*? such is the *incertainty* of all worldly honours and preferments whatsoever.

Plutarch.
J. Denison,
Souls Safety;
a Sermon,
1621.

Justin.

2 King. 25. 7.

Nihil est in
vita durabile:
non opes, non
imperium.
Const. Manass.
Anal.

1431.

R r r

God

1432.

God fetching testimonies of Truth out of the mouths of Adversaries.

Exod. 8. 19.

Dan. 3. 28.

Dan. 6. 13.

Job. 7. 46.
Acts and
Monuments.Rob. Bellarm.
de Justific.
lib. 5. cap. 7.Psal. 126. 4.
Numb. 22. 36.

THe Egyptian Sorcerers were forced to confesse, that the finger of God was in the miracles that Moses wrought before Pharaoh. Nebuchadnezzar, as stiff as he was against the three Children, yet when they are freed from the flames, God extorteth this speech from him, *That no god could deliver like their God.* The Wife of Haman, as ill-affected as she was towards Mordecai, yet she saith; *If Mordecai be of the seed of the Jews, before whom thou hast begun to fall, thou shalt not prevail against him.* The Officers that were sent to apprehend Christ, instead of bringing Him, they brought a testimony of him, *Never Man spake like this Man.* But to come nearer; Stephen Gardiner, sometimes a great Man of this Nation, and Bishop of Winchester, lying on his Death-bed, and the Bishop of Chichester his old acquaintance, coming to visit him; When the promises of the Gospel, and salvation by the blood of Christ was laid to his Soul, made answer; *Nay, if you open that gap once, then farewell all.* Not much unlike hereunto, is the close of that learned Cardinal, who after the expence of many Arguments to the contrary, concludes; *Sed, propter incertitudinem propriae justitiae, et periculum inanis gloriae iustissimum est, &c.* that because of the uncertainty of our own Righteousnesse, and the danger of vain-glory, the most safe way is to rely upon the Merits of Christ Jesus. Thus it is, that God can fetch light out of darkness, testimonies of Truth out of the mouths of very Adversaries, *Magna est veritas et praevalabit*, so great is the Truth, that it will prevail, and so powerful is God, that he hath not onely the tongues of Men, but their hearts also, and turns them as the Waters of the South which way soever he please; so that Balaam shall blesse those whom Balaac curseth, and the Midianites thrust their swords into one anothers bowels: Mad-men must they needs be then, to lock up the Truth, for it will break forth, maugre all opposition whatsoever.

1433.

God the onely searcher of the Heart of Man.

Homerus.

T. Adams
exposit. on
ep. 2 Pet.Conr. Zuin-
geri theat.
hum. vite.

Jer. 17. 9.

Psal. 140. 2.

Jer. 17. 20.

THe Poets feign, That when Jupiter had made Man, and was delighted with his own beauteous Fabrick, he asked Momus, What fault he could espy in that curious Piece? what out of square or worthy blame? Momus commended the proportion, the complexion, the disposition of the lineaments, the correspondence and dependance of the parts; and in a word, the symmetry and harmony of the whole; He would see him go, and liked the motion; He would hear him speak, and praised his voice and expression: But at last, he spied a fault, and asked Jupiter, whereabout his Heart lay? He told him, within a secret Chamber like a Queen in her privy lodging, whither they that come must first passe the great Chamber and the Presence, there being a Court of guard, Forces and Fortifications to save it, shadows to hide it, that it might not be visible; There then is the fault, (saith Momus) thou hast forgotten to make a window into this Chamber, that Men might look in and see what the Heart is a doing, and whether her Recorder, the Tongue, do agree with her meaning: Thus Man is the Master-piece of Gods Creation, exquisitely and wonderfully made, but his Heart is close and deceitful above all things, Had he but *pectus Fenestratum*, a glasse-window in his heart, How would the black devices which are contrived in tenebris, appear palpably odious? How would the coals of festring Malice blister the tongues, and scald the lips of them that imagine mischief in their hearts? Then it would be seen, how they pack and shuffle, and cut, and deal too; but it is a poor game to the Innocent: In the mean time, let all such know, that the privy Chamber of the Heart hath a window to Gods, though not to Man's or Angels inspection.

*The Vnion and fellowship of Gods Children
one with another.*

1434.

THe least drop of *water* hath the nature of its Element, hath the entire properties of it, partakes of the round figure of that Element, and best agrees and unites it self to *water*; In like manner it is with Fire, and the rest of the Elements, being *Homogeneall bodies*, every part doth *suscipere rationem totius* participate of the name and Nature of the whole, *shuns* what is contrary to that Nature, and most willingly *gathers* it self to that which is of the same kind: So it is with the true members of that mystical body whereof *Christ* is the head; such is the Union, Unanimity, association and fellowship of the *People of God* one amongst another, that they cannot suffer themselves to be *combined* with wicked persons and unbelievers; No, they will *associate* none unto themselves by their good-wills, who are not *endowed* with Grace and goodnesse and a godly conuersion being the true qualities and marks of that *true Church* whereof they themselves are true Members.

Sermon ou
Iosh. 4. 15.
per Ignotum.

Excellency of the Crown of glory.

1435.

MAny were the sorts of *Crownes* which were in use amongst the *Romane* Victors; As first *Corona Civica*, a Crown made of *Oaken bowes*, which was given by the *Romans* to him that saved the life of any Citizen in battel against his Enemies. 2. *Obsidionalis*, which was of *Grasse* given to him that delivered a Town or City from siege. 3. *Muralis*, which was of Gold, given to him that first scaled the *wall* of any Town or Castle. 4. *Castralis*, which was likewise of Gold, given to him that first entered the *Camp* of the Enemy. 5. *Navalis*, and that also of Gold, given unto him that first *boarded* the Ship of an Enemy. 6. *Oualis*, which was given to those Captains (and that of *Myrtle*) that *subdued* any Town or City, or that *won* any Field easily without blood. 7. *Triumphalis*, which was of *Lawrell*, given to the chief General or Consull, which after some signal Victory came home *triumphing*; These with many other, as Imperial, Regall, and Princely Crowns, (rather Garlands or Coronets then Crowns) are not to be compared to the *Crown of glory* which *God* hath prepared for those that *love him*. Who is able to expresse the *glory* of it? Or to what *glorious thing* shall it be likened? *Ingenium fateor transcendit gloria*, If I had the Tongue of Men and Angells, I were not able to *decipher* it, as it worthily deserveth; It is not onely a *Crown of glory*, but hath divers other titles of prehemineny given unto it, of which all shall be true partakers that are Godly; A *Crown of Righteousnesse*, by the imputation of *Christs Righteousnesse*; A *Crown of life*, because those that have it, shall be made capable of *life Eternal*; A *Crown of Stars*, because they that receive it, shall *shine as Stars* for ever and ever.

Wolfgang.
Lazius in Com.
Reipub. Rom.
lib. 9.

Clem. Alex.
pædag. lib. 2.
cap. 8.

Sic parvis est
componere
magna.

2 Tim. 4. 6.

Rev. 2. 10.
Jam. 1. 12.

The slavery of Sin to be avoided.

1436.

WHen *Alexander* found *Diogenes* in his Tub, and disputed with him: Whether was the freer estate, With *Alexander* to command the World, or with *Diogenes* to be confin'd to a barrel? The Cynick answered: *Lator tuæ potestatis non felicior*, Thou commandest others, I command my self; I am a *servant* to the King, the King is a *servant* to his slave; yea even to my slave; I am *Emperour* over those affections that exercise a dominion over thee: And surely most true is that undeniable *Axiome*, *quot Vitia tot Tyranni*, Sin and slavery cannot be separated, The Dog runs at the Masters whistling, but for the Master to go at the Dogs commanding, is a *preposterous servility*; Great cause have we then to abandon that *service* which must be obsequious to the Vilest, proudest, basest grooms in our Family, our own *carnall lusts*, which are no better (though they dwell with us) then the very limbs of *Belial*.

Diog. Laert.
in vita.
Diogenis.

Impius non
unius hominis;
sed, quod gra-
vius est, tot
dominorum
quot vitiorum
servus est.
Aug. de civit.
Det. lib. 4.

1437.

Joh. Denison
Soul's Safety,
A Sermon,
1621.

Gen. 1. 9.

*Data dum
tua sunt—*

How to use the World rightly.

A Servant, whilst a stranger walks with his Master, follows them both; but when the stranger takes his leave and departs from his Master, he leaves the stranger, and followeth his Master; Thus whilst the World doth any way concur with the Lord, and conduce to the Salvation of the precious Soul, so far we may accompany it; but if it once depart from that, then let us give the World a Farewell, follow God, and have a care of our Souls. Again, as Almighty God by bounding and confining the waters to their proper places, hath made the Sea a garment, which was before a grave to the whole Earth: So we by bounding and ordering our affections towards the World, and actions in the World, may make it a help, which otherwise would be an hinderance in our way to Heaven, *Fac trajectitium* (saith S. Augustine) meaning, that we should employ these Earthly things to the glory of God, and the good of our brethren, that like provident Merchants, we may have those temporals returned in Heaven, by bill of Exchange, into things Eternal.

1438.

Plutarch.

D. Winnick
Dean of
S. Pauls. Lond.
a Sermon,
1634.

AR. 17. 11.
Gal. 4. 26.
Heb. 2. 11.
Joh. 2. 27.
Heb. 1. 14.
Psal. 8. 6.
1 Pet. 2. 11.

Christianity the best Nobility.

Hermodius, a Nobleman born, upbraided the Valiant Captain Iphicrates, for that he was but a Shoemaker's sonne; My bloud (saith Iphicrates) taketh Beginning at me, and thy bloud at thee now taketh her Farewell; intimating, that he not honouring his house with the glory of his virtues, as the house had honoured him with the title of Nobility, was but as a wooden knife put into an empty sheath, to fill up the place; but for himself, he by his valorous achievements, was now beginning to be the raiser of his Family: Thus in the matter of Spirituality, He is the best Gentleman, that is the best Christian: The Men of Berea who received the Word with all readinesse, were more Noble then those of Theſalonica. The Burgeſſes of Gods City be not of base linage, but truly Nobles; they boast not of their Generation, but their Regeneration, which is far better; For by their second birth, they are the Sons of God, and the Church is their Mother, and Christ their elder Brother, the Holy Ghost, their Tutor; Angels, their Attendants; all other Creatures, their Subjects; the whole world, their Inne; and Heaven their Home, John 14. 2.

1439.

Mart. Crom-
pus in hist.
Polon.
*Quod quisq;
fecit patitur,
autorem ſce-
lus repetit.*
Sen. Herc.
fur.

The Devill rewarding his Servants.

Charls King of Swede, a great Enemy of the Jesuites, when in the time of Warr, he took any of their Colledges, would first hang up all the old Jesuits, and then put the rest into his Mines; saying, *That since they had wrought so hard above ground, he would now make a tryall, how they could work under ground:* Thus the Devil, when the Wicked have done him what evil service they can upon Earth, he confines them to his lower Vaults in Hell for evermore: A sad reward! to sow trouble, and reap nothing but horror and vexation of spirit, still bringing fewell to that Fire, which must burn themselves to all eternity.

1440.

Tho. White
Sermon at
S. Giles Cris-
plegate, Lond.
1653.

Every thing in specie made perfect at one and the same time in the Creation.

ALL Artists in what they do have their second thoughts (and those usually are the best); As for Example, A watchmaker sets upon a piece of Work, (it being the first time that ever Men were wont to carry a *Passé-time* in their pockets) but having better considered of it, he makes another, and a third, some oval, some round, some square, every one adding lustre and perfection to the first invention, (whereas heretofore they were rather like *warming-pans* to weary us,

us, then *warning-pieces* to admonish us how the time passed;) The like may be said of the famous art of *Printing, Painting*, and the like, all of them out doing the *first copies*, they were set to go by. But it was not so with God in the *Creation* of the several species of *Nature*, he made them all perfect *simul et se mel*, at one and the same time, every thing *pondere et mensura*, so just, so proportionate in the parts, such an *Elementary harmony*, such a *symmetry* in the bodies of *Animals*, such a correspondency of *Vegetals*, that nothing is *defective*, neither can any thing be added to the perfection thereof.

Men to argue themselves into a mood of Contentment.

1441.

Alexander, that great Monarch of the World was discontented, because *It* would not grow in his gardens at *Babylon*; but the *Cynick* was herein more wise, who finding a *Mouse* in his sachel, said; *He saw that himself was not so poor, but some were glad of his leavings.* Thus, had we but hearts to improve higher providences, we might soon rock our peevish spirits quiet, by much stronger Arguments; As to take notice of *Gods* bountiful dealing with us, that we are lesse then the least of his *Mercies*, that though we be not set in the highest form, yet there are many below us, that God is our good *Benefactor*; this would bring us to that passe, as to conclude with our selves, *Having food and rayment, therewith to be content*; and though we were many times cut short of *Creature accommodations*, yet this would limit our desires after them, and make us rest assured, that nothing is withdrawn or withheld from us, which might be really advantageous to us.

Diog. Laert. in vita.

T. Watson Art of Contentment.

Psal. 143. 13. 1 Tim. 6. 5.

To do good for evill.

1442.

A Malefactor, in birth and person a comely Gentleman, was sentenced to death by a Judge, deformed in body; Hereupon he turned all his prayers unto Heaven, into curses and revilings of the Judge, calling him a stigmaticall and bloody Man; The patient Judge for that time reprieved him, still he continued the same language of Invectives, and blasphemies against him: The next Sessions, being brought again to the barr, the Judge asked him, If his choler were any thing boyled away and spent; but then he redoubled his railings; yet he reprieved him again, as loath to let him die in so uncharitable and desperate condition of Soul: Before the third Assizes, he sent for him to his Chamber in London, and asked him, If he were yet more pacified? still nothing came from him but words of inveterate rancour; Whereupon said the Judge, *God forgive thee, I do*; and withall threw him a pardon; Whereat he was so astonished, that being hardly recovered from a swoon that he fell into, he refused the pardon for his life, unless the Judge would both pardon his Malice, and admit him into his service; He did so, and found him so faithful, that dying, he gave him the greatest part of his Estate. Here now was extreame evill overcome with extraordinary goodnesse; a conquest without blood, the best of all *Victories*; Love overcoming evil with good: This is to be like God, whose Image we bear in our Creation, and to whose Image we are restored in our Redemption.

T. Adams exposit. on ep. 2 Pet.

Inimici non est male faciendum, vel ulciscendum injurias. Ficinus in Plat. Crit.

Rom. 12. 21.

Gods dwelling in the Humble spirit.

1443.

A Gentlewoman (of more then ordinary quality and breeding) being much troubled in mind, and cast down in her Soul with the sad thoughts of spiritual desertion; her husband (with the assistance of others better experienced in such cases then himself) did all that he could by prayers unto God, and other wise by perswasion to reduce her to the knowledge of *Gods* mercy and goodnesse to her; but all in vain, she could not be drawn either to hear or read any thing that might

Tho. White Sermon at S. Giles cruple-gate Lond. 1653.

Quamvis habi-
taret in excelsis
Deus, non de-
finie habitare
in humilis spi-
ritu. Gab.
Alvarez. in
loc.

Luc. 1.

1444.

T. Watson
Art of Con-
tentment.

might work for her spiritual advantage; At last her Husband, by much impor-
tunity prevailed that he might read but one Chapter in the Bible unto her; the
Chapter was *Esay 57*. And when he came to the fiftieth Verse in these
words; *For thus saith the high and lofty one that inhabiteth Eternity, whose name is
Holy, I dwell in the high and holy place, with him also that is of a contrite and hum-
ble spirit, to revive the spirit of the humble, and to revive the heart of the contrite
ones: O, sayes shee, Is it so that God dwells with a contrite and humble Spirit, then
I am sure that he dwells with me; For my Heart is broken into a thousand pieces,
O happy Text and happy time that ever I should hear such comfort; and she was
thereupon recovered; Thus it may be very well concluded, that God makes
his dwelling in an Humble heart, not with him that is proud and high-minded, one
that looks high and speaketh big words, such shall be pulled down from their
seats, when the lowly and the meek shall be exalted, and made a fit habitation for
the high and mighty God to dwell in.*

The quietnesse of Contentment.

THe wheels of the Charriot move, but the Axletree stirs not; the Circum-
ference of the Heavens is carried about the Earth, but the Earth moves not
out of its Center; The Sails of a Mill move with the wind, but the Mill
it self stands still: All Emblems of Contentment; And thus it is, that a Chri-
stian is like Noah in the Ark, which though tossed with the waters, he could
sit and sing in it, and a Soul that is gotten into the Ark of Contentment, sings and
sits quietly, and sails above all the waves of trouble; when it meets with mo-
tion and change in the Creatures round about on every side, it stirs not, nor is mo-
ved out of its place; When the outward estate moves with the wind of Provi-
dence, yet the Heart is settled through holy Contentment; And when others like
Quicksilver shake and tremble through disquiet, the Contented spirit can say with
David, O God my heart is fixed, my heart is fixed, *Psal. 57. 7.*

1445.

Alphonf. ab
Avendan. in
Matth.

The most silent Conscience will speak out at last.

Iohn the Baptist was called the Voice of Christ, *Vox clamantis*, the voice of him
that cries in the Wildernesse: Herod did cut off his head: Now Christ
spake not many words to his apprehenders and accusers, not many to the high
Priest, nor to the Judge Pilate; but when he came before Herod, he spake ne-
ver a word at all: Among other reasons, this is wittily given, He spake not a
word to Herod, because Herod had taken away his Voice in beheading John;
And how should he speak without a voice? There may be a voice without speech,
but no speech without voice: Now the tongue of the Soul is Conscience, the voice
with which she is best acquainted; but men for the most part, have tongue-tied
their Consciences, taken away her voice, and who shall controul them? yet
when God shall untie those strings and unmuzzle their Consciences, she will be
heard, and ten Consorts of Musick shall not drown her clamorous cries. Now it is
that their Conscience is bound, and they are loose; but in the day of trouble
themselves shall be bound, and God shall let their Conscience loose; It shall be
hard for them with that frantick Musician, to fall a tuning their Viols, when
their house is on fire about their Ears. When all the dores are shut up to the Voy-
ces of men, Conscience will speak within, and that with a language loud enough
to be heard, easy enough to be understood.

It si clausis
parietibus sis
cooperius tene-
bris, sine teste;
habet tamen
Conscientiam
falsi, &c.
Aug. ep. ad
Constant.

1446.

Joh. Donne
Serm. at S.
Pauls, Lond.
1627.

Excellency of the Soul of man.

When God Almighty had in six dayes made that common-diall of the World
the Light; that Storehouse of his Justice and his Mercy, the Firmament;
that Ferry of the World, the Sea; Mans workhouse, the Earth; Charriots of
Light, the Sun and Moon; the aery Choristers, the Fowles; and Mans servants

the

the Beasts; yet had he one more excellent piece to be made, and that was Man, a *Microcosm*, even an Abstract of the whole, to whom having fashioned a body, proceeding by degrees of *Perfection*, he lastly created a *Soul*; And as the Family of *Matri* was singled out of the Tribe of *Benjamin*, and *Saul* out of the Family of *Matri*, being *higher then the rest by the shoulders upwards*. So is the *Soul* singled out from the other Creatures, far surpassing them all in *Excellency*, whether we consider the *efficient cause* of its Creation, *Elohim* the blessed Trinity being then in consultation; or the material cause a *quinta essentia*, noble and divine substance more excellent then the *Heavens*; or the cause *Formall*, made after the *Image of God* himself; or lastly the cause *Finall*, that it might be the *Temple of God*, and the habitation of his *blessed spirit*.

1 Sam. 10. 30.

Pet. Gal.
lib. 2. cap 8.
Cen. 1. 21.

1 Cor. 6. 19.

The spirituall benefit of Poverty.

1447.

THe *Naturalists*, such as write concerning the several *Climates*, observe; that such as live under the *Frozen Zone*, in the *Northern* parts of the *World*, if you bring them to the *Southward*, they lose their stomachs and die quickly, but those that live in the more *Southern* hot *Climates*, bring them into the *North*, and their stomachs mend, and they are long lived: Thus bring a man from the cold starving *Climate of Poverty*, into the hot *Southern Climate of Prosperity*, and he begins to lose his appetite to good things, he grows *weak*, and a thousand to one, if all his *Religion* do not dye; but bring a *Christian* from the *South* to the *North*, from a rich flourishing estate into a *jeune low Condition*, let him come into a more cold and hungry ayre, and then his stomach mends, he hath a better appetite after *Heavenly things*, he hungers more after *Christ*, he thirsts more after *Grace*, he eats more of the *bread of life* at one meal then he did at six before, and such a Man is like to live, and hold out in the way of *Gods Commandements* to the end.

T. Watson
Art of Devine
Contentment.

Aurem cordis
tribulatio aperit,
quam saepe
prosperitas hu-
jus mundi clau-
dit, Greg.
moral. 16.

A foul polluted Soul, the object of Gods hatred.

1448.

THe rheumatick and spawling *Cynick*, when he was entreated by the dainty *Mistresse* of the house, where he was entertained, that he would spit in the foulest part of the house, did thereupon very unmannerly spit in the *Mistresses* own face, because that in his opinion it was the foulest: Thus, as it is the honour of the Holy, *Omnis decor ab intus*, to be all glorious within, what outward wants soever seem to disgrace them; so it is the disgrace of the *Worldly*, *Omnis fator ab intus*, they are filthy within, what outward abundance soever doth seem to honour them; God requires truth in the inward parts; but alas, we may say truly of these, their inward parts are very wickednesse, so that when he sees their houses kept neat and clean, the floors swept, the walls hung, the vessels scowred, their Apparel brushed, their bodies adorned, all curiously brighted, onely their hearts filthy and polluted, he will certainly spit his contempt upon that Heart; Therefore wash thy heart from iniquity, O *Jerusalem*, that thou mayest be saved. 2 Kings 9. 12.

Diog. Laert.
in vita Diogen.

D. Howell
Serm. at S.
Steph. Walbroock
Lond. 1637.

— Ad candida
teſta Colum-
ba.

The high price of the Soul.

1449.

Plato that divine Philosopher, travelling to see the wonders of *Sicily*, was (upon some discourse had betwixt him and *Dionysius* the Tyrant) apprehended and clapt up in Prison, his fact was made capital, but by the favour of some near the Tyrant, he was adjudged to be sold: one *Anneterts* buyes him, layes down twenty pounds, and sends him home to *Athens*; *Seneca* quatrels the price, censures *Anneterts* for undervaluing so worthy a Man, ballancing one of such high parts with such a low sum of Money. But this censure cannot light upon our Saviour, who gave not for the Soul of Man, the Earth, the Sea, the World; but that which was of infinite Value, even his own dearest blood.

Laſtant. lib. 3.
cap. 4.

Chryſoſtom.
in Pſal. 43.

1 Pet. 1. 18.

Propter

Chromatius
in Matth.
hom. 25.

Propter Animam Deus fecit mundum, &c. It was for the Souls sake that God made the World ; And it was for the Souls sake that the Son of God came into the World, made himself of no Reputation, was like unto man in all things (sin only excepted) scorned, scourged, derided, &c. and at last submitted himself to Death, even the Death of the Crosse, *Phil. 2. 8.*

1450.

T. Watson
Divine Art of
Contentment.

Noverca virtutis Prosperitas, &c.
Chrytolog.
lib. 1. de nugis Curial.

Prosperity for the most part draws Envy to it.

Sheep that have most wool, are soonest fleeced ; The fattest Oxe comes soonest to the slaughter ; The barren Tree grows peaceably, no Man meddles with the Ash or willow ; but the Apple-tree and the Damaskin shall have many rude suiters : David a Shepherd was quiet ; but David a Courtier was pursued by his Enemies : Thus it is, that Prosperity is an Eye-sore to many, and a prosperous condition for the most part draws Envy to it, whereas he that carries a lesser sail, that hath lesse Revenues, hath lesse Envy ; such as bear up with the greatest Front, and make the greatest shew in the World are the white, for Envy and Malice to shoot at.

1451.

Sir R. Nanton
Fragmenta
Regalia.

—Suadetq;
licentia luxum.
Claudian,

Liberty the cause of Licentiousnesse.

It was a grave and smart answer of Secretary *Walsingham*, a great Statesman of that time, when he was consulted by the Queen, about the lawfulness of Monopoly-Licences ; *Licentia omnes deteriores sumus*, We are all the worse for Licence : And most true it is, let but the golden raynes of Law and Religion lye any thing loose upon the Peoples shoulders, they will soon be licentious enough ; If the well-compacted hedge of Discipline and Government be broken down, neither Church or State shall long want those that will intrude upon their Priviledges, and trample all Authority under their feet.

1452.

Joh. Denison
Souls Safety,
A Sermon,
1610.

Suetonius in
vita.

The Folly of Men in parting with their Souls for trifles.

WE laugh at little Children to see them part with rich Jewels for silly trifles : And who doth not wonder at the Folly of our first Parents, that would lose Paradise for an Apple ? and of *Esau* that sold his birth-right for a messe of Portage ? yet alas, daily experience doth proclaim it, that many are so childish to part with such rich and pretious Jewels as their immortal Souls for base unworthy trifles ; and so Foolish as to lose the celestial Paradise, the kingdome of Heaven for Earthly vanities, of whom it may be truly said, as *Augustus Caesar* in another case ; They are like a Man that fishes with a golden hook, the gain can never recompence the losse that may be sustained.

1453.

Seneca de
Tranquil.

Discite in hoc mundo supra mundum esse, et si corpus geritis, voliset in vobis ales interior.
Ambros. lib. de Virg.

The spiritual benefit of divine Contentment.

Zeno (of whom *Seneca* speaks) who had once been very rich, hearing of a Shipwrack, and that all his goods were drowned at Sea, Fortune, saith he, (speaking in an Heathen Dialect, *Jubet me Fortuna expeditus Philosophari*) hath dealt well with me, and would have me now to study Philosophy ; He was content to change his course of life, to leave off being a Merchant, and turn Philosopher : And if an Heathen said thus, shall not a Christian much more say, When the World is drained from him ; *Jubet Deus mundum derelinquere, et Christum expeditus sequi*, God would have me leave off following the world and study Christ more, and how to get Heaven, to be willing to have lesse gold and more goodness, to be contented to have lesse of the world, so I may have more of Christ, to sit down with a little, so much as shall recruit Nature, and if that fail, so that the slender barrel of Provision fall shorter and shorter, not to murmur and say with

with Micah, Have ye taken away my gods, and do ye ask me, what I aile? Judg. 18. 24.

Hope, to be kept up in the midst of all
Perplexities.

1454.

Pandora, a beautiful Woman (as the Poets feign) was framed by Vulcan, to whose making up, every god and goddess gave a contribution; They put into the hand of this fair Inchanresse a goodly box fraught and stuffed with all the Woes and Miseries that might be, onely in the bottom of it they placed Hope; It was presented to Prometheus, but Providence refused it; then to Epimetheus, and After-wit accepted it; Which he no sooner rashly opened, but there came out a swarm of Calamities, fluttering about his ears; This he perceiving, clap'd on the cover with all possible speed, and so with much ado, saved Hope sitting in the bottom. Such an Army of Miseries, like the troop issuing from the womb of the Trojane horse, invaded the World, by opening the box of Pandora, by tasting the apple of Eve, that if the Mercy of God had not left us Hope, *solum solantem spem*, in the bottom, such a Hope as should be able to buoy us up out of the depth of misery wherein we were involved, our case had been most desperate; let us therefore keep up our Hope in the very midst of all Perplexities whatsoever.

Hesiodus,

Coel. Rhodogin. Var. lect. lib. 9.

T. Adam's exposit. on ep. 2 Pet.

Magna tamen spes est in bonitate Dei. Ovid.

The losse of the Soul, irrecoverable.

1455.

St. Chrysostome hath well observed with the Anatomists, *Omnia Deus dedit duplicia*, God hath in the frame of Mans body given him two eyes, two ears, two hands, two feet, and the like, that the failing of the one might be supplied by the help of the other; *Animam vero unam*, yet he hath given him (saith he) but one Soul, so that if It be lost, there is no supply to be had; Nebuchadnezzar may lose his Kingdom, and it may be restored. Job, his health and wealth, and they may be recovered, Chap. 21. 7. & ch. 42. Lazarus, his life; and he may be revived: But for the losse of the Soul, *Nullo modo sarciri, nullo pretio redimi potest*, No means can repair it, no price can redeem it, all the World cannot recompence it; being once lost, it is lost irrevocably.

Homil. 22. ad Populum Antioch.

Dan. 4.

Id. in Plat. hom. 50.

The Hypocrite and true Christian, their
difference in growth of Grace.

1456.

A Poisonful weed may grow as much as the Hysope or Rosemary; the Poppy in the Field, as the Corn; the Crab, as the Pear-main; but the one hath a harsh, sour taste, the other mellowes as it grows: Thus an Hypocrite may grow in outward dimensions as much as a Child of God; He may pray as much, profess as much, but he grows onely in magnitude, he brings forth sour grapes, his duties are leavened with Pride; the other ripens as he grows, he grows in love, humility, Faith, which do mellow and sweeten his duties, and make them come off with a better relish.

T. Watson Art of Divine Contentment.

Christ Jesus, the good Mans chief portion.

1457.

When Alexander the Great passed into Asia, he gave large donatives to his Captains and Men of merit, inso much, that Parmenio asked him; Sir, what do you keep for your self? He answered, Hope; And John of Alexandria surnamed the Almoner, did use yearly to make even with his Revenues, and when he had distributed all to the Poor, he thanked God, that he had now nothing left him, but his Lord and Master Christ Jesus, to whom he longed to fly

Plutarch. in vita.

Surius de vitis SS.

Lam. 3. 24.

with unlimed and untangled wings: Thus we can want nothing if we want not *Christ*, he is the good *Mans* chief portion: Crosses, calamities, poverty may take from us all the goods of this World, or our *Charity* may give them away; The Worldlings ask us, VVhat we have left for our selves? We answer, *Onely Jesus Christ*, and in him we have all things.

1458.

Hist. Belg.
lib. 9.D. Valentine
a Sermon at
S. Pauls, Lond.
1624.

The Soul not to be starved in the want of means.

IT was a poor equivocating trick of the Duke D'Alva, at the Fuyck Sconce before *Harlem*, when having promised the Souldiers their lives, he caused them to perish with hunger; and being challenged with his promise, answered; *That he had given them assurance of their lives, but never promised that they should have meat or drink.* And such is the Folly of him that talks of saving his Soul; and yet denyes unto it the means of Salvation, being negligent in hearing of the Word, cold and carelesse in Prayer, remissie in the actions of Mortification, and dull in the entertainment of those *Christian* duties and Graces, whereby the pretious Soul is not onely preserved and nourished, but also adorned and beautified.

1459.

Jan. Cernarus
in vita.J. Goffson.
M. S.

Sicknesse, immediately inflicted by God.

Hippocrates gave this Counsel to all *Physitians* that resorted unto him, that when they went upon any occasion to visit their *Patients*, they should consider with themselves, Whether there were not *Divinum quiddam in morbis*, the stroak of God in the sicknesse; because then (as it should seem) he held the cure to be desperate, and that it was but in vain to administer any *Physick*: Well! This was but one Doctors opinion, And by the leave of so eminent a Man, the disease was not Mortal; For then no Sicknesse were curable, because that in every disease there is the stroak of God, *Quicquid patimur venit ab alto*, There is no Sicknesse so little, but God hath a Finger in it, though it be but the aking of the little Finger: And though there be in the body but onely one disease that is called *sacer morbus*, yet is it most certain, that there is *sacrum quiddam in omni morbo*, the hand of God in every Sicknesse, and yet every sicknesse is not unto Death, as *Christ* himself testifieth, *Joh. 11. 4.*

1460.

Alphonf. ab
Averdand. Com.
in Math.
cap. 16.

Good and bad Hearers of the Word, their difference.

TWo walking together found a young Tree laden with fruit; both did gather and satisfie themselves for the present; One of them took all the remaining fruit, and carried it away with him; the other seeing him gone with the Fruit, took up the Tree it self, and planted it in his own ground, where it prospered, and bore plentifully every year: The first had more fruit at the present, but the other sped best; For he had Fruit when the other had none. Thus it is with Men at the hearing of Sermons, some have large Memories, and can gather many Observations, which they keep awhile, to rehearse, not to practise: Another hath a weaker capacity; but he gets the Tree it self, the root and substance of the Text, plants it in his Heart, feeds on the Fruits with comfort, and his Soul is thereby nourished unto life eternal.

1461.

Ambros. de
bono mortis.
cap. 5.

The Soul's Safety and Danger.

THe Fowl that flies low is quickly taken, but that which soars aloft, *nec laqueis capitur, nec visco fallitur*, is neither entrapped in the snare, nor entangled in the lime-bush: So the Soul whilest it is hovering about these Earthly vanities, and sloping down to catch at Wordly preferments, is easily and quickly

quickly enlured by *Sathan*; but when it soars and mounts aloft in divine Meditations, is seldome taken in the Inares of Temptation.

Wicked Men reserved for Exemplary punishment.

1462.

THere is a story of a bloody *Murderer*, that after the fact, went to sleep under a rotten wall all night; but had a Vision presented unto him to bid him awake and begone for fear of further danger; which he did, and presently the Wall fell; The *Murderer* thereupon thought, that his fact was acceptable with God: The next night following he had another Vision, and heard a Voice, saying; O wretch, thinkest thou that I care for wicked Men? No, I would not have thee die sleeping, but have reserved thee for a halter, whereby thou shalt end thy dayes with publique shame and disgrace; and so it happened accordingly: Thus many notorious *Malefactors*, who draw Iniquity with cords of vanity, and sin as it were with a Cart-rope, contriving mischief on their beds, and committing all uncleannesse even with greedinesse, often escape great dangers in their drunkennesse and other outrages, yet in the end some Fearful and Exemplary Judgment overtakes them.

Tho. de Want.
Sermones de
tempore.

Esay 5. 18.
Mich. 2. 1.
Ephes. 4. 19.

Youth to be seasoned with Grace, not giving the least way to the Devill.

1463.

THere was an *Abbot* of this Land, which desired a piece of ground that lay conveniently for him; The owner refused to sell it, yet with much perswasion, was contented to let it: The *Abbot* hired it for his Rent, and covenanted onely to farm it for one Crop; He had his bargain, and sowed it with *Acorns*, a Crop that lasted three hundred years. Thus *Sathan* begs but for the first crop; let him sow thy youth with *Acorns*, they will grow up with thy years to sturdy Oaks, so bigg bulked and deep-rooted, that they shall last all thy life; Sin hath a shrewd title when it can plead prescription; And *Sathan* thinks his Evidence as good as eleven points at Law, when he hath once got possession; let him be sure of thy Youth, he will be confident of thy Age: *Poma dat Autumnum*, he well knowes, that the blossoms in the Spring, are the Fruit in Autumn; and that in thy Youth thou art not Cloath but Wooll; so that the deepest Purple sins are those which are died in the Wooll: Let thy Soul therefore like *Ge- deon's* fleece drink up betimes the dew of Grace, Judg. 6. 37. For younger years well led, are as the sweetnesse of a Rose, whose smell remains in the dry leaves. Take then the first opportunity of Gods gracious motions and monitions; or if thou have omitted the first, embrace the second; or if many have passed by, unanswered of thee, embrace the present Invitation, and even now with Faith and Repentance turn unto God thy Maker.

T. Adams
exposit. on
ep. 2. Pet.

—Juvenilibus
annis Luxu-
riant animi.
Ovid. ep. 4.

Quo semel est
imbuta recens,
servabit odo-
rem, Tessa-
diu—

A good Conscience, the best Friend.

1464.

Worldly Friends are uncertain, they go and come, and stand afar off when they should be most near; they love not in time of trouble, they are loath to come to a sick Man's bed side; or if so, they cannot abide to hear his groans; And by no means to see a dead Man; at the most they can but follow one to the grave, and there leave him. But a good Conscience will make one's bed in sicknesse, and cause him to lye the softer; will stand by him when he groans, and do him comfort; will hearten him upon Death when it's coming, and say; Thy Redeemer liveth; will whisper to him when departing, and say; Thy Warfare is accomplished; will lodge the body in grave as in a bed; mann the Soul to Heaven, and make it able to look God in the face without any terrour; yea, so

J. Denison,
Serm. at
Court, 1621.

Bona Consci-
entia hortus
deliciarum,
aula Dei, &c.
Hug. l. 2. de
anima, cap. 9.

fast a Friend is a good Conscience, that when Riches, Husband, Wife, Parents, Friends, Breath, Life, nay, Patience, Hope, Faith have left us, in some measure, it will stick close unto us.

1465.

*Christians to be careful, that they may find
comfort in Death.*

Ephr. Udall
Sermon at S.
Pauls, Lond.
1638.

una tamen spes
est, qua me so-
latur, &c.
Ovid.

O Rotors, though in every part of their speech, they use great care and diligence, yet in the close of all, they set forth the best of their art and skill to stirre up the affections and passions of their Hearers, that then they may leave, at the last, the deepest impression of those things which they would perswade: Thus ought all of us to do, our whole life being nothing else, but a continued and perswasive Oration unto our God, to be admitted into his Heavenly Kingdom; but when we come to the last act and Epilogue of our age, then it is, that we must especially strive to shew forth all our art and skill, that so our last words may be our best words, our last thoughts our best thoughts, our last deeds our best deeds, whereby stirring up (as it were) all the affections of God, and even the bowels of Compassion unto us, we may then as the Sun, though alwayes glorious, yet especially at its setting, be most resplendent, when we draw near unto our Western home, the houle appointed for all living.

1466.

*Purity and the Heart of Man seldome
meet together.*

T. Adams
expos. on
ep. 2 Pet.

Definit in
piscem.

Puritas cordis
in quarenda
gloria Dei, et
utilitate proxi-
mi. Bern. in
Apolog.

IT is observed of the word *Conscientia*, that it ever had ill luck in the Church, and could never be found at once, in full syllables: *Conscientia* altogether may be called *Devotion*; take away the first syllable, it is *Scientia*, Knowledge: cut off the next, it is *Entia*, Means or Worldly maintenance: First, in the time of Prophanesse, there was *Sci* and *Entia*, Learning and Living, Knowledge and Maintenance; but *Con* was left out, Devotion was wanting, they were ungodly Men: In the next Age there was *Con* and *Entia*, Devotion and Exhibition, a Rich and Religious, yea, a superstitious number; but *Sci*, Knowledge was wanting, they were none of the learned'st Clerks. In the third Age, *Con* and *Sci*, Learning and Devotion were both lost, and onely *Entia* was left, they had the Honors and Mannors, the fat of this Land: But now in this last Age, it is come quite round; We have, and not long since in a better measure had, *Con* and *Sci*, a Learned and Religious Clergy, onely *Entia* is taken from them, their livelihood and subsistence is by sacrilegious hands exhausted: The like Fortune hath a *Pure Heart* in the VWorld, *Purenesse* goes one way, and the *Heart* another way, and these two have much ado to meet: There is no lack of *Hearts*, every Man hath one, some have more then one: And for *Purenesse*, it abounds, proud Dames will have *pure* houses, *pure* cloaths, *pure* meat, &c. Hypocrites will have *pure* eyes, *pure* tongues, *pure* habits, garbs and gestures; And the Prophane sort are all for *brave Hearts*, they make a pish at *Purenesse*: This is the Devils plot, to keep *purenesse* and the *Heart* asunder; *Purity* will do well in nothing without the *Heart*; the *Heart* can be happy in nothing without *purity*: It is great pity, two such sweet Companions should be kept asunder. The God of all *purity* bring them together.

Sin

Sin of the meanest Man in a Nation may
be the destruction of it.

1467.

EVery particular individual *Man* is a part of the *City* and *Kingdom* where-
in he was born, be it never so ample; as a letter is part of a word; Some
be like to *Capital* or *Text-letters*, as great Men; some to *smaller characters*, as Men
of low degree; some be like to *Vowels*, as Men in Authority; some to *mutes*
and *liquids*, as the Vulgar sort: All Men go to the making of a *City*, or *King-*
dome, as all letters go to the making up of words. And as in a word, if one let-
ter be amisse, though but a *Mute*, it may indanger to marre the word, though
not so much as if a *Vowel* be defaced: So in a *City* or *Nation*, if any one *Man*
be blotted with *Sin*, let it be but a *mean Man*, it may bring a *destruction* to that
place, yet not so soon as if a *Man* of higher place were blurred with iniquity.

Rob. Harris
a Fast-Sermon
at Westm.
1628.

The Secure, carelesse Sinner.

1468.

IT is said of those that are taken with the *Phrenetique disease*, that by how
much the more the malady doth affect them, so much the more secure they
are; carelesse of any thing, presumptuous in all things; fearing nothing, as ha-
ving lost the very use of common sense; by which they should judge of the
Nature of things, what is convenient, and what is not fitting for them: So it
is with those that are laden with the *phrenzy* of *Sin*, by how much the more
they are infected with the poysonous Nature thereof, so much the more are they
carelesse and secure from sinning; so that the greater the guilt, the lesse is the
sense of sin: just like *Agag*, when he was ready to be hacked in pieces, conclu-
ded, that the bitterness of *Death* was past; or pernicious *Babylon*, that sits like a
Lady in her Palace minding nothing, when much of destruction was at the
Threshold: or the *Rich Fool* in the midst of his abundance. Such is the care-
lesse, heedlesse, headlesse *Phrenetical* condition and Constitution of all *Sin* and
Sinners.

Aristot. de
Anima, lib. 3.
cap. 7.

Prov. 3. 12.
Holcot in
lib. Sap.
1 Sam. 15. 34.
Essay 47. 8.
Luke 12.

The Keys of Knowledg much abused by
those that keep them.

1469.

IT is feigned of Pope *Sixtus Quintus*, That after his death he went to *Hell*,
but by good luck the *Porter* would not let him in, though he had highly de-
served it, but sent him to a place under his own command, *Purgatory*; thither he
long sought, but could never find: At last he took heart, and went to *Heaven*,
fearfully knocking at the gate. *S. Peter* asked him, Why he knocked, confi-
dering he had the *Keys*? He answered, Because the *Wards* were altered, and
they could not now unlock the door. It were to be wished, that the Morall of
this fiction were not too true: How are the *Keys of Knowledg* abused by many that
have the keeping of them? The *Pontificians* have so bruised the keys with break-
ing Mens heads, and so furr'd them with the blood of Innocents, that they are
not able to open the gates of *Heaven*; Some let them rust in their hands for
want of use, Teachers that do not teach, that can neither open the doors of
Heaven for others, nor for themselves; Some alter the *Wards* by false and erro-
nious doctrine: Others, like *Gallio*, care not which end goes forward, let the
Church-Keys hang in the *Town-House*, let who will preach, all's one to them;
But some there are (God increase the number) that keep them bright with fair
and continual usage, whom God blesteth in the way of their *Ministry*, with the
letting in of many *Souls* to himself.

T. Adams
exposit. on
ep. 2 Pet.

Sunt qui scire
volunt, eo finit
ut scire va-
leant, &c.
Bern. super
Cant. Sermon.
16.

Humility

1470.

Suetonius
in vita.— Satis est
prostratus, &c.

Humility appeaseth Gods Anger.

IT is reported of *Julius Caesar*, That he never entertained hatred against any so deeply, but he was willing to lay down the same upon the tender of *submission*; As when *C. Memnius* put in for the Consulship, he befriended him before others of the Competition, notwithstanding that *C. Memnius* had made bitter invectives against him. Thus the great God of Heaven, to whom all the *Cæsars* and Kings of the Earth are Tributaries and Homagers, doth never hate so irreconcilably, but that true Humiliation will work a Reconciliation, *satis est prostratus*, let but the Sinner appear before him in a submissive posture, and his anger will be soon appeased.

1471.

J. Preston
Sermon at
Lincoln-Inne,
1624.

Prov. 7. 22.

Luk. 19. 42.

Gen. 12.

The extream Folly of Sin.

SUCH is the foolishness of a *Frantick Man*, (the disease being got into the *Cock-left* of Reason) that when he is in greatest misery, he seems to be as one that had no misery at all; and when most oppressed with the strength of his malady, laughing and smiling as if he were not oppressed with any disease at all: So is it with him, whose Soul is (as it were) drench't in a deluge of Sin, when he is extreamly miserable, and that the strength of his Sins are able to throw him down to destruction; yet you shall see him like *Solomon's Fool* go to the correction of the Stocks full of jollity; such was the state of *Jerusalem*, not discerning the time of their Visitation, that when *Christ* wept for them, they could not do so much as throw out one sob of sorrow for themselves; such too was the condition of the old world, nothing but Mirth and merriment, marrying and giving in Marriage, till the Flood overtook them, and such we may see to be the daily custome of all desperate Sinners, such as walk with lifted up countenances, and hugge themselves in the perpetration of their wicked designs, when destruction is at the very pits brim ready to overwhelm them.

1472.

Deipnosoph.
lib. 12.

2 Kings 4. 40.

Rob. Harris
Fast-Serm. at
Westm. 1628.

Job. 5. 39.

The Scripture to be onely rested upon.

ATHANEUS tells us, that the *Stoicks* had an opinion, that no Man could do well but a wife Man, not so much as make good *Lentill-broath* but after his Receipt, and that was so exact and curious that it prescribed the twelfth part of a *Coriander seed*: Thus there are in the World many simple Men, and more simple and more sinfull women, that have little besides a *VVill* and a *Tongue*, yet are so conceited of doctrine, that if *Zeno*, or one of their *Zanies* prescribe it not, the broath is naught *Mors in olla*, death is in the pot, and for every sup of broath, they must run to *Zeno*, when (God knows) all at the best is but a poor mess of pottage; such are those humane traditions, Constitutions, and Impositions of *Usurpers*, but as meer artificial *Paper-walls* set up against the *Apostolicall Cannons*; such the Inventions of Men (though of those pure brains that pretend most, yea mainly for the word.) For sometimes they prove but *Lapwings* that cry, *Here 'tis, here 'tis*, when their nests are far enough off; And such the *Morality* that drop't in verse from the pens of the Poets; but not any of these, nor all of these (though they may be made use of in a subservient way) are to be rested on, but onely the word of God.

1473.

Notes of sundry
Divines in loc.
Exod. 25. 21.

God a Merciful God.

THE Rainbow is an Emblem of Gods mercy, 'tis planted in the Clouds, as if Man were shooting at God, and not as if God were shooting at Man: The situation of the Propitiatory, or Mercy-seat, was a strong Argument of his Mercy. God commanded it should be planted over the Ark, in which was the Testament, the book of curfings; that so Mercy might be near at hand to pronounce sentence

sentence of *Absolution*, when *Justice* was ready to denounce *Judgment*: It is *Gods* nature and property to have *Mercy*; Longanimity is as *Gods* natural child, the *holy Trinity* is in travell with it; Even as any thing great with young doth desire to be rid of the burthen, so doth *God* desire to pour out his *Mercy*; Never any Nurse, when her breasts were full of Milk, was in greater pain for Children to suck them, then *God* is in pain to have his Children draw *Mercy* from him; He spins out the thred of his goodnesse to an unmeasurable length, and though his Angle be in *Heaven*, yet he lets down the line of his Love, and baits it with his *Mercy*, to try whether men will swallow, that so he may save their Souls; Justice cometh from him as a sting from a Bee, constrainedly; *Mercy* floweth from him, as honey from a Bee, most willingly; *Mercy* is as essentiall to him as light is to the Sun, or as heat is to the Fire; He delights in *Mercy*, as the senses and faculties of the Soul do in their several actions; Patience and Clemency and *Mercy*, and compassion, and peace are the Fruits of his bowells the Off-spring which the Divine nature doth produce; Fury and rage, and anger, and impatience, VVar and fire and sword are forced into him by the provoking exorbitances of the VWorld.

2 Cor. 1. 3.

Alphonf. ab
Avendan. in
Psal. 119.

Faith not alwaies sensible.

1474.

IT is said of *Eutychus*, that, falling down out of a VWindow, was taken up dead, his Friends were much troubled at the sodainnesse of the accident; but Saint *Paul* being then preaching in an upper chamber, went down and fell upon him, and embracing him, said; Trouble not your selves, for his life is in him; though he seemed dead, yet he was alive; And as substance may be said to be in an Elm or an Oak tree, when they have cast their leaves, and there is VVine to be found in an unlikely cluster, and one saith; Destroy it not, For there is a blessing in it. Such are the beatings of the pulse, the trances and the swoonings of Faith, beating many times so slowly, and drawing the breath of life so inwardly to it self, that no man can perceive any life at all; so that, unlesse the goodnesse of *God* should embrace it as Saint *Paul* did *Eutychus*, it would never recover strength again: such was the trance of Adultery in *David*, of Idolatry in his son *Solomon*, of Apostacy in *Peter*, of Recufancy in *Jonah*, &c.

Tho. de Tru-
gillo thesaur.
Concionat.

Alf. 20. 8.

Esay 6. 13.
Esay 65. 7.

Minding of good things, a notable way to
encrease Grace.

1475.

Domitian perceiving many of his Predecessours in the Empire to be so hated of the People, asked; How he might so rule as to be beloved? and was answered, Tu fac contra, Mind and examine what they did, and do thou the contrary: Thus if Men would but truly mind the Law and the Prophets, they would find themselves miserable; (For totus homo est inversus Decalogus) that they stood in a full contrariety to all the Law, and that is the very definition of Man: Now this minding will work a Godly sorrow, will make Men like those that after *John Baptist's* Sermon was ended came with materiall Quære's, what shall we do? and to make the conclusion up in their own hearts, Is it comfort that we hear of; Repent, and it's ours; Is it Judgment? Repent and it is none of ours; if any Vertue be commended, we shall fall to practise it; if any Vice be condemned, we shall labour to avoid it; if any Consolation be insinuated, to appropriate it; any good Example be propounded, to follow it; Where good things are minded, Graces will be encreased.

Impp.
vita per
Phil. Nepo-
tem.

J. Wood, A
Sermon at S.
James Dukes-
place, Lond.
1636.

Luke 3. 10.

1476.

The Mercies of God to be recorded to all posterity.

De Civit. Dei.
lib. 10. cap. 29.

Joh. 1. 1.

In lib. de fide
contra Arrianum.

Exod. 34. 6.

Saint Augustine relateth of a certain Platonist, that should say (as Simplicianus his good friend told him) that those words of Saint Johns Gospel, *In the beginning was the Word, and the Word was with God, and the Word was God, the same was in the beginning with God*; were fit to be written in letters of Gold, and to be set up to be read in the highest places of all Churches; his reason was, because 'tis such a strong Text to confirm the Divinity of Christ; For as Saint Ambrose saith, *Erat, erat, &c.* Saint John saith four times, *Erat in principio*, And where doth Arrian find, that it was not in the beginning? And thus verily that Scripture where God proclaims his Nature by Adjectives, ought to be recorded to all Posterity! *The Lord, the Lord God, mercifull and gracious, long suffering and abundant in goodnesse and Truth; keeping Mercy for thousands, forgiving Iniquity, Transgression and Sin, &c.* Now, What is meant by all these Synonimes, and Equivocall expressions, but that as an Act of Oblivion and pardon of Grace the abundant Mercies of God might be set out to the comfort of all Repentant Sinners.

1477.

The Providence of God, not secondary causes, to be rested on.

In Hexam.
lib. 4.Astra regunt
homines, sed
regit astra,
Deus.

Saint Ambrose speaking of great drought in his time, when the People talked much of rain, he sometimes comforted himself with this hope, *Neomenia dabit pluvias*, the new Moon will bring us rain; yet, saith he, though all of us desired to see some showers, yet I wished such hopes might fail, and was glad that no rayn fell, *donec precibus Ecclesie data esset, &c.* untill it came as a Return upon the Churches prayers, not upon the influence of the Moon, but upon the provident Mercy of the Creator: Such was the Religious care of that good Saint then, and the like were to be wished for now, that Men would be exhorted, not to be so much taken as they are with the Vanity of Astrologicall predictions, to read the Stars lesse and the Scriptures more, to eye God in his Providence, not the Moon so much in it's influence, still looking up unto him as the *primus motor*, and upon all other Creatures whatsoever as subordinate.

1478.

Hell broke loose by the swarms of Sectaries, Ranters, &c.

T. Adams
exposit. on
cp. 2 Pet.In lib. cui
titulus,
Bellum Jesuiticum.

IN a City of Spain, a Jesuite in the midst of his Sermon fell into a Trance (if we had but faith enough to believe him) and starting up he told his Auditory, that he had been in a dream, and the Scene lay in Hell: There he saw many Souls of all conditions (naming them whom he thought fit to traduce) from Coblers to Kings; Amongst the rest, he pretended to see abundance of Franciscans, whereat he stood amazed, that Men so holy and strict of life should come thither: This dream of his stuck in the Franciscans stomachs, till they could requite him with another; Therefore on the next occasion in the same Pulpit a Franciscan preaching, fell into the like trance, and waking told them, that he had also been in Hell, and could not deny, but some sprinkling of Franciscans and other Orders were there: But his wonder was that in all Hell, he saw never a Jesuite; at which Belzebub laughing, told him his errour. That the number of Jesuites in Hell did exceed all other Societies, put them all together; Where are they? replies the Franciscan; Alas, saies the Devil, they are in a room below, the Common Jayl is too good for them, they are safe bound in the Dungeon,

geon, stowed in the hold under hatches; For if they were suffered to come to the upper decks, they would set all Hell in an uproar. It was well it was but a dream for their sakes, and not so well that it is not a Truth for the Church and Common-Weal's sake: Many dreamers there are that say, The Spirit of God is come down amongst us in these latter times; but by the lives and practices of lewd and Wicked Men, it may be concluded that Hell is rather broke loose, and the Devill let out for a season; Else what mean those swarms of Jesuites, Seditaries, Ranters, Hereticks, &c. that are found amongst us, Men of desperate Principles, and loose Conversations, fitter for the dark rooms of Bedlam, to recover their stragling senses, then the open ayre to walk in, whereby others may be infected.

Young raw Ministers to be reprov'd.

Under the Law the Levites had their appointed times for their ages, before which they might have no admittance to the service in the Tabernacle, though they were never so ripe and pregnant; It was not well with the Sacrifices, when Priests boyes were suffered to intermeddle; they never came to do any good service to God and his Church, but they came with their Flesh-hooks to fetch sweet morsels from the Altar, and there caused the Sacrifices of the Lord to be despised. When the young sons of the Prophets shall be set to gather herbs to make pottage for the food of Gods household, they may happily instead of wholesome pot-herbs, bring in Colloquintids, that when the broth is served in, they that taste of it may say, Mors in olla, O Man of God, death is in the pot. Thus are they worthy to be reprov'd, that being called to be Disciples, straightwaies run to the Apostolick function, contrary to the Apostles rule, Neophytus ne sit, making upon them to divide the Word of God to his People before years and experience, reading and other helps, bring them to maturity of Judgment; so that for their Forwardnesse it may be said of them truly, what the Factionous company said to Moses mutinously, You take too much upon you, ye sons of Levi. No doubt, but God may enable some as he did young Timothy; but it is not common, not ordinary: Et da mihi talem, (saith S. Bernard) Give me such a one, and I will feed him with gold and silver; intimating, that there was none such before, and hardly since to be found amongst us.

A good Man, Merciful to the very beasts.

It is said of God, that he remembered Noah, and every beast; yea such is his Mercifull providence, that he watcheth not over Men but beasts; and a Righteous Man regardeth the life of his beast. Nay, Xenocrates, a very Heathen, who had no other light but what the dim spectacles of Nature did afford, is commended for his pitifull heart, who succoured in his bosome a poor Sparrow, that being pursued by an Hawk fled unto him, and afterwards let her go, saying; Se supplicem non prodidisse, that he had not betray'd his poor suppliant. And such is the goodnesse of every just Man, that he is Merciful to his very beast; Alas, it cannot declare its wants, nor tell its grievances, otherwise then by mourning in its kind; so that to an honest heart, its dumbnesse is a loud language, crying out for relief; this made David rather venture upon a Lyon, then lose a Lamb. Jacob will endure heat by day, and cold by night, rather then neglect his Flocks. Moses will fight with odds, rather then the Cattle shall perish with thirst. It is onely Balaam and Bedlam-Balaamites that want this Mercy to their faultlesse beast; and it is ill falling into their hands, whom the very beasts find unmercifull.

T t t

Negligent

1881

Jan. 1617
Ephr. 1617
Serm. 1617

1479.

Steph. Meno-
chus, de Re-
pub. Heb.

1 Sam. 2. 13.
Jer. 1. 11.
Serm. at 7. in
Southwell in
Northampton-
shire, 1623.

2 Kings 4. 40.

1 Tim. 3. 6.

Numb. 16.

1480.

Gen. 8. 1.
Jof. Shute
Serm. to the
East-India
Company,
1629.
Psal. 36. 6.
Prov. 12. 10.
Aelianus de
Var. hist.
lib. 13.

1 Sam. 17. 34.
Gen. 31. 40.

Exod. 2.

1481.

Negligent Ministers, *advised.*Plin. nat.
hist.Jer. Phillips
Serm. at
anted.

When the People of Rome heard, that the Fields of some of their Colonies waxed barren, their advice was, that the Husbandmen should, *melius arare et minus serere*, plow better, and sow lesse: So when Gods Field waxeth barren, and the People profit not by *Preaching* of the Word, by reason of a negligent kind of *Preaching* thereof, it cannot be accounted ungodly Counsel to such as cannot *speake often*, and well too, that they spend more time in their *studies*, and be lesse seen in their *Pulpit*; If they have *fished* all night and caught nothing, it were not amiss, that they should sit down a while upon the *sboar* and mend their nets, afterwards with Gods *blessing*, they may fish with better *success*.

1482.

Sin may be excused here in this World,
but not hereafter.Laur. Surius
in vita.

1 Cor. 10. 15.

Dan. Tutevil
Sermon at
Suttons Hospitall,
1631.

It is said of S. Anthony, that being upon his Travel, and set down to Supper, his Host set a Toad before him on the Table, and told him, That it was written in the Gospel, *De omni quod tibi opponitur comedes*, Thou shalt eat of such things as are set before thee. The holy Man, weighing with himself the irreligious entertainment of his Host, signed himself (as the Legend hath it) with the sign of the Cross, and immediately the Toad was turned into a well-dressed Capon. This he did, as the Story lieth. But can it be thought possible, that a Leopard should change his spots, or a Blackamore be washed white? then may a Man *Metamorphize* Satans poisons, Toads, and Serpents, banefull Sins and transgressions into nutrimentall Vertues and spirituall Graces; It cannot be. For Sin is crafty and full of delusion, living still upon the cheat with the Sons of Men, Usury walks in Alderman Thrifties gown; Pride gets the name of Decency; Idolatry praiseth it self for pure Devotion; Homicide marcheth like a Man of valour; Lust professeth it self Natures Scholler; Covetousnesse is Nabals Husbandry; Inclosing of grounds is Master Usurper's Policy; Drunkennesse gets the name of good fellowship; so that whereas it hath been said, that black could never be turned into white, the Devill hath found out some Painters that will undertake it,

—*Errone sub illo,*

Pro visio Virtus crimina sepe tulit; Vertue shall bear Vices faults, and Vice shall have the credit of Vertues goodnesse; but when all's don, the best of the Worlds Wisedome, is *Vitia non abscindere sed abscondere*, to excuse Sin here in this World, which will be sure to accuse the Sinner hereafter.

1483.

To be carefull in the keeping and presenting our
Souls clean at the time of death.T. Gataker
Serm. at
a Funerall,
1629.Jam. 4. 8.
Jer. 4. 14.
1 Cor. 10. 3.

One that hath some choice Jewell, that he purposeth at the time of his de- cease to leave to some special Friend, How chary is he of it? How care- full to keep it fair and clean, when he is at some time (as occasion serveth) to wear it and make use of it? And if it should against his VVill, and besides his purpose upon such occasion, by some occurrent or over- sight take any soil, How diligent is he to wipe it, or burvisb it to get the soil off it, and to reduce it to its former lustre again: Such is the care that every Man is to have of his Soul, that pretious piece, that he purposeth at his departure out of this VVorld to commend to his God, to his Christ, to make it clean and keep it clean. And be- cause that by daily occasions, whilst he liveth here in the Flesh, and is con- versant in this VVicked VVorld, it will be gathering soyl, let him be never so

carefull,

carefull; he must ever and anon be *washing* it with the tears of Repentance, and fetching off the *soyl* by serious contrition and hearty remorse; that when the time shall come, which he knoweth not how soon or sodainly may come, it may be presented *pure* and *spotlesse* to him, whom he intendeth it now unto.

Progresse in Piety to be endeavoured.

1484.

Progresse in Piety and Religion is not unfitly compared to a building, to a Race, to the Morning light, and to the Moon that waxeth. Houses are raised from the Foundation to the walls, from the walls to the roof; In a Race, Men run on to the goal; The Morning light is brighter and brighter, till the Noon day; And the Moon encreaseb more and more till it come to the Full; *Habent et omnes virtutes suas conceptiones, natiuitates, incunabula, &c.* And all virtues have their conceptions, births, infancies and encreases: So must every good Christian have, he must not stand still in Religion, like the Sun in Gibeon, or go back, like that on Ahaz's dyall; but as a Bridegroom coming out of his Chamber, that rejoyceth as a strong Man to run a Race, he must go forward, make still some progresse in Piety; It is not enough that he receive a Talent, but he must employ it, and gain by it like good ground, that giveth not the bare seed-corn back again, but fructifieth in abundance; He must encrease more and more, as S. Paul exhorted the Jews of Theſſalonica, and to grow in Grace, and in the Knowledge of God, 1 Pet. 3. 18.

R. du Moulin,
Combats Chri-
stien.
Judy. 20.
1 Cor. 9. 24.
Prov. 4. 18.
Cant. 6. 9.

Josh 10. 13.
1 Kings 10.
11.
Psal. 19. 5.

Math. 25.
1 Theſſ. 4. 1.

Resurrection of the dead, asserted.

1485.

Out of the Earth comes the bread that we eat; that bread, after it passeth several concoctions, is alter'd, and changed into bloud, then conveyed throughout the parts of the body, and at last attains to be even of the very same substance and Nature with the body: Thus that which was Earth, and sprung out of the Earth, becomes Flesh in substance, which before, it was not; In the Numerical Resurrection, that, which was Flesh, and after turn'd into Earth, becomes Flesh again in the same Nature, which before it was; If that werenot daily and ordinary, the difficulty would appear nogreater in the one then in the other. Again, We daily see a tall, fair spread, lofly Tree, to have risen out of a little seed; If you demand, saith Gregory the Great, *Ubi latet fortitudo ligni, asperitas corticis, &c.* Whence was derived the solidity of the Wood, the superficial hardnesse of the bark, the flourishing greennesse of the leaves? Experience testifies, it proceeded from the spreading virtue which lay treasured up in the seed: What marvel then, if he that out of a small seed daily extracts the Wood, Fruit, and leaves in the trunk and branches of a Tree, doth likewise reduce bones, veins, and hair out of the least remainder of our dust? And having grafted them into the former stock of the same Flesh, commands again breath and warmth into that Flesh, bloud into those veins, strength into those bones, and beautifies those hairs with a fresher hew.

R. Gardiner
Serm. at
S. Mary Oxon.
1638.

Moral, in
Job, cap. 19.

The Souldiers calling, Honourable.

1486.

HE that in these dayes of the Gospel styleth himself, *Deus pacis*, the God of Peace, did in the dayes of old under the Law call himself, *Deus exercituum*, the Lord of Hosts; The Scriptures make Christ, The Captain of the Lords Army; the Angels, Souldiers; The Church, a Squadron of armed Men; every Bishop or Superintendent of the Church, a Souldier, and the Church upon good grounds hath listed every Child in Baptisme as a Souldier of Christ Jesus; Eques, that formerly signified an ordinary Trooper, is now our Knight; Miles that was wont to be a private Souldier, is now our Esquire or Gentleman; such and so Honourable is the Condition and Calling of a Souldier, that though the Poets have inveighed against it, yet they must so far yield, that whatsoever of

March. Sciles
Serm. to the
Artill. Com-
pany. Lond.
1625.
Josh. 5. 14.
Job 25. 3.
Luke 2. 13.
Cant. 6. 3.
2 Tim. 2. 3.
Nulla fides
pietatisq; &c.
Impius hac tam
cultu Novalia?
&c.

rubbish, and dirt is thrown upon it, it is *vitium personæ non rei*, the fault of the Persons, not of the Profession, since God himself hath graced it, our Saviour hath approved it, the Apostles have commended it, the Saints have praised it, and our Ancestors gloried in it.

1487.

Women Reformers, intolerable.

Rob. Wilkin-
son Merch.
Royall; A
Sermon at
the Nuptials
of L. Hayes.

IT was a witty answer that St. Bernard gave to the Image of the blessed Virgin at the great Church of Spire in Germany; Bernard was no sooner come into the Church, but the Image straight saluted him, and bad him Good morrow Bernard; Whereat, Bernard well knowing the juggling of the Fryers, made answer again out of St. Paul; O (saith he) your Ladiship hath forgotten your self, It is not lawfull for Women to speak in the Church: Thus it is commendable in a Woman, when she is able by her wisdom to instruct her Children, and to give at opportunities good Counsell to her Husband; but when she Apostles, Women shall take upon them (as many have done) to hold out the word in publique, and to chalk out Discipline for the Church, this is neither commendable nor tolerable; for her hands should handle the spindle or the Cradle, but neither the Altar nor the Church; the commendations that St. John's elect Lady had, was not so much for her talking, as her walking in the Commandements of God, 2 Joh. v. 5, 6.

Prov. 31.
19.

1488.

When it may be said to be the best time for Prayer.

T. Goodwin
Return of
Prayer.

Suiters at Court observe *mollissima fandi tempora*, their times of begging; when they have the King in a good moode, which they will be sure to take the advantage of: but especially if they should find, that the King himself should begin of himself to speak of the businesse, which they would have of him, then they take that very nick of time, and seldome or never come off but with good successe: Thus when God speaks secretly to the heart to pray, fashioneth and composeth it into a praying frame and disposition, observe such a time, and neglect it not, strike whilst the Iron is hot; lay hold upon such a blessed opportunity, such a one as thou maist never have the like againe; for it is a great signe that he intends to heare thee, and answer thee gratioously, when he himself shall thus prepare and indite the Petition, and frame the Requests that thou shalt put up unto him, This must needs be the best time of Prayer.

Post est Occasio
salva.

1489.

Magistrates and men in Authority to be Exemplary to all others.

Ro. Wilkin-
son
Sermon at an-
ted.

IT is observable in the very course of Nature, That the highest Spheres are alwayes the swiftest in their motion, and carry about with them the inferior Orbes, by their celerity; The biggest Stars in the Firmament are evermore the brightest, and give lustre unto thole of a lesser magnitude. Thus Men that bear Authority, that are eminent in power and dignity, that excell in Riches and command, are placed in the highest Sphere of humane Society, to this end, that (like sons of God) they might shine brightly unto their Inferiors, by their godly life and Example.

Ministers

Ministers to be acquainted with the state of Mens Souls.

MEN are careful that the *Physitian* should be well and thoroughly acquainted with the Constitution of their *bodies*, before he administer any *Physick* unto them; And their *case* shall be fully known to their *Lanyer*, before he come to plead it; Nay, if their *Taylor* come but to make them a *Suit* of Cloaths for their bodies, he must be sure to take exact measure: Thus solicitous are Men in corporal things; and it would be better with them in their spiritual estates, did they but know them that labour amongst them, such as are set over them in the Lord. Would they but acquaint themselves with their *Ministers*, it would much advantage their poor Souls. *David* knew this well, and though he was a Prophet himself, yet he kept three Seers and Prophets about him, *Nathan*, *Gad*, and *Jeduthan*; the reason was, that they might know him well, and so far observe his wayes, that they might do more good by their *Ministry*; For indeed, How is it possible, that they that are strangers to Men, and know not their wayes, should ever apply the doctrine so particularly, or meet to well with their speciall and beloved Sins, as they would the more exactly do, were they better acquainted with them.

1490.

Arch. Hilder-
sam on Psal.
51.

1 Thess. 5. 12.

2 Sam. 7. 2.
Ez. 4. 11.
2 Chron. 35.
15.

The Christians Library.

OF making many Books there is no end, (saith *Solomon*) and much study is a wearinesse of the flesh; every Art abounding with books of its own way and profession; yet as *Aquinas* chose rather to have *Chrysostome* upon *S. Matthew's Gospel*, then all the huge City of *Paris*. And as *Justinian* out of two thousand Authors reduced the body of the *Civill Law* into a more near compendium: So it is, that the *Christians Library* is the soonest furnished of all other; it requires no more books but two; the one, the book of *God's Law*, containing the *Theory*; the other, the book of his own *Conscience*, which contains the *practise* of his duty; And what a happy Student must he needs be in the School of *Grace*, that keeps for himself a true *Concordance* out of them both.

1491.

Eccles. 12. 12.
Joshuab's Re-
solution; A
Serm. per
Anonym.

Lapide in
Eccles. cap. 12.

The Worldlings Woe, and the Just Mans joy at the time of Death.

IF a poor Man that had all his wealth about him, should fall into the hands of *Thieves*, and be robbed, and rifled by them, he must needs cry out and take on pitifully; For alas, he is quite undone, he hath nothing left at home to succour him and his poor Family withall: But a Rich man that hath store of Money at home, safe locked up in his Chest (unlesse he be some base, miserable wretch) will never complain much, or be disquieted, when he hath thirty or fourty shillings taken from him: Thus for worldlings to rage and take on, when they must lose their *Life*, or their *Peace*, or their *wealth*, it is no marvel; For alas, when these things are gone, they have nothing left, they are at a desperate loss; but a *Christian* that knowes and considers what he is born unto, and what he shall enjoy when he comes home to his *Heavenly Fathers house*, he cares not though he be stripp'd out of all, here in this World, and rejoiceth in Death that hastens him to a better possession.

1492.

Arthur Hil-
derlam on
Psal. 51.

Philip. 1. 21.

The

1493.

Rob. Wilkin-
son, *A Mar-
riage Sermon*,
1616.

The excellency of Christs intercession.

IT is an usual term amongst those that be graduates in the University, *Respondebit pro me Aristoteles*, that *Aristotle* the eye of Nature, and heart of Philosophy shall answer for them, and justify them in that wherein they cannot otherwise so well stand by: Thus it is that we are but *Vermiculi*, poor creeping Worms; nay *Vernacula*, Vassals and slaves of Sin, *Et quid cœnum Cælo?* How shall we be able to answer the great God of Heaven and Earth? We have no other Anchor-hold but this, *Respondebit pro me Jesus*, that *Jesus* our blessed Saviour will intercede and mediate for us, his *Wisedome* will answer for our *Folly*; his *Humility* for our *Pride*; his *Meeknesse* for our *Cruelty*; his *Righteousnesse* for our *sin* and *wickednesse*.

1494.

Michael Jer-
min on *Eccle-
sastes*.

The force of Justifying Faith.

AS the *Earth*, though it be made soft by those showers that fall upon it in the winter time, and bring forth a blade, some kind of visible appearance of the *Seed*, that is cast into it, yet is it not thereby made fruitfull unto Man; It never yeildeth any good or perfect fruit, till it have received the sweet heat of the Sun into the bowels of it in the Spring time: Even so is it with the heart of Man. It may be and is oft softened by the judgments of God and terrors of the Law, so that some beginnings of Goodnesse and Reformation may be wrought thereby, as in *Pharaoh* and the wicked *Israelites*, and in many a wretched Man in the time of his sicknesse; yet all this while there is but a little blade, a very slender shew of *Grace*, till such time as *Jesus* the Sun of Righteousnesse, (like the comfortable and quickning heat of the Spring) do shine upon the Soul by justifying Faith, and then it doth bring forth fruit that is good indeed, and unto God acceptable.

Job 23. 16.

Exod. 10. 16.

Mal. 4. 2.

1495.

B. Duppa B.
Sarum in
Serm. before
the King.
1648.

No true Joy to be found in Worldly things.

COpernicus that thought the *Earth* moved, and the *Heavens* stood still, was not yet so mad as either to look for Trees in *Heaven*, or Stars upon the *Earth*; And should not we think that Man to be either directly mad, or grossely mistaken in his way, that should knock at a *Grave-stone* for a *Companion*, or go down into a *Charnel-house* to make merry: And such are all they that *querunt gaudium in loco non suo*, that look for Joy in the honours or pleasures of this world; For, What is *Honour*? Lyes it not in the breath of others? A thin Cabinet of ayre which every Man hath a key to, but himself; Let but them above him agree, not to think him Great, or Wise or Noble; let but his fellow worms forbear to honour him, He that holds the *Plow* shall not change joyes with him; Look but upon the joy of the Voluptuous, Doth not sorrow often wait so close as to tread upon the heels of it? The *Epicure* crying out of his gowt, even at that time when he is feeding his disease with riot: The *Israelites* were struck with meat betwixt their teeth, and *Zimri* slain in the embraces of his *Cozbi*; So that if a Man should share in all the goodnesse that is under the Sun, it were at the best but *Indolence*, a privation of grief, an acquiescence, a kind of resting of the Mind, no true joy at all.

*Nulla est sin-
cera voluptas.*

1496.

Nich. de Lyra
in cap. 3. *Gen.*

The destructive quality of Envy.

THere is a story of two Men that dwelt in a certain City, the one very Covetous, the other very Envious; The Ruler therefore of the place sent for them both, wishing them to desire what they would, and it should be granted them, adding withall, that he who did ask first, should have his asking granted, but the other should have the same doubled: The Envious Man would not ask

ask first that his Companion might not have more then himself; But the Ruler pressing upon them to ask, the *Envious Man* desired, that one of his eyes might be pulled out, that so his companion might lose both his eyes: Such is the destructive quality and condition of *Envy*, and every *Envious Man*; *Envy* is the consumption of the possessor of it; The *Envious Man* is he that foldeth his hands together, and as a Man discontented for the contentment which another hath, ever studying and plotting how he may bereave him of it; He it is that eateth his own Flesh, not sparing to hurt himself, that he may destroy him whom he hateth.

—*Asterius rebus macrescit epimis.* Horat. ep. 1.

Not to be dejected, though the Joy of the just be not perfect in this life.

1497.

AS Gold keeps the name in the leaf as well as in the wedge, in the coin as in the bullion; or as he that sees a beam or two shine through the crevice of a Wall, may say, he sees the Sun shine, as well as he that walks abroad: So neither are we so destitute of all comfort, as because the Earth is not our Heaven, to make it therefore our Hell; but we may say, there is a leaf of joy, the Tinsel of it here in this life, some few glimpses that shine in upon us; As for the full, the solid, the Jubilating joy, it must not be looked for in this Valley of tears; There is joy, but not here; true joy, but not yet; tarry till the Harvest we must, then we shall reap in joy, when Heaven is our dwelling, the Angels our partners, Incorruption our change, Immortality our garment; the Earth is not the place of such joy, nor dull flesh the subject of it.

Bryan Duppa B. Sarum, ut antea.

Gaudia principium nostri sunt saepe doloris. Ovid. Met. 7.

A little with Content, sufficient.

1498.

ABbot Macarism hath a story of a certain Barber, who trimming for three pence a piece, had many Customers, and found his Estate to encrease well thereby; but hearing that in a City not far off, there was twelve pence given for trimming a Man, he would needs go thither: but when he came and found it to be so, going to the Market to buy provision for his Family, he found that to be so dear, that his great hire for trimming went all away in Victuals, so that he had nothing to lay up for old age, which made him to think himself better in the former place, though his hire was lesse, and to conclude with the Wife Man, Better is an handfull with quietnesse, then both the hands full with travell and vexation of Spirit. And certainly it is so; that a little, even no more then a Man can hold in the hollow of his hand, being spread abroad, is better then much, which a Man holdeth in both his hands, bended and folded to hold so much as they can: But then the little must be a fulnesse also, it must be an handfull, *plenitudo Vola quietis*, the fulnesse of the hand of quietnesse and content, fully so much as shall be sufficient for needfull and convenient occasions, that want and distresse may not disquiet the Spirit; And then in this sense, a little gotten and possessed; where Content layes up the comfort of it, is better then much, *quod cura arrodunt, sollicitudines imminuunt*; the joviance whereof cares gnaw away, and troubles diminish; a little that the hand of quietnesse and Content doth reach out, than much fulnesse, which travel holdeth out with one hand, and Vexation with another.

Cassian. col. lat. 24. cap. 13.

Eccles. 4. 6.

Virtus exigua melius: Natura &c.

For a Man to be sorry, that he cannot be sorry for Sin, is a part of Godly sorrow for Sin.

1499.

THe Mother of Peter Lombard must needs be in a great strait, when having transgressed her Vow of Continency, she told her Confessor plainly, That when

Bryan Duppa B. Sarum; A Sermon at the Isle of Wight, 1648.

when she saw what a Son she had brought forth, she could not *repent*, that she had sinned in having him; A hard condition! but her *Confessor* sadly answered her, *Dole saltem quid dolere non possis*, be sorry at least that thou canst not be sorry: And the like may be said to every troubled Soul, that crying out for comfort, saith; you tell me Heavenly things of *Repentance*, What power a *Religious sorrow* hath, that God himself is pleased therewith, but Wretch as I am, I cannot sorrow; If one should tell me that all the joyes of Heaven were to be bought for one single tear, VVhat is that to me if I cannot shed it? VVell, for thy comfort; If thou findest but so much impression made as to *grieve* really, that thou canst not *grieve*; know that thou art already come to a degree of that, which thou grievest thou art not come to; thy very being sorry that thou canst not be sorry is in some measure a true godly sorrow for Sin.

1500.

Kings, Princes, and Rulers, to hearken to good Counsell.

Homil. 11. in
Exod. 18. 24.

Calliodor. var.
lett. lib. 10.

Vis Consilii ex-
pers mole vult
sua Horat.
carm. lib. 3.

ORigen speaking of Moses embracing the Counsell of his Father in law, saith; *Acceptit consilium inferioris, ut formam humilitatis Principibus populorum daret*, He received the Counsell of an Inferiour, that he might leave to Rulers over people a pattern of Humility: And it is said of *Amalsentha* Queen of Italy, that being deprived of her Husband and Son together, and joyning her brother *Theobald* in the government of the Kingdome with her, she wrote thus to the Senate of Rome; *Exultate et factum nostrum supernis commendate Virtutibus*, &c. Rejoyce and commend our action to the divine Powers; VVe desire to do nothing that shall deserve reproof, who have chosen to do all things by the advice of good Counsell; A happy Princess and a more happy People under such a Government, yet both Heathen! Be wise therefore, O ye Kings and Rulers of the Earth; For there is nothing doth make the actions of any to deserve reproof so much, as when themselves in their actions refuse to be reprov'd, at least-wise by good Councel; To refuse admonition, is in none a greater folly then in a Ruler, because it is in none more pernicious, to none more dangerous, more scandalous, being worse then a poor Child that receiveth instruction, Eccles. 4. 13.

1501.

The least proportion of Godly sorrow for Sin, accepted by God.

1 King. 18. 44.

Verf. 45.

Judg. 1. 15.
Bryan Duppa.
B. Sarum ut
antea.

O lachryma hu-
milis! tua po-
tentia, tribunal
Judicii non
veretur, &c.
Hieron. in
epist.

In magnis vo-
luisse sat est.

Six times *Eliab's* servant looked towards the Sea, before he could see any thing, the seventh time he saw but a cloud no bigger then his hand, yet that cloud within few hours covered the Heaven with darknesse, and the Earth with rain. Just so may be the case with many a Man when he is praying to his God, as *Caleb's* daughter did unto her Father, *dedisti mihi terram aridam*, &c. thou hast hitherto made me the owner of a dry, a barren heart, but give me now some springs of water, some feeling at least, some sorrow for my Sins; VVell, though at six times bending of thy knees, God doth not grant it, and though at the seventh there appear but one small drop swimming in thy eyes, yet be not comforted, that drop may prove a shower, the beginning of that thaw may at last dissolve the very heart to water; or if not so, from that small drop, that spot of sorrow, there is made (as the least piece of a broken glasse may serve to reflect the face that is before it) a reflexion of true *Repentance*; And as there is full joy for the totall, the full conversion of a Sinner; so there is a proportion, a measure of joy for one tear; nay, for one desire of a tear, of any one Sinner that repenteth.

Rash, inconsiderate Prayers, *reproved.*

1503.

IT is reported in the *Moscow* Churches, that if the Minister mistake in reading, or stammer in pronouncing his words, or speak any word that is not well heard, the Hearers do much blame him, and are ready to take the book from him, as unworthy to read therein: And God is no less offended with the giddy, rash, precipitate, and inconsiderate Prayers of many, who send their Petitions in post haste unto him; Whereas the Prophet *David* saith, *At last I spake with my tongue*; his tongue came after his heart; his words came after long-looking; what he would say, what he should say: And it is the advice of *Solomon* his Sonne, *Be not rash with thy mouth, and let not thy heart be hasty to utter any thing before God.* Where he putteth the mouth before the heart, when he forbids the rashness of them because he would not have thee to put it before the heart in using of it; not to tumble out thy words when thou speakest unto God, but that they be distinctly digested into order, understanding well what thou say'st, that others may understand thee also.

*Moscovit.
Russorum &c.
religiositas
&c.*

Psalm 39.3.

Eccles. 5.2.

Insensibility of Sin, the sadness thereof.

1503.

IT is reported, That the *Grecians* had an Hill so high above that Region of the ayr, where winds are bred, that he that had drawn his name in the ashes of the last years Sacrifices, might at the next year of his return, find the letters unblown away: But thou, O Man, whosoever thou art, if thy heart be so calmly seated, that the Devil may at the same instant, read in the fluttish dust of it, the Sins which long ago he wrote there, if no Thunder have cleared the ayre about thee, or any wind scattered those guilty characters, if all be hush'd, silence and sleep and rest about the Conscience (like the sad Country of the *Sybarites*, where not so much as a Cock, the Remembrance of Saint *Peter*, was left alive to trouble them); If so, know then, that so long as thou art thus senselesse of thy sins, that thy Soul is utterly benumbed, thy God hath given thee over, he will not so much as favour thee with a frown, or blesse thee with his anger.

*Bryan Duppa
B. Sarum in a
Serm. before
K. Charles at
Ile Wight
1648.*

*Atheneus lib.
12. cap. 6.*

1504.

The Vanity of using many Words.

Terullian expressing the nature of Dreams, saith; *Conspice gladiatorem sine armis, vel Aurigam sine curriculis, &c.* Look but upon a Fencer without weapons, a Coach-driver without his running Chariot, acting and practising all the postures and feats of his skill; there is fighting, there is a stirring; but it is an empty moving and gesturing, Notwithstanding those things do seem to be done, which are not seen to be done; They are done in the acting of them, but not in effecting any thing by them; So it is in many words, there is often much Fencing, but no Weapons wherewith the Enemy is wounded; there is much running, but no Chariot that winneth the race. Much seemeth to be said, but it is to as much purpose, as if nothing were said, all is an empty moving of the tongue; And if there be any matter of worth in the multitude of words, it is but by chance, as when a blind Man shooteth many arrows, perhaps one may be near the mark; And so in the multiplying of many words, perhaps some there may be which carry some weight, some matter with them; but usually, in a multitude of words, there is no multitude of matter, and in the idle tossing of many words, what can there be but a fulnesse of Folly, when a Fools voice is known by them, *Eccles. 5. 3.*

*Lib. de Anima
cap. 45.*

*Tho. Turner
Serm. at Court.
1637.*

*—Folius levi-
ora caducis
Verba. Ovid.
Amor. 2.*

V v v

Not

1505.

Not to repine at the losse of Friends or Children.

Athenæus
Deipnosophi
lib. 12.
Plutarch. in
Alcibiade.

A Nyttu a young Spark of *Athens*, came revelling into *Alcibiades* house; And as he sate at supper with some strangers, he rose on a sudden and took away one half of his plate, the guests stormed and took on at it; He bad them be quiet and told them, that he had dealt kindly with him, since that he had left the one half, whereas he might have taken the whole: So let no Man repine for that Friend, that Child which is taken away by death, but be thankfull to God for those that are left; He that taketh one, might aswell (if he would) have taken all, All are in his hands, and it is his great Mercy that he hath left any at all.

1506.

Men of few, and Men of many Words, their difference.

Michael Jer-
min Com. on
Eccles. cap. 4.

Modum verbo-
rum quibusdam
tenere, difficile
est. Curt. lib. 6.

Homer in his *Iliads* hath appointed unto Dreamstwo dore, the one a dore of horn, which was the dore of Truth; the other a dore of Ivory which was the dore of deceit; For, Horn (as they say) may be looked through; but Ivory being thick and dark is not transparent: These dore may very well be applied to the mouths of men, which are as the Indexes and Tables of the Heart; For to some it is a dore of glasse, which is soon broke open, and easily giveth passe to a Multitude of words, wherein the Folly of their hearts and minds is discerned; to others it is a dore of Brasse, firm and solid in keeping in their words with more care and circumspection, and shewing the firm solidity of their hearts and minds.

1507.

Why it is, that the Children of God die usually sooner then others.

T. Gataker
a Funerall
Serm. 1627.

Alba signis
cadunt &c.
Virgil.

Should any of us have a Child, an onely son in *France*, *Holland*, or some such like place of distance abiding there to learn the language, to see fashions or the like, and should hear that the Countrey were all in an uproar, ready to fight one against another; What course should we take in this case? should we not in all hast write to have him home, where he might be in more safety? In like manner doth God with his people that he hath (as it were) at Nurse or at School here in this World; When trouble and danger is toward those places, where they make their abode, he calleth for them away, he taketh them home to himself, where they are sure to be safe, far out of Gun's shot, and free from touch or view of evil.

1508.

All Men must die, and lye down in the dust.

Andr. Masius
in cap. ult.
Jesh. v. 32.

Strius aut ci-
tius sedem pro-
peramus ad
unam.

Jacobus Emissemus a famous writer and Tutor to *Ephraem* the learned Syrian, reporteth; that when *Noah* went into the Ark, he took the bones of *Adam* along with him, and coming thence he divided them amongst his sons, giving the skull to *Shera* his first born, saying; Let not this delivery from the Flood make you secure, behold your first Parent, and the beginning of all Mankind; you must all (*Nati natorum et qui nascuntur ab illis*, and all that come from you) go unto the dust to him: And without all doubt, All Men must dye, and lye down in the dust, they may desire to stay long here in this valley of tears, and to live in this thin shadow of Mortality, when by the course of Nature, they are driven on, and carried out to their last home; the very encrease of their life

tendeth

tendeth to a decrease, till they meet all in one place, that which *Adam* hath provided for all his *Posterity*, and where *himself* being already laid, all shall be brought unto him.

Eccles. 6. 6.

How it is that the Sins of Parents are visited on their Children.

1509.

IT is reported of a *Persian* Emperour, *Artaxerxes* the long-handed, that for such faults as his Nobles and Captains committed, he enacted; That where-as their hair was wont to be pulled, their head-tire or turbants should be so used; and for such offences as their bodies had been wont to be beaten, their robes should be publicly scourged: In like manner God dealeth with men, when they offend of themselves, he punisheth not themselves alwaies in their persons, but oft-times in their possessions, in their goods and chattels, and in their temporal estates; And if in their possessions, no marvel, if in their children too, they being part of their possessions, nay part of themselves, Witnesse that indulgent Master, *Math. 15. 22.*

Plutarch.

Job 1. 12.
Salvian de provident. lib. 3.

Reproofs of a Wise Man, not to be sleighted.

1510.

IT is storied of *Alexander* the Great, that having had a Philosopher a long time with him, at length said unto him; *Recede a me prorsus, consortium tuum nolo*, Be gon from me, I desire not thy company; And being asked why, made answer; *Quod quum tantopere mecum degeris*, &c. because having lived so long with me, thou hast not reprov'd any vice in me; For either thou hast observed me not to erre, which is a great argument of Ignorance; because being a Man, I know my self to be exposed to many errours; Or else, thou hast known me to erre, and hast held thy peace, which is a proof of thine unfaithfulness: It was the praise of that great Monarch thus to do, and in this he jumped, even with the Preacher, *It is better to hear the Rebuke of the wise Man*, &c. It may be not so pleasant, but sure it is better, and there is lesse hurt, and more good that ariseth from it; There is in Reproof, a jarring and harsh Musick, because it opposeth the fault that is committed, it disagreeeth with the mind of him that hath committed it; but yet it foundeth sweeter then the melodious songs of flattering Parasites, who leading on to Wickednesse, do lead into destruction.

Plutarch in vita.

Eccles. 7. 5.
Dr. Jermin on Ecclesiastes.
Si merito ob-jurgaverit te aliquis, Scito quia profuit, &c.
Sch. in epist.

Magistrates to be Men of Understanding.

1511.

Heracitus being sick, examined his Physitian concerning the cause of his sicknesse; but finding that he was ignorant thereof, he would take none of his Physick, saying; *If he be not able to shew me the cause, he is lesse able to take away the cause of my disease*: Thus there are many sores and sickneses in a Common-wealth, *ville nocendi artes*, a thousand wayes of cheating, the generality of Men is (as *Ovid* said of *Autolycus*) *furtum ingeniosus ad omne*, witty in all kind of wickednesse; Nay, *mundus in maligno positus*, the World is set upon Mischiefe. And such is the subtilty too of Offenders, that *Tertullus* his trim tale for the *Jews* goes currant, till the Apostle comes after him and unstarbeth it; How easy is a fair glove drawn upon a foul hand? a bad cause smoothed over with goodly pretences? so cunning, so wary, and so wise are the Many, that (as *Cesar* said of the *Scythians*) *difficilius invenire quam interficere*, it is harder to find them then to foil them; like the Fifth *Sepia*, they can hide themselves in their own mud, cover themselves close in their own devices; The Magistrate then, that Physitian of the body-Politick, had need to be wise and learned, to get and keep that *ὡς ἀδιαβλητός* one ear open for the defendant, to be a Man of great experience, industry, and judgement, to catch all such with the hooks of Justice, who

Diog. Laert. in vita.

Sam. Garey Serm. at Affixt Norfolk. 1623.

1 John 5. 9.
Act. 24.

Plin. nat. hist. lib. 9. cap. 29.
Felix civitas ubi praeses est Philosophus.
Arist. Rhet. 3.

are crafty and slippery to avoid them, and by this means take away the causes of Corruption.

1512.

Men to be carefull how they make Oath, in Judicature, or otherwise.

Plutarch in
vita.

IT is said of *Alexander* the great, that being about to destroy *Lampsacum*, an eminent Port-town in *Bithinia*, *Anaximenes* the Philosopher, and his former Master, being a Native of the place came to meet him, and to entreat him in the behalf thereof; which being foreseen by *Alexander*, He swore that he would not do that which *Anaximenes* should ask him: Whereupon *Anaximenes* told him, That which I desire is, that thou wouldest destroy *Lampsacum*; Now *Alexander* being so taken by his word; for the reverence of his Oath, did not destroy the place: Most Noble was it in this great Man to keep his Oath, and necessary is it for all inferiours to keep theirs; For an Oath is not a slight businessse, although it be despised, because Men are accustomed thereunto; namely, being the testimony of God concerning things doubtfull, and therefore to cite God as the Witnesse to a Lye, must needs be a foul Wickednesse and horrible Impiety.

Phil. de Deca-
logo

—Tantum
perjuria vita.
Ovid. 1. Amor.

1513.

Tedious length of Law-suites condemned.

Soranus, in
vita.

IT is said of *Hippocrates* the famous Physitian, that he was never seen to be in choller with any Man; And that he had many Schollers, yet permitted none to practise, before they had taken an Oath at the Altar of *Apollo*, to abbreviate the cure of all diseases to the utmost of their power: A good President for Physitians then, and a good Pattern for Lawyers now to dispatch their Clients cause with expedition, not to spin out time in the suit donec evacuata Marsupia, till all their Money is gone. In the Jewish Common-wealth, Judgment seats were placed in the gates of the Cities, *Ruth. 4. 2.* intimating quick dispatch, that causes should not depend so long, as to become aged and gray-headed in Courts, lest they force the poor Client to say unto his Lawyer as *Balaams* Ass did to his Master, Am not I thine Ass which thou hast ridden upon, since thy first time till this present day, *Numb. 22. 30?*

Sam. Garcey,
ut antea.

1514.

Cruelty of the Wicked, no prejudice to the Godly.

Czef. Baronii
annales, anno
Christi, 324.

IT is reported of *Constantine*, that being spoken to by many to punish some who had thrown stones at his Image, saying that with the stones they had bruised all his face; he wiping his Face with his hand, and smiling with his Countenance, gave them this answer; *Ego vero vulnus nusquam in fronte factum video*, &c. I do not feel any hurt about me; or any wound made in my face, but my head is sound, and all my body likewise. Plainly, so it is with them that keep the Commandements of God, all the evill which the Devil or any wicked man can work or do against them, it is but like an evil done to their Pictures, they feel it not. For how should they feel evill, to whom all things work together for their good? It is true, they may know sorrow, but not so to know it as to take care for it; they may find the dealings of wicked Men to be evil, but they shall not much feel the evill of them; Nay they shall receive much good for the evill that they suffer; For, as it is an exercise of their Patience, so shall it be the encrease of their glory.

Eccles. 8. 5.

—Est ipsis in-
juria passis
utilis inter-
dum. Ovid. in
epist.

Goodnesse

Goodnesse not Greatnesse, *that holdeth out to the last.*

1515.

WHen a wealthy Merchant bragged to *Lycon* a Wife Philosopher, of the multitude of his *great Ships*, and Furniture for Sea, being able to trade into all parts, the Wife Man made this answer; *I esteem not that to be Felicity, which hangs upon ropes and cables*: Thus, when a Man is at the last cast, it is Piety and the true fear of God, not plenty and Prosperity (which are transitory) that shall stand a Man in stead; The smoak of a *Great Mans sacrifice*, smells never the sweeter before God, because he is clothed in silk, or like the Bird of Paradise adorned with plumes and fine Feathers; No it is the *inside* that God regards, He looks on *Mans obedience* requires his service, loves his thankfulness, respects his holiness, and will reward his Faithfulness.

D. Laetius

Jos. Shute
Serm. at S. Mary Walby,
Lond. 1626.
*Non amo illam
fortunam ru-
dentibus aptam*

How it comes to passe, that Death is more generally excused then accused.

1516.

IT was a Fable amongst the Antients in former times, that God appointing to every thing it's office and function, he gave order unto *Death* to take away the lives of Men; but *Death* refused the employment, and gave this reason, because he should be by every one accused, They would all be ready to say, that he had killed them; No, sayes God, they shall all be forward to excuse thee; Nay then, sayes *Death*; let me alone to undertake the service: Hence it comes to passe, that of such a one we say, He died because he was an *old Man*; of another, because he was *intemperate in his diet*; of a third, because he was *carelesse of his Health*; a fourth, might have been a *living Man*, had he not gone such a journey by land, or such a Voyage to Sea, so that with one thing or other, *Death* that Prince of terrors, though he have his name in Latine *Mors*, a mordendo, yet he is more generally excused by all Men, then accused by any.

Imagini de gli
Dei d'Antichi
per Cartari.

✓ A Minister to keep close to his Text.

1517.

THe Poet was witty, who made this fiction; A Client having see'd his Lawyer, to plead for the recovery of his two Hogs: His Countellour tels him, it should be his *first motion*, and so steps to the bar, and there makes a long Oration so far from the matter, that the poor Client thinking he had been upon another business, pulls him by the sleeve, saying; *Domine jam age de Porcis*, Sir, now plead for my Hogs: This is a great fault in Lawyers, that many times in their Pleadings they are so far from the matter, that neither Judge nor jury can well tell what to make of it; But the like may be said of some bold Ignaroes, such as in the Pulpit after they have repeated the Text, shake hands with it, and so part, never coming at it again, *In ventum verba proferunt*, their discourse is like wind. And yet the people are much taken with these *Euroclydons*, Men of more tongue then Judgment; O, sayes one, *He is a very ready Man*, he was never out, and that's true, For he was never in; O sayes another, *He never looked on his book*; And that's as true; His Tutor (if he had one) could never get him look upon any; It were therefore to be wished, that as the Lawyer was advised to come to the point; so he, to keep close to his Text.

Sam. Garey.
Serm. at Nor-
folk Assizes,
1623.

Job 6. 26.
Alt. 27. 14.

1518. *Kings, Princes, Protectors, &c. subject to Death,
as well as the lowest of the People.*

Quint. Cur-
tius.

Mors sceptri
ligonibus
aequat.

IT is written of *Alexander*, that having heard of *Paradise*, and that it was upon the Earth, he was very eager in seeking of it out, and to that end coming into the *East* part of the Earth, an old Man meeting with some of his Soldiers, bad them to tell *Alexander*, that he sought *Paradise* in vain. For the way to *Paradise* was the way of *Humility*, which he did not take ; But, saith he, take *this stone* and carry it to *Alexander*, and tell him, that from *this stone* he shall tell what he is : Now the stone was a pretious stone, and of such a quality that whatsoever thing was weighed with it, that was still the heavier, onely if it were covered with dust, then it was as light as straw : The meaning of the thing did easily appear, as shewing *Alexander* and all others in power like unto him, that though in their lives they outweigh others by greatnesse of their Authority, yet that in *Death* all their greatnesse signifies as much as comes to nothing, and then they weigh as light as any other, they may forbid things by the Laws of their Nations, but they cannot banish *Death* by any Law they can make ; they may dispatch away their Ambassadors to treat with Men, but not with *Death* ; they may send out their Military forces to withstand their Enemies, but they cannot resist *Death*, Eccles. 8. 8.

1519.

Magistrates, to be impartial in Justice.

In Cham. tom. 2
operum.

Pavere sub-
jectis et debel-
lare superbos
Virgil.

Jer. Leech
Serm. at S. Ma-
ry le Bow.
Lond. 1627.

Seleucus that impartial Law-giver of the *Locrians*, made a Law against Adulterers, that whosoever should be found guilty thereof, *Exocularetur* (they are the words of *Reverend Bede*) should have his eyes put out ; It so hapned that his Son proved the first offender, sentence was pronounced, execution ready to be done ; Whereupon the People *submissis precibus rogitabant*, &c. earnestly entreated the Judge his Father that he would pardon the fact ; Who, upon serious deliberation, put but one of his own eyes, and one of his Sons, and so shewed himself, *pium Patrem, et severum Judicem*, a Godly Father and an upright Judge together : Thus it is that *Magistrates*, like the Earth, should be immoveable, though the Winds should blow at once from all the points of the Compasse ; not to favour Friends, nor fear the frowns of enemies, but proceed impartially according to the merits of the cause that is before them, Prov. 18. 5.

1520.

*The greatnesse of Kings, Princes, Protectors,
&c. no protection from Death.*

Plutarch
Apoph.

—Rigidum
jus est, et inevi-
tabile, mortis,
Ovid. ad Li-
viam.

THERE is a Relation of *Alexander the great*, that as he went on conquering the World, coming near some wise men, he called them unto him ; and upon asking them some questions, he found them to be wise men indeed. He bad them to ask some gifts of him, and they should have them ; Whereupon one of the Philosophers said, *we desire of thee certain Immortality* ; At which *Alexander* laughing, said ; *I accounted you to be wise men, but now I perceive you to be ignorant. I cannot give that unto myself ; How can I then give it unto you ? Are you Mortall then, say they unto him ? I am, said he ; Then, replied they, why dost thou disturb the whole world, seeking the dominion of it, as if thou wert Immortal ?* Thus it is, that the greatnesse of Kings, Princes and Rulers of the Earth, may do great things at home and abroad, may protect others from dangers imminent but cannot give themselves a supersedeas from *Death* approaching. They are said to be like tumbling Seas, whose boyling, swelling, overflowing waves bring terror and trouble to all that are near them ; But God hath said unto them, *Hither shall*

shall ye come and no further, here shall your proud waves be staid, here in the midst of your march (be it never so fierce) shall the wheels of your Charriots be knocked off, and here in the russe of all your greatnesse shall Death arrest you.

Marriage not to be made for Money onely.

1521.

THere was a Rich Man in *Athens*, which had a daughter to marry, and he asked counsel of *Themistocles*, how to bestow her, telling him that there was a very honest Man that made suit unto her, but he was poor; And there was a Rich Man, which did also desire her, but he was not Honest; *Themistocles* answered, that if he were to choose, he would prefer Monileſſe Men, before Maſterleſſe money; Intimating thereby, that Marriage is not to be contracted for Money onely; yet the question is now, with what money, not with what honesty, the party (whom they seek) is endowed whether they be rich, not whether they be godly; What lands they have on Earth, not what Inheritance they have in Heaven; It is dos not Deu, all's good enough if there be goods enough, it is Money that makes the Match; But let such know, that as their Money wasteth, so their love weareth, neither is there any Love or Friendship constant, but that which is grounded on constant causes, such as Vertue and Godlineſſe which will hold out to the last.

A Marriage
Serm. 1632.
per Anonym.

Vtrum potius
pecunia indi-
gentem, &c.

The day of the last Judgment, a terrible day.

1522.

THere is a story of two Souldiers that coming to the Valley of *Jehosaphat* in *Judea*, and one saying to the other, Here in this place shall be the generall Judgment, wherefore I will now take up my place where I will then sit, and so lifting up a stone, he sat down upon it, as taking possession before-hand: But being late, and looking up to Heaven, such a quaking and trembling fell upon him, that falling to the Earth, he remembered the day of Judgment with horreur and amazement ever after: And to say truth, so fearfull and terrible, shall be the appearance of that day, that our Saviour in some sort describing the same, saith; that then the powers of Heaven shall be shaken: *de Angelis hoc dicit* (saith *S. Augustine*) Christ here speaketh of the Angels, that trembling and great fear shall surprize them; so that if those glorious spirits shall tremble at the horreur of that day, who being guilty of no sin, shall not then be judged, How shall poor Mortals stand amazed, especially the wicked, whose Judgment and condemnation shall then be pronounced.

Rob. Holcor.
in lib. Sap.

Dies ira dies
illa &c.
Manilius.

Math. 24. 29.
Serm. in feria
6. Parasceu.

The benefit of History.

1523.

Lucius Lucullus being appointed Captain Général over the *Romane* Forces against *Mithridates*, had not great experience, or knowledg in war, but onely what he had gotten by reading History, yet proved a discreet and Valiant Commander, and vanquish't at that time two of the greatest Princes in the East. Thus it is that History is, and may be the director of meanest Men in any of their actions, how others have behaved themselves upon several occasions, and what hath followed thereupon; It is a trusty Counsellour of State, by whose advice and direction, a Common-wealth may be framed, governed, reformed, and preserved; an Army may be ordered, Enemies vanquished, and Victory obtained; In it, as in a glasse we see and behold Gods providence guiding and ruling the world, and Mens actions which arrive often at unexpected events, and even some times reach unto such ends as are quite contrary to the Actor's intentions; It is a punisher of Vice, presenting aged Folly, green and fresh to Posterity; not suffering Sin to dye, much lesse to be buried in Oblivion; It is also a Rewarder of Vertue, reserving worthy deeds for Imitation; A good Work, though it dye in doing is a Reward to itself, yet that some dull Natures might be

Præfat. ad vi-
tam Plutarchi.

Historia utili-
tas est magna
facilitatem
participat &c.
Diodor. Sicul.
lib. 1. de fabula-
tis gestis.

Joh. Crompton
Marriage-Ser-
mon. 1632.

be stirred up the more, and all benefited by seeing gracious steps before them, this onely is exempted by a firm decree from the stroke of Death, to live in History.

1524.

Men usually judging others to be like themselves.

Mich. Jermin
on Eccles. ch. 7.

Exod. 32. 17.

Aristot. polit.
lib. 3. cap. 6.

August. in
Psalm 118.
Cong. 12.

IT is said of Moses and Joshua, that when they were coming down from the Mountain, and heard a noise in the Camp, Joshua said; *There was a noise of War*; But Moses said, *the noise of them that sing do I hear*. Here was now great difference of these two great Mens Judgments; but the reason was, that Joshua being a Martial man, therefore judgeth the noise to be a noise of War; but Moses being a Man of Peace, judgeth the noise to be a noise of Peace, each of them judging according to their several dispositions: Hence is that of the Philosopher, *Qualis quisque est, tales existimat alios*, such as every one is, the same he thinketh others to be, measuring of other Mens actions by his own bushel; The Lascivious Man thinketh others to be lascivious, The Covetous person thinks others to be Covetous, the Fool thinks every Man to be as arrant a Wise man as himself, *hoc proclivum suspicatur in alio*, &c. Every Man readily suspects that of another, which he findeth in himself.

1525.

Neglect of the Soul reprov'd.

Euripid.

James Forcith
Serm. at S.
Pauls 1617.
O Anima Christi-
ana, evigila,
&c.
August. de
doct. Christi.

THere is a story of one Pambo, that on a time looking out at a Window, and perceiving a Woman to spend a great deal of time in trimming herself, fell a weeping; And being demanded the cause, answered; *Have not I a great cause to weep, to see yonder poor creeping worm, consume so long time in decking and adorning her poor Earthly carcase to the sight of Man, and I spend so small time in preparing my Soul for God?* But were this Man alive now, he would do nothing else but lament, and take on to see how people of all sorts from the highest to the lowest, are taken up with high thoughts of their bodies, little thinking of their Souls, Men and Women trifling out whole dayes *inter pectinem et speculum* in finitying of their Fantastical Physiologies, and not bestowing one hour in smoothing and rectifying of their most pretious Souls.

1526.

To Compassionate others miseries.

Cassiodori
var. lect. 1

Si dolet, con-
doleo &c. Ber-
nard de conso-
lat. &c.
Catena Grae.
Pat. in Eccles.
11. 2.

THere is mention made of some Mountains, called *Montes Lactarei*, the milky Mountains, on which the Beasts that feed, do give such nourishing milk, that Mens bodies, (though much consumed away) do thereby, not onely receive strength and health, but farnesse also, whereas the beasts themselves are exceeding lean; so that after a wonderfull manner the beasts do not profit by that grasse, by which the bodies of Men come on and prosper; they go up and down near the thickets of the Mountains meagre and thin, and as it were, sustaining the condition of those who are healed by them: Like to these beasts should Charity make every one of us, that as we comfort the Poor with the milk that we give them, the relief that we afford them, and that when we bestow our Alms, it should be *cum sympathia et lacrymis*, with tears and sympathy of grief, as having a Fellow-feeling with them, and bearing part of their distressed burthen, so that as passion wringeth tears from them, Compassion should do the like from us.

Folly

Folly to repent the choice of a Wife, Marriage being once past.

1527.

When *Caesar* was to passe *Rubicon* against *Pompey*, he left the Land with this Resolution *That a Man could be undone but once*: As it is in the government of a Common-weale, or in the ordering of an Army, *Non licet in bello bis peccare*, a Commander can erre but once (which is a miserable happinesse) overthrow and ruine following so close, he cannot have leasure to be twice faulty: So often-times it falls out in the choice of a wife, Men have not leave to change often; once blest or curst, must be for ever so; for better or worse during life, What is tyed by the tongue cannot be untied by the hands. It will be good therefore for Men to look before they leap, to be very wary in the point of wiuing, For if they marry they know not whom, they may (for ought any Man knows) mend their choice they know not when.

Lucan.

Joh. Crompton, Aireding Sermon, 1635.

Charity attended by the certainty of Reward.

1528.

Vhen *Alexander* set forward upon his great exploits, before he went from *Macedonia*, he divided amongst his Captains and Friends all that he had; For which when one of his Friends reproved him, saying, that he was prodigal, because he had reserved nothing for himself; the answer which *Alexander* gave, was this, that he had reserved much unto himself; namely, Hope of the Monarchy of the World, which by the valour and help of those his Captains and Nobles he hoped to obtain: And thus surely, He that giveth to the Poor may seem to be Prodigal, yet in respect of the hope that he hath of Profit, he is frugally wise; Neither is his hope such as *Alexander's* was, which depended on the uncertainty of War, but such as is grounded upon the certainty of Gods word, Prov. 19. 17.

Plutarch in vita.

In charitate pauper est dives, sine charitate, &c. August. de laude charitat.

Ministers to be careful in reprovng Sinners.

1529.

IT is written of *Domitian* the Emperour, that a boy holding for a mark a far off, his hand spread abroad with the fingers severed, he shot his arrows so artificially, that every arrow did hit on the empty spaces betwixt the Fingers, and that not any one Finger received damage thereby: Such must be the care of every Faithfull Minister of Gods word, how he shooteth his arrows, how he placeth his words, especially in the matter of reprovng Sin, so that the empty spaces thereof, and which by Sins are made empty of all goodnesse, may be hit and wounded; but that he leave the Hand and Fingers, that is the mind and desire of working and doing well, not wronged, nor impaired; Whilst he fisheth for Mens Souls, he must have a great care how he baits his hook, too harsh an In-crepation (like an Axe that flies from the handle) may kill a Saint, when it should onely cut down the Sinner; Reproof being irksome to humane Nature, a violent and fierce manner in the using of it, will much hinder the good successe that should come thereby.

Suetonius in vita.

Ad sit Regula peccatis, quae pennis erogat aquas. Horat.

Greg. de cura past. cap. 15.

Uncertainty of Worldly things.

1530.

IT is written of *Sesostris*, a King of *Egypt*, that he had his Coach drawn by four Kings, which he had lately overcome in battel, and one day perceiuing one of them to look often back, demanded the reason, why he did so, who returned answer; I do behold and observe that part of the wheel which was lowest, comes by and by the highest, and the highest, lowest; Cogito de mutatione Fortuna, &c. I note the instability of things in this World, &c. And most true it is, that the world is at no certain, now up now down; and the things thereof now here,

Paul. Diaconus de reb. Rom. lib. 17. Fallax est hic mundus, finis dubius, &c. Pet. Blesens.

Greg. moral.
lib. 33. cap. 7.

anon there, so that nothing is *stable* under the Sun; Honours, preferments, Riches, strength, beauty, parts, all *momentary and uncertain*, subject to *alteration*; Nay, *Life itself*, like to the waters in the River, *quæ velut à fontis sui origine*, rising from the Fountain to the height, falls into the *Mare mortuum* of Death, and never returneth again.

1531.

Numb. 4.
R. Sibb's
Serm. at Graves-
Inne, 1630.

ut teipsum
servas non ex-
pergisceris?
Horat.

Christian watchfulnesse, enjoyned.

When the holy things belonging to the *Sanctuary*, were to be removed. God commandeth *Aaron* and his Sons, that there should be a special care had to *cover them all over*, lest in the journey, dust should any way soil them: In like manner, such as are the Children of God, and *vessels of Mercy*, belonging to his Sanctuary, must walk *circumspectly*, and it must be their *great care*, while they are in the way of this life, that they be covered close with a *diligent watchfulnesse*; otherwise the dust of Sin, or the pollution of some uncleannesse will *easily fasten unto them*, and braid even the best of their performances.

1532.

James Forsteth,
A Sermon at
S. Pauls, 1617.

Quod sine mi-
serabili gemitu
d' cendum non
est, &c. Bern.
super Cant.

How the Vanity of Worldly things may be easily discerned.

A Man that walketh in a *great mist*, or some *thick Fog*, cannot perceive whence it cometh, nor whither it goeth; but if he go up to the *top of some high hill*, or Mountain next adjoining, he shall soon discern, that it is nothing but a *vapour*, arising from the crannies and inrailes of the Earth, thickning in the clouds and vanishing in the ayre: And thus it is, that so long as the *Earthly minds* of covetous worldly men, are *overshadowed* with the darknesse of Ignorance, and *thickned* with a greedy desire of worldly things, they cannot see, perceive, nor understand the *things that are of God*, nor the *Vanity and frailty of the Creature*; but if they would take a turn or two on the top of *Mount Sion*, and be *lifted up* in their minds with holy Meditation, they would soon *perceive*, that all things of this life are *sublunary*, and proceed from the bowels of the Earth, and that all the *glory of the World* must *passe away* and come to nothing.

1533.

Numb. 6. 34.

Will. Atterfol
in loc.

Psal. 119.

Epist. ad Lu-
cillum.

Occasion of Sin to be avoided.

IN the time of the Law, the *Nazarite* was not onely commanded to abstain from *wine* and strong drink, but he also might not eat *Grapes*, whether moist or dry, nor any thing that was made of the *Vine-tree*, from the kernels to the very husk. Strange! that such small things as these in which there could be *no appearance of danger*, should be forbidden! yet not so strange as true; lest by the contentment of these, they might be drawn to the *desire of wine*, and so be carried on to Sin: Thus, the *remote occasion* was forbidden to shew how carefull every one should be to *avoid the least occasion of Sin*; hence is that Prayer of *David*, *Remove from me the way of Lying*. By, the *way*, meaning the *occasion of Sin*; And *Heathen Seneca* could say, *Quantum possumus à lubrico recedamus*, &c. As much as we can, let us keep our selves from *slippery places*, for even on *dry ground*, it is not very strongly that we stand.

1534.

Lib. 8.

Christ, the best shelter in times of affliction.

A *Vicen* writeth, that in the Country of *Chaldea*, there are many Rivers, and that the *Hart* being almost hunted down, makes to the River side, and being not able to passe, goeth to the *first Man* he seeth, brayes and weeps to him for relief, and so is taken; Which let every Christian man learn to follow

follow this example, that seeing himself *beset* with innumerable Enemies, wearied with the burthen of Sin, and as it were *overwhelmed* with a deluge of sorrow and distresse, *turn to the Man Jesus*, who is able and willing to deliver him from all dangers imminent and incumbent, who is the *only shelter* in time of trouble and affliction.

*Passio tua,
Domine Jesu,
ultimum est
refugium,
Bern. in Cant.*

A Rich Man pleading Poverty, condemned.

1535.

Alexander the fifth, Pope of Rome, said of himself, *That when he was a Bishop, he was Rich; when a Cardinal, poor; and when a Pope, a very beggar*: And plainly, so it is in these *strait-laced* times of ours with too many *wretched Rich men*; who the *Richer* they are, the *more wretched* they are; as their *store* is enlarged, their *Charity* is contracted; such as having a *M. le* in their Flock, sacrifice to the Lord a *corrupt thing*, such as *ride on Horses* with golden chains, *lye on beds of Ivory*, eat of the *fattest*, and *cloath* with the *softest*, yet when they come to the *matter of Charity*, to the *relief of the Poor*, *pauperrimis redduntur pauperiores*, they plead *Poverty* and make themselves *more Poor* than the *poorest*.

*Mich. Jermin.
exposit. on Ec-
clesiast. ch. 7.*

Mal. 1. 14.

*Prov. 13. 7.
Magnas inter
opes inops.
Horat.*

Magistrates to be active Examples of good unto others.

1536.

IT is said in the praise of *Moses*, that he was a mighty Man both in word and deed; not mighty in word onely, as many *Governors* are to command strongly; but mighty also in deed, to do it accordingly. As *Tully* reports of *Julius Caesar*, that he was never heard saying to his *Souldiers*, *Ite illic*, Go ye thither, as if they should go into service, and he to stay behind in the Tent; but *venite huc*, Come ye hither, Let us give the onset, and adventure our lives together; A great encouragement for the *Souldier to follow*, when he sees his *Captain march before*! Thus it is, that if the *Magistrate* will persuade the *People* to any thing, he must *shew the experience* of it first in himself; Or if he will command the *People* any thing, he must do it first upon and by himself, otherwise if he *exact one thing*, and do another, it will be said that he is like a *Water-man*, that *rowes one way*, and looks another.

*Act. 7. 22.
Scdm. he ore
P. Charles at
S. James's,
1622.*

*Quicunq; pro-
prium corpus
subegerit, &c.
Ambros. super
illud Psalmi,
Anima mea in
manibus, &c.*

Sin, the destruction of any People or Nation whatsoever.

1537.

Serapstio, a servant (in one of *Plautus* Comedies) asking another, *Ut mun-
tum tibi visum est oppidum?* How doth the Town seem to be fortified? The answer given was this, *Si Incole bene sint morati, pulch. e munim arbitror*, If the *Inhabitants* be well governed and good, I think it to be well fortified: And then reckoning up many *Vices*, he concludeth; *hac nisi inde aberunt, &c.* unless these be absent, an hundred walls are but little enough for the preservation of it: And to say truth, such is the *destructive Nature of Sin*, that it will level the walls of the best and most polite Governments whatsoever; so that it is no more the walls and *Bullwarks*, the *secret Counsels*, the *subtile contrivements*, the *valour of the Souldiery*, or the *greatness of Commanders*, will be guard sufficient to a Nation or People, unless *Sin*, that is, *reigning, beloved Sin*, be first removed.

*Plautus ex
Persa.*

Magistrates not to be guilty of that which they do forbid in others.

1538.

Alexander the great Conquerour took one *Dyonides* a *Pirate* upon the Sea, and asked him, *Quid sibi videretur, ut Mare infestum faceret?* What he

Plutarch.

Sermon at S.
James's before
P. Charles,
1622.

Turpe est
dolori, &c.

meant in that manner to trouble the Sea? The Pyrate answered him boldly and truly; *Trea, what do You rather mean to trouble the World? but because I rob and steal in a small Cock-boat, which you do in a great and Royal Navy, I go for a Pyrate, and you for an Emperour: And when it is thus with the Magistrates in a Nation or Common-weal, when they punish that Sin in others, whereof themselves are notoriously guilty; though no Man dare speak, yet every Man will mutter; And Socrates will laugh, because he sees Magnos latrones ducentes parvos ad suspendium, the great Thieves leading the little ones to the Gallows.*

1539.

Not to be disquieted at the Prosperity of the Wicked.

Enarrat. in
Psal. 92.

Job. 21. 7.
Mat. 3. 15.

Psal. 92. 5.
2 Sam. 30. 16.

Psal. 37. 1.

IT is S. Augustine's instance of One, that considering himself to be cast into Prison, and there to be carefull to do the works of Righteousnesse, whilest he that laid him there, lay wallowing in the abundance of outward Pleasures and delights, though he lived in all kind of excesse in Sin; the consideration whereof caused him to vent such or the like expressions, *Dem! quare tibi servio? &c.* O God, why do I serve thee? why do I obey thy voice? I think the Wicked please thee, and that thou lovest those that work Iniquity: Such a Spirit as this hath from time to time possessed the best of the Sons of Men; but David came off well, when he said; *O Lord, how great are thy works, and thy thoughts are very deep.* Deep indeed! so deep, that no humane plummet can fathom such a bottom, as that the wicked should flourish, and the Godly suffer tribulation; yet by way of direction, let us not suffer our selves to be seduced with the Felicity of the wicked, not to be taken with the flower of the grasse, nor gaze so much upon them who are happy for a time, and (it may be) eternally miserable.

1540.

The greatnesse of Motherly affection to an onely Sonne.

S. Price Sermon
at White-hall,
1619.

1 Sam. 2.

Judg. 5. 18.
2 Kings 4. 20.

Jer. 31.

Luke 15. 31.

SAmuel was not in his Mothers keeping, but in the custody of the high Priest, much better sure then in his Mothers; yet see how Motherly affection works; For, though he wanted neither meat nor cloaths, yet lest too much wind should blow upon him, she makes and brings him every year a little coat, and she goes up every year to Shiloh to offer Sacrifice; yea, and withall, to sacrifice a little to her eyes, that is, to see Samuel too; For if the Sonne be but a little missing, as out of sight, Sifera's Mother looks and looks out at a Window, and why tarry the wheels of his Chariot, and why is his Chariot so long a coming? If he be sick, then the Shunamite sets him upon her knee; But if the Son be dead and gone, then a voice is heard in Ramah, Rachel weeping for her Children, and will not be comforted. So dear and tender is an onely Son in the sight of his Mother: Men are said to abound in Reason, but Women in Affection; such as flaming out like Fire cannot be concealed, out it must like Solomon's Mothers, *what my Son, and what the Son of my Womb, and what O Son of my desires!* As if she had said, O thou my Son, whom once I bare in my womb, and whom I ever bear in my heart, born of my body by course of Nature, but still unborn by strength of Love; The Father saith, *Son, thou art ever with me:* but the Mother saith, *Son, thou art ever within me;* such and so great is the power of Motherly love and affection.

1541.

To have a perfect Knowledg of God, impossible.

WE read in the Prophet Esay of the Seraphins standing about the Throne of the Lord, and that each of them had six wings; that with twain the Cherub

Cherub covered the face of God, with twain his feet, and with twain he did fly; intimating (as one well noteth on the place) that with twain they covered his face, *the face of God*, nor their own face; with two wings they covered his feet, nor their own feet; They covered his face, *his beginning* being unknown; they covered his feet, *his end* being incomprehensible, onely *the middle* are to be seen; the things which are, whereby there may be some glimmering knowledge made out, *what God is*. Thus as the Wiseman hath it, That which is afar off, and exceeding deep, *who can find it out*? Who can find out, *what God is*? The knowledge of him *a priori* is so far off, that he whose arm is able to break even a bow of steel, is not able to reach it; so far off, that he who is able to make his nest with the Eagles, is not able to fly unto it; And so exceeding deep, that he who could follow the Leviathan, could not saddom it; that he who could set out the center of the Earth, is not able to find it out. And who then is able to reach it? In a word, so far off, and so deep too, that the depth saith, *It is not in me*: And the Sea saith, *It is not with me*; deep to Men and Angels, as exceeding the capacity of both; Inasmuch, that S. Augustine saith, making out the question; *what God is*? gives this answer, *Certe hic est de quo et quum dicitur non potest dici*, &c. Surely, such a one is he, who when he is spoken of, cannot be spoken of; who, when he is considered, cannot be considered of; who, when he is compared to any thing, cannot be compared; and when he is defined, groweth greater by defining of him.

Origines
exp. in
Isaam, cap.
6, 2.

Eccles. 7. 24.

Deus res quaedam est capta et venatu difficilis, &c.
Clem. Alex.
Strom. lib. 2.

Augustin. de fide, contra Arianum, cap. 6.

Parents to be carefull in the Instruction of their Children.

1542.

Though Solomon was dear and tender in the eyes of his Parents, yet they did not cocker him up, but taught him what he should do, and what he should not do. God knew that Abraham would teach his Children. Alexander's Father provides Aristotle to be his Tutor; And Theodosius finds out Arsenius to be his Son's School-master: Thus it is, that good and careful Parents have from time to time been careful to have their Children well instructed, ever whetting the Law upon their hearts, and seasoning their tender years with Religious Principles. O! but there is a love in too many Parents, a doating love, which teacheth nothing; and there is a government in Parents, which looseth all the reins, and suffereth to riot and excess; And there is a pity in Parents, a Foolish pity, which pardoneth all, and punisheth nothing, till God come with the sword of his Judgment, as he did to the Sons of Eli, and kill where the Parents leave uncorrected; A strange love to kill their Children with too much kindnesse! But good carefull Parents truly love their Children; and to prove that love, they teach them, as thinking them much better unborn then untaught.

Prov. 31.
Sermon at
Gaut. per
Ignoriam,
1619.
Gen. 18.

Parentes qui recte liberos suos instruunt, &c.
Laert. in vita Aristotel.

Fervency in Prayer, the prevalency thereof.

1543.

It is observed of S. Augustine, That coming as a Visitant to the house of a Sick Man, he saw the room full of Friends and Kindred, who were all silent, yet all weeping, the Wife sobbing, the Children sighing, the Kinsfolks lamenting, all mourning; The good Father suddenly uttered this short ejaculatory Prayer, *Domine quas preces exaudis, si non has*? Lord, What Prayers dost thou hear, if not these? And certainly, It is the fervent effectually Prayer that availeth much. It is Zeal that puts the heart into a good temper, and apes it for motion, which cannot be without an heat, it feathers the wings of Prayer, and makes it fly swift into Heaven: Well may Prayer be the weapon with which we fight and struggle with God; but Zeal is that which sets an edge upon devotion, and makes it prevalent; hence are those usual Phrases of crying, wrestling, and striving with God, all which argue an holy importunity, and sacred violence unto Heaven.

De visitat. Infirmorum, lib. 2.

Jam. 5. 16.

Nullum Deo tale est sacrificium quam Zelus, &c.
Greg. homil. in Ezek.

How

1544.

How Christ is said to be the end of the Ceremonial Law.

Mark 4. 26.
J. Gerhardus
in Locum Com.
de Lege.
Job. 12. 14.

Gal. 5. 12.
Ephes. 2. 15.

Col. 2. 14.

THE Earth bringeth forth fruit of it self, but first the *blade*, then the *ear*, after that the *full corn* on the ear. So did the *blade* or *hearb* spring out of the *Law of Nature*; the *ear* or *culm*, in the *Law written*; but we have in the *Gospel*, the *pure grain* or *full corn*, which is *Christ Jesus*. Therefore as the *stalk* or *ear*, are of necessary use till the *corn* be ripe; but the *corn* being ripe, we no longer use the *chaffe* with it; So till *Christ* was exhibited in the *Flesh*, which lay hidden in the *blade* and *spike* of the *Law*, the *Ceremonies* had their use; but since that by his death and *passion*, this *pure wheat* is threshed and winnowed, and by his *Ascension* laid up in the *garner* of *Heaven*, they are of no further use: The *Jews* were taught by *those shadows* that the *body* should come, and we know by the *same shadows* that the *body* is come; The *Arrow* moveth, whilst it flies at the mark, but having hit the mark, resteth in it: So the *Law* which did level, and shoot at *Christ* with so many moveable signs and *Sacraments*, doth (as one may say) cease from her motion of *praedising* them any more, having attained to her full end in *Christ Jesus*.

1545.

Carnal, Unregenerate Men, unserviceable both in Church and State.

Sam. Torsbell
Serm. of Hu-
miliat.

Plerumq; mi-
nima possunt,
qui plurima
jactant, Thy-
verus.

IT is the fashion of some vain-glorious, *Braggadochia-Courtiers*, that when they go down into the *Countrey*, they do nothing but talk of what *Friends* they have in *Court*, what power they have with the *Lord Protector*, the *Council of State*, the *Lords Commissioners*, &c. filling their mouthes with the names of greatnesse and eminency; whereas indeed, they have neither *command*, nor the least of power to do any good, where they most pretend it. Such are all *Carnal, unregenerate Men*, let their pretences be never so specious, and their discourses never so *Heavenly*, they have no interest with *God*, no encouragement to appear before him, no knowledge or acquaintance in the *Court of Heaven*, and therefore no confidence to be helpfull or serviceable to the place or *Common-weal* wherein they live.

1546.

The Knowledge of God through Faith in Christ, the way to true Happinesse.

Aurigarum spe-
culum Nauti-
cum.

Rom. 8. 4.
Job. 14. 26.

THERE is a dangerous *Harbour* in our *Seas* (as *Marriners* say) at whose mouth is the *Goodwin*; out of which the *Pilot* cannot make forth, but he must strike upon the sands, unlesse he so steer his *Ship*, that he bring two *steeples*, which stand at a distance, so even in his sight, that they may seem to be but one. And doubtlesse, we cannot come to true happinesse without the *Knowledge of God through Faith in Christ*; We shall sink into endlesse error, unlesse we believe *God the Father* and *God the Son* to be the same in substance, the same true and living *God*, who is our only *Pilot* to guide us in this way, and teach us all things; if all things, then this *Truth*, the ground of *Truth*, the *Knowledge of the Father and the Son Christ Jesus* blessed for ever.

God

God, a jealous God of his Honour.

When the Empreſſe of *Constantinople* had let ſlip ſome words of Con-
tempt againſt the *Valiant Narſes*, that ſhe would make him ſpin
amongſt her *Maidens*, It ſo enraged the injur'd Captain, that he proteſted in his
anger, he would weave ſuch a web, as all their power ſhould never be able to
undo; And thereupon in a deep revenge brought the *Lombards into Italy*:
Thus, if the generous, of all other injuries can leaſt bear diſgraces, can it poſ-
ſibly be imagined, but that if we ſpeak contemptibly of Gods power, if undervaluingly
of his wiſedome, if complainingly of his providions, if murmuringly of his providence,
or if impatiently of his correſtions, but that we do all things that we can to diſ-
grace him, and that he will be highly provoked for the ſame?

1547.

Cedreni An-
nales.
Niceph. Gre-
gor. de Imp.
Rom. lib. 6.

— Quis enim
laſos impu-
putaret
Eſſe Deos?
Lucan. 3.

Chriſt freely diſcovering himſelf to all
that truly ſeek him.

1548.

When *Ennius* ſought his Friend at his houſe, and asked his ſervant,
where his Maſter was, the Maſter ſaid to his ſervant; Tell him, I am
not at home: Which ſpeech *Ennius* over-heard, but took the answer
from the ſervant; Next day, the ſame Man comes to *Ennius* his houſe, and ask-
ed his ſervant, where his Maſter was; *Ennius* ſpoke aloud, Tell him I am not at
home; What, ſayes he, will you deny yourſelf with your own tongue? Why not?
ſaid *Ennius*; I believed, when but your Man told me you were not at home, and will
not you believe me which ſayſo myſelf? Thus the Miniſters and ſervants of *Jeſus*
Chriſt, ſhould ſhew *Chriſt* to all that diligently ſeek him; but if there be any
ſuch as that ſervant, which denied his Maſters preſence, when he knew where
he was (as ſome, which for belief in God bring Men to *Romanam Eccleſiam*
Catholicam, the *Romane Catholick Church*; for Faith in *Jeſus Chriſt*, to *Papa*
non poteſt errare, the Pope cannot erre) yet *Chriſt* is like *Ennius*, he cannot deny
himſelf, he ſhewed himſelf to thoſe wicked traitorous Jews that ſought his life,
and ſurely he will make a gracious diſcovery of himſelf to thoſe that truly ſeek
him.

Lil. Gyrald.
ſynagm.

S. Torſhell
of Humilia-
tion.

Job. 18. 8.

Sin to be looked on, as it is fierce and cruel.

1549.

It is uſual with us to conceive of a *Lyon* or a *Bear*, or a *Dragon*, as (indeed
they are) fearful and terrible beaſts; but if we ſhould ſee them painted on a
wall, they would not in the leaſt diſmay us; though the Painter ſhould uſe,
and beſtow the beſt of his Art, and the utmoſt of his ſkill in the laying of
his colours to make them look moſt fierce; And why? becauſe we know they
are but painted: And thus it is that the moſt of men look upon *Sin* as a dead
thing, onely painted out by the Oratory of witty Preachers, and therefore they
are nothing at all troubled; But if they ſhould chance to meet a living *Bear*
or *Lion* in ſome open place, gaping and ready to devour, it would amaze them.
Juſt ſuch is *Sin*, of a murdering, deſtroying Nature, let every Man labour to ſee
the life of it, the danger of it, the fierce gaping mouth of it, and then it will make
them to run for ſafety by repentance.

S. Torſhell
Serm. before
the King's
Children at
S. James's,
1647.

Multi eviden-
ter peccant,
quia turpitudi-
nem peccati
perſpectum
non habent.
Thyverus in
Apoph. begm.

The book of Scripture to be preſerved
above all other books.

1550.

Francis the firſt, King of *France*, queſtioned *Budem* (a good Scholler of his
time) that if all the Volumes in the World were doomed to the fire, what
one would he have, his answer was; *Plutarch's works*; becauſe they had the
impreſſion

James Con-
nyers Serm.
at S. Pauls,
1635.

*Sint Scriptura
divina semper,
in manibus,
&c. Chrysost.
in Psal. 95.*

impression of all sciences; And *Thomas Aquinas* chose rather to have Saint *Chrysostome* on Saint *Matthews* Gospel then the huge City of *Paris*; Here now was a couple of Schollers choice; But if the like *Quere* were put to a sincere downright *Christian*, his reply would be, *Epistolam Creatoris ad Creaturas*, the Epistle of the Creator to the Creature; i. e. the book of holy writ; not *Lipsius de Constantia*, nor *Seneca de tranquillitate animi*, nor *Boethius de consolatione anime*, would he make choice of, but the holy Scriptures, knowing very well, that in them he shall find the way to everlasting life.

1551.

Sin and the Sinner, very hardly parted.

*2 Sam. 3.15.
M. Sciles
Sermon at S.
Pauls, Lond.
1617.*

*Vitia que
amamus ma-
lumus excusare
quam excutere.
Sen. epist.
117.*

Observable is the story of *Phaltiel*. *David* had married *Michol*, *Saul* injuriously gave her to another: When *David* came to the Crown and was able to speak a word of command, he sends for his wife *Michol*, her husband dares not but obey, brings her on her journey, and then not without great reluctancy of spirit, takes his leave of her: But what? Was *Phaltiel* weary of his wife that he now forsakes her? No, he was enforced, and though she were gon, he cast many a sad thought after her, and never leaves looking till he sees her as far as *Bahurim*, weeping and bemoaning her absence. Thus Carnal and Unregenerate Men, though for fear or some other Reasons, they shake hands with their Sins, yet they have many a longing heart after them, they part and yet they are loath to part assunder: Hence it is, that as the Merchant throws away his goods in a storm, because he cannot keep them; So they in the times of sickness and distress, when the Sea grows high and the Tempest rageth, when they begin to apprehend what Death is, and what Hell is, and know unlesse the Vessel be leighed, they cannot be safe, then they are hard at work, heave overboard their Usury, their drunkenness, their swearing, and such like stuffe, not out of hatred to them, but love to themselves; For if they could but continue in their Sins and be saved when they have done, they would never part with them all.

1552.

How it is, and why God loves us.

*Lil. Gyraldus
de Diis gen-
tium.*

Vers. 12.

The Ethnicks feign, that their Gods and Goddesses for some lovely good loved certain Trees; *Jupiter*, the Oak for durance; *Neptune*, the Cedar for stature; *Apollo*, the Laurel for greenness; *Venus*, the Poplar for whiteness; *Pallas*, the Vine for fruitfulness: But what should move the God of all gods to love us poor wildings in this Fools Paradise here below? Trees indeed but such as Saint *Jude* mentions, corrupt, fruitlesse, twice dead and pluck'd up by the roots, *S. Bernard* resolves it in three words, *Amat quia amat*, he loves us because he loves us; The roor of Love to us lieth in himself, and by his communicative goodness the fruit is ours.

1553.

Naturall perswasions, the invalidity of them in the point of true believing.

*Mr. Collings
5. Lessons.*

A Roman writ to Tully, to inform him in something concerning the Immortality of the Soul; Tully writ back again unto him, *Evolue librum Platonis, et nihil amplius est quod desideres*, Read, saith he, but *Plato* upon the same subject, and you will desire no more; The Roman returned him answer, *Evolvi, iterum atq; evolvi, &c.* I have read it over, saith he, again and again, but I know not whence it is, when I read it, I assent unto it; but I have no sooner laid the book out of my hand, but I begin to doubt again, Whether the Soul be Immortal yea or no. So it is with all perswasion from Natural principles, as to that extent of Doctrine it would perswade us of, the perswasion that ariseth from them is faint and very weak; It is true, that Nature hath principles to perswade

persuade the Soul by, to some kind of assent, As that there is a God, and he must be worshipped; Look upon me, (saith Nature) I have not a spire of grasse but tells thee, there is a God; See the variety, greatnesse, beauty of my work; Read a great God in a great Whale or Elephant; A beauteous God in a glorious flower; A wise God, in my choyce of Works; Behold a God in the order thou hast seen in me; See him in my Law, written in thy heart. From these and such like things Nature bequeaths a kind of Faith to the Soul, and learns it *Credere Deum*, to believe that there is a God; but this is far from *Credere in Deum*, Faith in the point of true believing.

*Præsentemque
refert qua-
libet herba
Deum.*

Rom. 2. 15.

Christ's Humanity, asserted.

1554.

AS Alexander the Great, however the Popular sort desired him, yet having got a clap with an Arrow, said; Ye style me Jupiter's son, as if immortal, *sed hoc vulnus clamat me esse hominem*. this blood that issues from the wound, proves me in the issue, a Man; this is *αἷμα, τὸ ἀνθρώπου*, the blood of Man, not of God; and smelling the stench of his own flesh, asked his Flatterers, *If the gods yield such a scent?* So it may be said of Jesus Christ our Saviour, though Myriads of Angels and Saints acclaim he is a God, ergo, Immortal; And a crew of Hereticks disclaim him to be a Man, as the Manichees denying the truth of his Humanity; the Marcionites averring, that he had a phantastical body; Apelles, who conceived that he had a sydereall substance: yet the streams of blood following the arrow of Death that struck him, make it good, that he was perfect Man, of a reasonable Soul and humane flesh subsisting.

Plutarch. in
vita.

Gabriel Pra-
teoli elenchus
Hæret.

In symbolo
Athanasii.

Sinners crucifying the Lord of life daily.

1555.

HERE is a story of one Clodoveus, a King of France, that when he was converted from Paganism to Christianity, while Rhemigius the Bishop was reading in the Gospel concerning the Passion of our Saviour, and the abuses he suffered from Judas and the rest of the Jews, he brake out into these words; *O that I had been but there with my Frenchmen, I would have cut all their throats;* In the mean time not considering, that by his daily sins, he did as much as they had done. And thus it is, that most of Men, all sinfull Men, condemn the crucifiers of Christ for their cruelty, but never look into themselves, who by their daily sins make him to bleed again afresh; The proud Man plats a Crown of thorns upon his sacred Head; the Swearer nails his hands and feet; the Scornor spits upon him, and the Drunkard gives him gall and Vinegar to drink; Our Hypocrisie was the kisse that betrayd him; the Sins of our bodies were and are the tormentors of his body; and the Sins of our Souls were they that made his Soul heavy to death, that caused the withdrawings of his Father's love from him, and made him in the heavinesse of his panged Soul to cry out, *My God, my God, why hast thou forsaken me?*

Nich. Caussin
en la Court
Sainte.

Hincmarus
in vita Rho-
migii.

*Agnosce homo
quam gravia
sunt vulnèra,
&c. Bern.
Serm. 3. in
nat. Dom.*

Matth. 27.
46.

To blesse God for the Revelation of himself in the Scripture.

1556.

IT is recorded of Ptolomey King of Egypt, that however he had then gleaned up two hundred thousand Volumes, he sent Demetrius the Keeper of his Library to the Jews, to have a Copy of their Law, the Book was sent, and Seventy learned Men along with it, that they might translate the same into Greek; Ptolomey sets them to work, puts them into severall Cells or Chambers, that they might not converse together: After some time and large expence, every one returned his papers, not varying in the least from the truth of the Original. Such was the Love that Ptolomey had to the Law of God at that time, that he spared no cost or pains till he had it, being called the Septuagint at this day.

Eusebii hist.
lib. 5. cap. 8.

Irenæus.

James Con-
nyers Sermon at
S. Pauls,
1635.

But how are we then bound to *blesse God*, that we need not *send* so far, or *spend* much to have the Book of the *Law* and the *Gospel* too, the *whole Scriptures*, not onely in *our houses*, but in *Gods house*, where they are read, and orthodoxally *expounded*, that it is but opening the *casement* and *light* flowes in upon us, so that if the height of our thankfulness to *God*, and the best of our desires be not thereto to *know* and to *do*, we are not worthy the name of *Christians*.

1557.

Ranters, Roaring boys, &c. their conversion not confusion to be endeavoured.

Heret. Fab.
comp. lib. 4.

Theodoret maketh mention of the ancient *Donatists*, that they were so ambitious of *Martyrdome*, (as they accounted it) that many of them meeting with a young Gentleman, requested of him, that he would be pleased to *kill* them; He, to confute their folly, condescended to their desire, on condition, that first they would be contented to be all *fast bound*, which being done accordingly, he took such order, that they were all *soundly whipt*, but saved their *lives*: Thus when we hear (such as they call) *Ranters, Roaring, Dammy-boys*, &c. with, that God would *damn, sink, or confound* them, hope that God will be more *mercifull*, then to take them at their words, and *grant their desires*, and withall *heartily desire*, that he would be pleased sharply to *scourge* them, and soundly to *lash* them with the frights and terrors of a *wounded Conscience*, the pain whereof would be so grievous unto them, that they would, without all doubt, *revoke* their wishes, as having little list, and lesse *delight* to taste of Hell hereafter.

T. Fuller
wounded Con-
science.

1558.

Christ the true Light.

Joh. Planta-
vit. Florileg.
Rabbinicum.

The *Rabbines* have a conceit concerning *Noah*, that whilst the window of the *Ark* was shut, he made use of some *resplendent stone*, by whose *rayes*, the objects of the sights presented themselves to the Organ of the eye, being, as it were, the *light* of some *Lamp* or *Candle* unto them. However the conjecture may be curious, yet true it is, that *Christ* is that stone, which albeit the builders *refused*, is now become the head of the corner, a *bright shining stone*, at whose presence the Moon is *darkned*, and the Stars withdraw their light; he is that *lux illuminans*, at whose approach the light of the Moon becomes as the light of the *Sun*; *lux innata*, that true light, that light of life; not *lux modii*, but *lux mundi*, that light of the *World*, in whom there is not so much as the least *shadow* of *darknesse*.

Joel 2. 10.
Wigmore
Sermon at a Vi-
sitation. 1633.

1559.

Small buddings of Grace in the Soul, an argument of greater growth.

T. Fuller
Cure of a
wounded
Conscience.

Vhen we behold *Prime-Roses* and *Violets* fairly to flourish, we conclude, the *dead of the Winter* is past, though as yet no *Roses* or *July-flowers* do appear, which long after *lie hid* in their leaves, or *lurk* in their roots; but in due time will *discover themselves*. Thus if some small *buddings of Grace* do but appear in the *Soul*, it is an argument of far greater growth, if some *signs* be but above-ground in *sight*, others are under-ground in the *heart*; and though the former *started* first, the other will *follow* in order: It being plain, that such a Man is passed from *death* unto *life*, by this hopeful and happy *spring* of some signs in the heart.

Magistrates

Magistrates, Rulers, &c. *the great comfort of good ones.*

1560.

THe People of *Rome* were very jocund, when they had made *Galba* their Emperour; but he had not been long in, till they began to change their note: For, they found by woful experience, that they had met with a careless and cruel Governour. A sad thing, when it is either with *Magistrates* or *Ministers*, as Pope *Urban* writ to a Prelate in his time very scoffingly; *Monacho servido, Abbati calido, Episcopo vero tepido, et Archiepiscopo frigido*, till the higher in means, the worse in manners. But, there is then good hope, when Men in power and authority can say, *Non nobis sed populo*, that they ayme at the publique good: And happy is that People, that place, that Common-wealth, whose Rulers think no time too long, no pains too great, nor no patience too much, whereby they may glorifie God, and seek the publique good in the appointed places of their dignity.

Corn. Nepos
in vita Galbae.
Suetonius.

J. Gray a Sermon
at Affizes
Newcastle,
1636.

Godly Company, *the benefit thereof.*

1561.

IT is observable of many houses in the City of *London*, that they have so weak walls, and are of so slender and slight building, that were they set alone in the Fields, probably they would not stand one hour; which now ranged into streets, receive support in themselves, and mutually return it to others: Such is the danger of solitarinesse, and the great benefit of association with good and godly Company; Such as want skill or boldnesse to begin or set a Psalm, may competently follow tune in consort with others; and such are the blessed fruits of good Society, that a Man may not onely be reserved from much mischief, but also be strengthened and confirmed in many godly Exercises, which he could not perform of himself alone.

T. Fuller
Cure of a
wounded Con-
science.

Omnium so-
cietatum nulla
prestantior est,
nulla firmitus,
&c. Sen. ep.
11.

*The excellency of Sondag or Lords day,
above other dayes.*

1562.

WHat the *Fire* is amongst the Elements, the *Eagle* among the Fowls, the *Whale* among the Fishes, the *Lyon* amongst the beasts, *Gold* among the other mettals, and *wheat* amongst other grain; the same is the *Lords day* above other dayes of the week, differing as much from the rest, as doth that wax to which a Kings great seal is put, from ordinary wax; Or that silver upon which the King's Arms and Image are stamped, from Silver unrefined, or in bullion; It is a day, the most holy Festival in relation to the Initiation of the World, and Mans Regeneration, the Queen and Princeesse of dayes, a Royall day, a day that shines amongst other dayes, as doth the Dominical letter clad in scarlet among the other letters in the Calender; or as the Sun imparts light to all the other Stars, so doth this day, bearing the name of *Sondag*, afford both light and life to all other dayes of the week.

D. Hackwill
Sermon. at Oxon.
1641.

Athanas. in
ep. ad Orthod.
Ignat. ep. ad
Magnefios.

*Men to be as well industrious in their Callings,
as zealous in their devotions.*

1563.

THe Inhabitants of the Bishoprick of *Durham* pleaded a Priviledg, That King *Edward* the first had no power, although on necessary occasion, to presse them to go out of their Country, because (forsooth) they termed themselves *Haly-work-folk*, onely to be used in defending the holy shrine of *S. Cuthbert*. Thus it is, that many in the World are much mistaken, thinking,

Guil. Cam-
deni Britan.
in Durham.
In qua quisq;
educantur est
arte, in hac se
exerceat.

that if they be but once *entred* into the trade of *Godlinesse*, they may cancell all *Indentures of service*, and have a full dispensation to be *idle in their Callings*; whereas the best way to make the *service of God* comfortable within their own *Souls*, is to take pains without in their *lawful Vocations*, there being ever some *secreet good* accrewing to such who are *diligent therein*.

1564.

Tillinghast
Serm. 1642.

—Quot capi-
tum vivunt
totidem studio-
rum millia,
Horat. Serm.
l. 2.
Matth. 25. 15.

Variety of gifts in the Ordinance of Preaching.

IT is a received *Aphorism* amongst Physicians, that the *Constitutions* of all *Mens bodies* are of a *mixt nature*, hot, dry, cold, and moyst; and yet the *Wisdom of God* hath so diversly tempered these, that scarce in the *World* are two Men to be found, in every point of *like temper*; The face of a Man is not above a span over, yet let ten thousand Men be together, and their countenances shall all differ. So in the Church, as to the *variety of gifts* in the matter of *Preaching*, let divers Men take one and the same *Text*, yet scarce two of a hundred (though all soundly and to the Point) are to be found, that have in all things the *like gift*, either for matter or utterance; some having *five talents*, some but *two*, some but *one*; some have a more excellent gift of *Conference*, some of *Prayer*, some of *Exhortation*, some in *opening of a Text*, some in *application*, &c. every one (though not all alike) some one way or other *profitable* unto *Gods* people, to help onward the *building up* of the body of the Lord *Jesus*, in the *edification* of those that are committed to their charge,

1565.

T. Fuller
Cure of a
wounded
Conscience.

To be more strict in the holy observation of the Sabbath then heretofore; and why so?

SOME Popish People make a superstitious Almanack of the *Sunday* by the *Sainnesse* or *foulnesse* thereof, guessing of the weather all the week after, according to that old Monkish rime;

*If it rains on Sunday before Messe,
It will rain all week more or lesse.*

However, it may be boldly affirmed, That from our well or ill spending of the *Lords day*, a probable conjecture may be made, how the *following week* will be employed; yea, it is to be conceived, that we are bound (as matters now stand in *England*) to a stricter observation of the *Lords day*, then ever before: That a time was due to *Gods service*, no Christian in this Nation ever did deny; That the same was weekly dispersed into the *Lords day*, *Holy dayes*, *wednesdays*, *Fridays*, and *Saturdays*, some have earnestly maintained; seeing therefore all the last are generally neglected, the former must be more strictly observed, It being otherwise impious, that our devotion having a *narrower channel*, should also carry a *narrower stream* along with it.

1566.

Joh. Sleidani
Comment.

Gods gracious return of his Peoples Prayers in the time of their distresse.

IT is said of *Martin Luther*, that perceiving the cause of the *Gospel* to be brought into a great strait, he flies unto *God*, layes hold on him by *Faith*, and offers violence to him by *Prayer*, never leaving to wrestle with him, till he received comfort from him; at length rising up cheerfully from his devotion, comes out of his Closter triumphantly to his Fellow-labourers, saying; *Vicimus, vicimus*, We have overcome, we have overcome; At which time it is observed, that there came out a Proclamation from *Charls the Fifth*, that none should be further molested for the profession of the *Gospel*. Thus there's not any Age but

but affordeth Examples of Gods gracious assistance in the conscionable use of Prayer, when great things are to be effected; when crying Sins have awakened his Justice, and broken the viall of his anger upon the heads of a People or Nation, so that drops of blood hang hovering in the ayr like clouds of Vengeance ready to break down upon them; When the dark and misty Fogs of Wickednesse, have been gathered from sundry places, threatening some great tempest of thunder and lightning, a black and *fatall* day near at hand, then hath the wind of his Peoples devotions, together with the swift gale of sighs and tears, by Gods special assistance so cleared the ayr, that they have not fallen upon them.

T. Westfield
Sermon at S.
Pauls, 1619.

Et Dominum
mundi suffe-
vota valent.
Martial. epigr.
lib. 8.

Patiently to wait on Gods good Will and pleasure.

1567.

PRodigious was the patience of *Eliab's* servant in obedience to his Masters command, 1 King. 8. 18. He went several times to the Sea (it were too tedious to tell, what was not troublesome for him to do, to be seven several times sent down *sleep Carmel* with danger, and up it again with difficulty) and all to bring news of nothing, till his last journey, which made recompence for all the rest, with the rydings of a cloud arising. Thus we must not be disheartened, as though comfort would not come at all, because it comes not all at once, but patiently attend Gods pleasure; The Mercies of God are not styled the swift, but the sure Mercies of David. And the same Prophet saith, The glory of the Lord shall be thy Reward; this we know comes up last to secure and make good all the rest; For where Grace leads the Front, Glory at last will be in the Rear, and the thirsty Soul long parched with drowth for want of comfort, though late, yet at last shall be plentifully refreshed with the dew of consolation.

T. Fuller
Cure of a
wounded Con-
science.

Esay 55. 3.

1 Kings 18.
Nube solet pul-
sa candidus
ire dies, Ovid.
trist.

Magistrates to stand up in the cause of God against all opposition.

1568.

When *Theodosius* the Great set forth a Law among the Egyptians, against their sacrificing to the River Nilus, it so fell out, that the River that year did not rise to the usual height in overflowing the Land; The poor Hea-then (knowing no better) ascribed it to their not sacrificing, and blamed the Imperial act; the Governor fearing an insurrection, timely informs the Em-peror, but withall hinting, that it had been well, if he could but have connived at that time; but the Emperor answered resolutely like himself, That it was better to remain faithfull to the Lord, then to prefer the overflowing of Nilus and the expectation thereof to Piety and Religion; yea, he would rather that it should never flow again. Here was a Law seasonably declared, and an Heroical resolution thereupon, not upon any pretence whatsoever to repeal that Law which was conformable to Gods Word. With the like courage ought all Magistrates to maintain and stand up for warrantable Laws, to bear up for Gods honour in defence of that which is good in Gods sight, and by no means be induced to sin against God, either under hope of gain, or fear of approaching danger, to let those good, anient and fundamental Laws to sink, whereby Religion and the Com-mon-wealth have been upheld.

Joh. Yong,
A Fast-Serm.
at westm.
1644.

Sudandum est
iis qui Magi-
stratum gerunt,
&c. Cic. pro
Sestio.

Mento pray for others as well as themselves.

1569.

When David had prayed, O my God, I trust in thee, let me not be ashamed; In the next verse (as if conscious to himself, that his Prayers were too restrictive, narrow and niggardly) he enlargeth the bounds thereof, and builds them on a broader bottom, yet let none that wait on thee be ashamed. Thus it is that Charity in the midst of our Religious devotions must have *Rechoboth*, Room enough to expatiate in, Our Petitions must not be pent or confind to our own private good, but extended to the benefit of all Gods servants in what condition soever.

Psal. 25. 1.
T. Fuller
Cure of a
wounded
Conscience.
Gen. 10. 11.

Not

1570.

Ensebiū hist.
lib. 4. cap. 14.
Iren. lib. 3.
cap. 3.

W. Strong,
a Fast-Sermon
1646.

Not to converse with Hereticks, Seducers, &c.

Marcion the Heretick meeting with Polycarp Bishop of Smyrna, desired of him, that he might know him; The good Man made answer, *As for thee, I know thee to be the first born of the Devil*; the like we may read of S. John, who coming to a Bath found Cerinthus there, but presently went out again, saying; that it was impossible such a place should stand, where such an Heretick remained: Thus the Saints of old, according to that of the second of S. John, vers. 10. *received not such into their houses, or bad them, God speed*; And so should we, not favour such as are deceivers and false Teachers, nor out of love to the Errour, or an affectation of novelty, countenance or converse with them; but in testimony of our Zeal for God, and constancy in the Truth reject them, avoid them that they be not encouraged in their Sin; nor we partakers thereof, as abettors of their evil deeds.

1571.

T. Fuller
Cure of a
wounded
Conscience.

Prayer for others in the same condition with our selves, prevalent with God.

Beggars when they crave an Alms constantly use one main Motive, that the person of whom they beg may be preserved from that misery, whereof they themselves have had wofull experience: If they be blind, they cry; *Master, God blesse your eye-sight*; If lame, God blesse your limbs; If undone by casual burning, God blesse you and yours from Fire. *Tu quoque fac simile*, let every good Christian do the like, and reason good; For Christ, though his Person be now glorified in Heaven, yet he is still subject, by sympathy of his Saints on earth, to hunger, nakedness, imprisonment, banishment, and a wounded Conscience, and so may stand in need of feeding, cloathing, visiting, comforting and curing. So that when we pray to Christ for any favour, it is a good plea to urge, edge and enforce our requests withall, *Lord grant us such or such a grace, and never maist thou, Lord, in thy mystical members, be perplexed, vexed or tormented with such or such an extremity, further then may make out for thy glory, and their everlasting good.*

1572.

Ministers to be (as they are called) Spiritual Men.

Psal. 104. 4.
Fenner
Christ's alarm,
1646.

Casti placent
superis purā
cum veste veni-
te. Tibull. 2.
1.

Hof. 9. 7.

IT is said of the Angels that they are Spirits, *Spiritual Creatures*; their Communion, *spiritual*; their food, *spiritual*; their delights, *spiritual*; their affections and minds, *spiritual*; Thus it is, that the Minister (though he be a body as well as his People) yet he should be a *spiritual Man* in an especial manner, he should have *animam separatam*, a Soul separated and sequestred from bodily things, taken up with *spiritual affairs*, holding forth the fruits of the Spirit; his Sermons should not onely be Moral but *spiritual*; his carriage, *spiritual*; his discourse, *spiritual*; If otherwise, his own phrases will rise up in Judgment against him; Ministers are called the *Spirituality*, as though the People were carnal in comparison of them, whereas the truth is, Many are *spirituall Mad men*, being nothing lesse then what they professe to be, *spiritual Men* in a mockery, such, as prophane ones call a *spiritual Pig*, that is, the *poorest of all the ten*, such a one as hath no substance in it; so no substance, no goodness, no holiness at all in them, whereas they should exceed all others.

Fatherly

Fatherly Counsel, bath and ought to be prevalent with Children.

1573.

Aristotle that great Philosopher, tells us of *Archilocus*, who being desirous to give some prevalent Counsell, and effectual advice to *Lycambes*, whose Father was dead, did while he was writing his *admonitions*, by an elegant *Prosopopeia* bring in his Father, and (as it were) so put the pen into his Fathers hand, that *Lycambes* might receive those *Instruitions* from one, who by his very *Relation*, was much more probable to prevail than himself; The like passage is also in *Cicero*, that Prince of Oratory and Eloquence, as the former was of Philosophy; that he being to read a lecture of Modesty and Temperance to his Friend *Clodia*, raised up her Father *Appius Caius* from the grave, and in his name delivered his *directions* to the daughter: Both of these in this practise of theirs intimating thus much to all succeeding ages, that it is neither the *Philosophers wisdom* be it never so deep, nor the *Orators eloquence*, be it never so winning is so effectual in the hearts of *Children* as the voice of *Fatherly Counsell*, being (as it ought to be) more *persuasive* and *powerfull* then any other Argument or Rhetorick whatsoever.

Lib. de Republica.

Ad Atticum, lib. 12.

Pater, adsum Impera quid vis, &c. Plaut. Trin.

Ministers to be earnestly Zealous in Preaching Gods word.

1574.

It is a pretty story of *Demosthenes* when one told him, that he was beaten and abused by such a Man; It seems he told it very *dreamingly* and coldly shewing no affection at all; Why, saith *Demosthenes*, Hath he beaten thee? I do not believe it; No? saith the Man, and so grew into a very great passion, I am sure thus and thus he did to me, And do not you call this beating? Nay, saith *Demosthenes*, Now I believe that he hath beaten thee indeed, now thou speakest as if it were true what thou saydest: So when a Minister preacheth unto People in a *dreaming manner*, standing in a *Pulpit* as though he were saying of his lesson, though the things he saith be never so weighty, yet the People will not believe him; but when he is earnestly zealous in Gods message, when he preacheth as one having *Authority*, then it is that the Peoples hearts may be said to burn within them, Luke ult.

Joh. Combesii Eschirid. Apophtheg. Philosoph.

Reſtitutinis Zelo contra Vitia hominum accendendus est. Greg. in Ezech. hom. 9.

How far Self-safety may be consulted.

1575.

There is an Apologue of an *Asse*, which a certain silly King did love so dearly, that he had a great mind to have her to speak, they told him it was a thing impossible and against Nature; but he being impatient, and not enduring to have his desire crossed, slew them, because they told him the truth: At last trying about, what others could do; one, who was made wise by their example, being required to do it, he undertook it, but withall he shewed him the greatnesse of the charge, and difficulty of the work. The King being eager to have it done, told him he should have what allowance he pleased, and bade him spare for no charges, and that besides he would reward him liberally. The Physician also told him, that it would be a long cure, and could not be done in a day, ten years were the fewest that could be allotted to perfect a work of that Nature; so they agreed, and the Physician began to fall to work about his *Asse*; His Friends hearing of it, came to him, and asked him, What he meant to take in hand a thing so utterly impossible; He smiled and said unto them, I thought you had been wiser, then to ask me such a question; If I had, sayes he, refused to have taken it in hand, he had put me to death presently, now I have gained ten years time, and before that be expired, who can tell what may happen? The King may

David Hume hist. of Douglas and Angus.

Statē sapit qui
sibi non sapit.

Math. 10.
23.

1576.

Dr. Loc, A
Serm. at Fu-
nerals of Dr.
Featly, 1645.

Mari justē
comparatur hic
mundus, &c.
Cassiodor.
super Psalm.
44.

may die, the *Ass* may die, or I myself may die, and if any of these happen, I am in freedom and safety. Thus in the midst of temporal dangers, whether imminent or incumbent, self-safety may and ought to be consulted, if a Man be persecuted in one City, he may lawfully fly into another; but with this *Proviso*, that if the cause of God and Religion be therein concerned, then farewell life and liberty and all, for in such a case, he that layeth down his life shall preserve it; he that loseth all shall find all, *Math. 10. 38.*

The World not to be trusted unto.

There is a facetious story of a Copyholder dwelling on the Sea side near *Plimouth*, who perceiving that divers of his Neighbours trading to Sea, came home gallant and rich, and lived in a plentiful manner, would by all means to Sea too; He puts off his stock, makes money of all that he had, and leaves his Wife and Children with Friends; his trading was into *Spain*, the freight return'd was in *Figgs*; A great flaw of Wind comes, the Ship was in danger, she must be leightned, over-board go the *Figgs*, the poor Man cries out, *O there goes my Oxen, my Sheep, and all that I have in the world*; Home he comes poor, his Neighbours pity his folly, one lends him an Ox, another a Horse; after some few years he picks up his crums again, and being at Plow on a very fair day, cries *Hoe* to his boy that did drive, and standing still, looks on the Sea, and seeing it very calm, said; *A wannion on you, How is't you look so smooth now? you long for more Figgs, do you? your fair looks shall never deceive me again, I warrant you; drive on, boy.* Thus the world is like unto the Sea, very uncertain, there's no trusting to it, like that Sea mentioned in the *Revelation*, a glassy and Crystalline Sea, *Chap. 4. v. 6. brittle as glasse, Whi splendet, frangitur*, where it is most shining and resplendent, there it soonest cracks and breaks asunder, gulling with its transparency, ebbing and flowing according to the influence of its *Lunary Mistressse*, one while lifting up to *Heaven* upon her billows and anon sinking down her *Favourites* as it were to *Hell*, *Psalm. 107. 27.*

1577.

Wherein the true Valour of a Captain or Soldier in Warre consisteth.

Sir Walt.
Raleigh
hist. of the
world.

Fortissimus
ille est,
Qui promptus
metuenda pati,
si cominus
instent,
Et differre
potest.
Lucan. lib. 7.

It was the saying of *Scipio*, that warlike *African*, who being reproached by a certain Man, that he was not so forward a fighter as he could have wished; That his Mother had born him to be a Commander, not a Fighter; intimating, that a Captain's chief place was to command all, and to choose fit times, places, and means for fighting; not that he should account it his honour to fight upon the request of his Enemy, but as he found most expedient and convenient for himself, in wisdom choosing the form, the Field, the time, the place, and all for the advantage of his Army, giving not the least foot of advance to his Enemy, whereof he could possibly hinder him. And thus it is, that many (though otherwise high-spirited enough) do erre in a false opinion of their own valour, and thereby lose both themselves and their honours; so that whilest they affect to be called gallant Fighters, do prove indeed to be but foolish Commanders, and all Captains, not getting that Honour and Valour which they so eagerly seek, but the blame of temerity and rashness, which they should mostly avoid.

1578.

Ministers to be active and vigorous in the reproof of Sin.

Mr. Fenner
Christ's alarm,
1646.

Suppose a Town to be all on fire, Should we not count the Man ridiculous, that should come and tell us a cold story, saying; *Sirs, let me tell you a thing, there is a great Fire in the Town, and I verily think it may burn all the Town, and you should*

should do well to go and quench it. This Man tells us so indeed; but should not we think him a Fool for telling us such a thing in such a cold and carelesse manner? Nature it self teacheth another course in such a case, *Fire, Fire, help, Oh help, for the Lords sake; water, water in all haste; Alas, alas, we are undone, quickly, quickly, run for ladders, run for buckets, run for wet cloaths; Ah you lazy Villain! run apace for Iron hooks, and the like.* So it is in the matter of Preaching, What weighty things doth the Word contain? Truths that should make the very bowels of the Minister to yern, and pour out his affections in the Pulpit, to rouse up the Peoples thoughts, and awaken them from the sleep of Sin and security, wherein they have a long time snorted; otherwise when they hear of matters of life and death, eternal life, salvation and damnation, they sit like blocks on their seats, as though it were no matter of concernment.

*numquam
Christianum
zelus domus
Dei comedit;
prohibe quas
potes, &c.
Aug. tract. 20.
in Job.*

Not to be hasty in the matter of Revenge.

1579.

It is reported of James the Fourth, King of Scotland, that being much offended with the Earl Crawford, he vowed to pull down his house from the top to the bottom; but the Earl by his timely submission took off the edge of the Kings anger against him; Infomuch, that the King (that he might in some sort be as big as his word) went up to the top of his house, and without doing any more harm at all, threw down a little stone which was closed to the Fabrick, which is to this day kept as a Monument of the Kings favour to that Family. And thus it were to be wished, that Men in the height and heat of their passion would throw themselves down at the footstool of him to whom vengeance belongeth, not to be hasty in matters of Revenge, and upon every sleight occasion, or the least punctilio of honour to be ready to sheath their swords in the bowels of one another; thus to do, is sawcily to seat themselves upon Gods throne, and as much as in them lyeth, to wrest the sword out of his hands; But let all such know, that the lesse any Man strives for himself, the more God is his Champion; and he that said, *I seek not my own glory*, addes, *but there is one that seeks it and judgeth.* God takes his part ever that fights not for himself.

David Humes
Hist. of Douglas
and Angus.

J. Preston
Sermon at
Lincolns- Inne,
1626.

*Noli imitari
malum virorum
sed justitia re-
linque vin-
dictam. Pho-
cildes.
Job. 8. 50.*

More Converts made by Preaching, then by Reading.

1580.

A Man may be converted by Reading, as Luther said he was; It is the confession of Luther, that the reading of John Hus's works, was the main cause of his Conversion; And S. Augustin's, *tolle, lege*, taking up of the book, and reading that of the Apostle, *Not in chambering and wantonnesse*, was, by Gods especial favour, a means to draw him out of that puddle of Sin, wherein he had a long time wallowed. Thus there is a blessing for Readers. And there may a Fish or two hang on the Net, being let down on a heap; but that's a chance; It is not the Net lapped up together that bringeth in the draught, but hauled out at length and spread all abroad that closeth in the Fish; So it is the spreading of the word, the stretching of it out upon every Soul present by the work of the Ministry, that is the way to catch many; so that the reason of such ill successe in many Ministers is, not spreading the net, not dilating upon the matter in hand, whereby their Preaching seems to be little better then Reading.

S. Clark Mar-
row of Eccles.
hist.
In lib. confes-
sion.
Rom. 13. 14.

Rev. 1. 3.

*Leſſio leſſa
juvat, ſed
prædicata plus
ad pietatis
affectum mo-
vet. Phil.
Diet. ſum.
præd.*

Magistrates, Rulers, &c. of all Men, to be resolved in the cause of God and their Country.

1581.

James the Third King of Scotland, waving the wholesome advice of his Nobility; betook himself to the Counsels of some few unworthy Men, infomuch that all things were out of order, so that the Nobility fell upon consultati-

Geo. Buchan.
historia Scot-
tica.

*Rex est qui
metuit nihil,
quem non
lancea militis,
&c. Sen.
traged. 2.*

D. T. Jones
Serm. at S.
Peter Pauls-
Wharf, 1647.

ons for the good of their King and Country; Archibald Earl of Angus contrives the way, how the wicked Counsellors might be fetch'd off from the King; all approve it, onely the Lord Grey perceiving the forwardnesse of the People, told them the Fable of the Rats and Mice, who consulting in a publique meeting, how they might be secured from the surprisal of their publique Enemy, the Cat, found out (as they thought) a very good way for their safety, which was to hang a bell about every Cats neck, that so they might have warning of their approach, and shift for themselves; But when it was put to the question, Who should undertake to tie the bell about the Cats neck, they were all at a stand, not one durst undertake to do it: The Earl of Angus sodainly smelt out his meaning, and what application was to be made upon the matter, and thereupon made answer, *I will bell the Catt, and what your Lordships shall conclude fit to be done, shall not want for Execution*; which fell out accordingly. And thus it is, that Resolution in the cause of God and the Country becomes all Men, especially Christian men, such as are in places of power and authority, that when their Religion and liberties lye at the stake, they would not stand *shall I, shall I*; but bell the Cat, stare in the face of any opposition whatsoever, and boldly seize upon the Enemies of their peace and safety.

1582.

Judg. 18. 3.

The Ministers calling, to be owned from God.

VHen the Danites asked the Levite in Mount Ephraim, Who brought him thither? and what he made in that place? he made no other answer, but that Micah had hired him, and dealt well with him, &c. he knew well enough that he put himself there, sought for the place himself, It was maintenance that brought him thither: His own Conscience told him, He was an Hireling, he came not in by the door, but at the window, he could not say that the Lord brought him thither. And thus it is, that no Man can be said to enter into the Ministry in a right way, but by God; he must have his letters of Orders from him, his Institution and Induction from him, he must not intrude into Gods heritage, It must not be gain that makes him take up a Living, not advantage that makes him chop and change, he that doth so, never went to Christ for approbation; And whereas it is said of the Apostles, that the Rulers and Elders perceived, that they had been with Jesus; no Man by his life or doctrine can perceive that he had been with Jesus, that ever he had any allowance from him, and yet he will be crowding into the Ministry.

*A caveat for
Archippus,
A Sermon,
1618.*

*Grandis
dignitas est Sa-
cerdotum, &c.
Hieron. in
Ezek. lib. 2.
Añ. 4. 13.*

1583.

Good and Bad Kings and Princes, &c. their difference.

WE see all the motions of superiour bodies, in what excellent order and perfection they move, and if some exhalation starts up amongst them from grosse and putrid matter, whose course is not yet known, What horrid trepidations bring they with them? And, what prodigious calamities are they the forerunners of? yet they hold not that station long, but blaze a little there, and then extinguish. And all that can be said of them is, That we know not for what mischievous intents these Meteors did appear: Whereas the other Cœstiall bodies beget no wonder, are no Prodigies, but keep a constant course in their own spheres, and are not contaminated with things below them, yet they retain a powerfull influence over them: So Kings and Princes alwayes shine in glory and a noble Soul, when they loath to soyl themselves in fordid things; But when they grovell here for trash and trumpery, and trade away that gallant stock of Love, hous'd in their Peoples hearts, for some false coyn, minted by passion, mutable affection, or misled Reason, they do degrade themselves so far, that the onely difference betwixt a King and a mean Man is, that the one by his trade cozens a few, the other a great many, but himself most.

*Regnandi cau-
sa Regum seve
omnium mos
est, ut neq; pie-
tate neq; vere-
cundia promo-
veatur. Paul.
Jovius lib. 3.*

Ministers

Ministers not to be Verball, but Reall in
their expreffions.

1584.

THE *Lacedemonian* in *Plutarch* said, when he heard how sweetly the Nightingale sang, *O that I had this bird, surely it is a rare dish*; and after a while when he had taken it, and eat it, and found but a little picking meat, he concluded with that Proverbial saying, *Vox es & præterea nihil*, Now I see thou art meer voyce, and nothing else: And such are they that go up into the Pulpit with *Stentorian* voyces, that have *bigg words*, but *small matter*, so that the People may be said to hear a sound, but know not what it means; Whereas a Faithful Minister of *Jesw Christ* is not verball, but reall in his expreffions, such as *John the Baptist*, who was more then a voyce, a burning and a shining light; there was life and heat in his Ministry; so that a Man may be said to preach much, yet preach little; but it were far better to make lesse use of his lungs, and more of his heart, which will at the last prove to be a great comfort to his own Soul, and advantageous to those that hear him.

Mr. Fenner
Christ's alarm.

*Omnis ut Pra-
dicatores sint
fortes in præ-
ceptis, compa-
tientes infirmis,
in exhortationibus
blandi, &c. Greg. in
Job. mor. 30.*

Not to take notice of every angry Word that
is spoken against us.

1585.

IT is reported of *Titus Vespasian*, that when any one spoke ill of him, he was wont to say, That he was above false reports; and if they were true, he had more reason to be angry with himself, then the Relator. And the good Emperour *Theodosius* commanded no Man should be punished that spoke against him; For what was spoken slightly, said he, was to be laught at; what spitefully, to be pardoned; what angrily, to be pitied; and if truly, he would thank him for it; O that there were but such a frame of spirit in this carping age of ours, wherein Men, like tinder, are ready to take fire upon the least spark that falls, to quarrel sometimes the most inoffensive word that can be spoken; whereas the best way is to be silent, *Sile et furem stam desisti plagam*, Say nothing, and you pay a talking Man to the purpose. Thus it was that *Hezekiah* would not answer *Rabshakeh*, nor *Jeremy Hananiah*, Chap. 28. 11. nor our blessed Saviour his railing Adversaries, *Matth. 26. 26.* he reviled not his revilers, he threatened not his opposites, *1 Pet. 2. 23.*

Suetonius
in vita.

Eusebius.

*Iratus nihil
nisi crimina
loquitur.
Sen. in
Thyeste.
Chrysostom.
sup. Matth. 5.*

The excellency of a good Memory.

1586.

IT was the saying of an eminent Scholler, That an excellent Memory was needful for three sorts of Men; First, for *Tradesmen*, for they having many businesses to do, many reckonings to make up, many Irons in the fire, had need of a good Memory. Secondly, great Talkers, for they being full of words, had need to have a good store-house in their heads to feed their tongue. Thirdly, for *Lyers*, for they telling many untruths, had need of a good Memory, to be able to remember what untruths they have told, lest afterwards they be taken in their lying, contradicting themselves: All this is true, but as to the excellency of a good Memory indeed, the principal of all is, that it is a great blessing of God in ordine ad spiritualia, in order unto spiritual things, the more we have of it, the more advantage we have unto our eternal good; as to know that ever which we knew once, to bring our knowledge into action upon all occasions, to have God before our eyes; It is like a *Mercurial finger* to put a Man into his way when he is once out; a great help to belief and sound knowledge; Many and excellent are the benefits and Priviledges of such a Memory.

P. Charren
de la sagesse.

Fenner's Serm.
at S. Mary
Camb. 1637.

*Omnis discipli-
na Memoria
constat; fru-
straq; docemur
si quicquid
audimus, &c.
Quintil. lib.
11.*

1587.

*Some one sinful quality predominant more then
other in the Heart of Man.*

T. Gataker
Apology against
Lilly, Astro-
log.

—Trahit sua
quæq; libido.

AS in a ground that lyeth *untilled* amongst the great variety of *weeds*, there is usually some *master-weed*, one amongst the rest, that is *riser* and *ranker* then all the rest; And as it is in the body of Man, that although in some degree or other, more or less, there be a *mixture* of all the four Elements, not any of them wholly wanting; yet there is some one of them *predominant*, that gives the denomination, in regard whereof some are said to be of a *sanguine*, some of a *Phlegmatick*, some of a *Cholerick*, and some of a *Melancholick Constitution*. So it is also in the *Souls of Men*, though there be a *general mixture* and *medly* of all evil and corrupt *qualities*, yet is there some one usually, that is *Paramount*, more powerful and prevalent, that *swayeth*, and sheweth forth it self more *eminently* and more *evidently*, then any other of them do; and from this therefore, more frequently and apparently *discovering* it self is the *denomination* wont to be given, Whereby some are styled, *Ambitious*; some, *lascivious*; some, *envious*; some *malitious*, some *haughty*, some *hasty*, and the like.

1588.

*The general badnesse of Memory in
good things.*

D. Gouge
Serm. at S.
Pauls, 1636.

Memoria homi-
nis adeo labilis
est, ut ægrè re-
perias duos
qui quæ sevel
audierunt,
&c. Erasim.
in Apoph-
thegm.

AS it it with a *Sieve* or *bowlster*, the good Corn and fine flower goes through, but the light chaffe and coorse bran remains behind: Or as a *Strainer*, that the sweet liquor is strained out, but the dreggs are left behind. Or as a *grate*, that lets the pure water run away; but if there be any strawes, sticks, mud, or filth, that it holds. Thus it is with most Mens *Memories*, by Nature they are but, as it were, *pertusa dolia*, meer riven tubs, especially in good things very treacherous, so that the vain conceits of Men are apt to be held in, when *divine Instructions* and *gracious Promises* run through; trifles, and toyes, and *Worldly things* they are apt to remember, tenacious enough; but for *spiritual things* they leak out, like *Israel* they soon forget them, *Psal.* 106. 13.

1589.

*Sin, the remainders thereof even in the best
of Gods Children.*

Methodius de
Resurrect. apud
Epiphan. heres.
Sect. 28.
cap. 64.

Nullus sanctus
et iustus caret
peccato, &c.
Aug. de Ec-
cles. dogmat.

AS in a piece of ground, even after the best and most accurate tillage, some seeds and roots of those *noysome weeds*, wherewith it was formerly much *pestered* will still remain, and will be *springing up*, be it never so sedulously, never so assiduously *managed*; So after the gracious work of *Regeneration* there will be a *smatch* of all Sin in some degree or other; hence it is that *Methodius*, an ancient Bishop of the Church, compares the *inbred corruption* of Man's heart to a *wild Fig-tree*, growing upon the wall of some goodly Temple, or stately Pallace, whereof albeit the *main trunk* of the stem be broke off, and *stump* of the root be plucked up, yet the *fibrous strings* of it, piercing into the *joynts* of the stone-work, will not utterly be *extracted*, but will be ever and anon *shooting* and *sprouting out*, untill the whole frame of the building be *dissolved*, and the stone-work thereof be *disjoynted* and *pull'd in pieces*.

Four sorts of Men undertaking the work
of the Ministry.

1590.

M Arcm Antonius de Dominis that shuffling Archbishop of Spalato, then Dean of Windsor, and furnished with a fair Mastership besides, would needs put on for a good fat Parsonage, in the gift of the Dean and Chapter of that Church; Dr. Thomas White (the same that founded *Sion Colledge* London) being one of the Prebends, opposed the motion, hinting to the greedy Bishop the unevenness of his desires, by telling him that there were four sorts of Men that undertook the work of the Ministry; *quorum pascere quidam nec volunt nec valent; quidam valent sed non volunt, quidam volunt sed non valent; quidam et valent et volunt*, some that neither would nor could discharge it, some that could but would not, some that would but could not, some that both would and could; And thus it is that some are to be found in the midst of us, who (such is their ignorance) that they neither will nor can divide the word aright, such as leaping from the shopboard, leave sowing of garments to make a rent in the Church; or if by chance they looked upon the university, they think themselves as sufficiently inspired with the gift of Prophecy as he did with the gift of Poetry that dream't upon the top of *Parnassus*; Others there are (such is their unworthiness) that can but will not; that are able but sloathful in the work of the Lord, and look more after the Fleece then the Flock committed to their charge; some also (such is their unhappiness) that would but cannot, as hindered by some natural imperfection, in the want of *Retenace*, weakness of Memory or the like; Other some again (such is their glory) that both can and will deliver the whole truth of God, preach in season and out of season to the great comfort of themselves and those that hear them.

Savoy.

T. Gataker
Apology against
Lilly & Lyes.

Sartores, sutores, Oino-
pola, Pharmaco-
pola, idq; ge-
nus hominum,
&c.

Plus velle
quam gregem
spectantes.
Sinn. de Cassia
in Evang.
Vita sonantes
et ardentes,
Greg. moral.

How the Heart of Man may be kept up steady
in troublous times.

1591.

TO make a Ship ride steady in the midst of a tempestuous Sea, Four things are required; First, she must be well-built, strongly, well-timberd, not weak, artificially, well-moulded, not tender-sided; Secondly, she must be down ballasted with some sad and ponderous lading; Thirdly, low-masted (and low-built may be added too) for high-carved, and Tant-masted Ships will fetch way in a strasse; Fourthly, Sure Anchor'd, by which means though moved, she may be said to live and keep her station. Thus the Heart of Man, if ever we think to have it steady and fixed in the midst of troublesome times, if ever we labour for stable and composed spirits, that whatever Hurricano Storms, or raging Tempests come down upon the World, upon the Church, upon the places where we live, or upon our selves we may be able to ride it out; We must be built upon a sure foundation, and that is Jesus Christ, well-timberd with sanctifying Graces, down-ballasted with sound Judgment and true Christian direction, Low-masted, to be humble and lowly, not heady and high-minded; And lastly, sure Anchored, having a sound, solid, and substantial Faith; Faith not fancy; Hope; not like that of the Hypocrite, which shall be cut off, Job 8. 13. 14.

Joh. Brinsley's
Serm. at Yar-
mouth, 1647.

Rebus angustis
animosus atq;
Fortis appare.
Horat. 2.
Carm. 10.

1 Cor. 3. 11:

Quod super
fundamentum
christi edifica-
tur, &c.
Ambros. de
Cain et Abel.

To keep close to the word of God, especially in
times of trouble.

1592.

IT is reported by Mr. Fox of one Gregory Crow a Seaman, that being wracked at Sea, and having cast all overboard, he kept his New Testament about his neck, and so floating upon his broken mast, was after four daies discovered by some

Acts & Mon.
An. 1556.

Recurramus
est ad solas
divinas Scrip-
turas. P. de
Alliaco.

Nchem, Ro-
gers practical
Catechism.
Esay 8. 20.

some Passengers, taken off all Frozen, benumbed, and as it were sodden by the continual washings of the water; but, which was most observable, he kept his book close to him: Thus, if ever we intend to keep our heads above water in the Sea of this troublesome world, we must be sure to keep close to the Word of God, and not to suffer it to depart from us, let money, wares, Ship, and all go ere we forego that; So likewise in all our doubtfull Cases whether Vowes, Oaths, Marriages, dealing with Men, intercourse with God, or any difficulty whatsoever, go to the Law and to the Testimony for resolution, being glad that God hath found out a way to cast the wavering scale, and to direct our conversation.

1593.

Faith, a sure Anchor-hold in time of distresse.

Joh. Calvini
Com. in
Heb. 6. 19.

ut anchora
jacta de na-
vi, haud per-
mittit eam cir-
cumferri, licet
venti commo-
vant, &c. sic
et Fides.
Chrysost. in
Heb. homil. 11.
Heb. 6. 19.

AN Anchor being let fall, it passeth through the Water, and violently maketh its way through all the waves and billows, never staying till it come at the bottom, where taking hold of the ground which lyeth out of sight, thus by a secret and hidden force staying the Ship, so as though it be moved, yet it is not removed, but still keepeth her station: Of such use is Faith to the Soul of Man; when it is in a stress tossed with the waves and billows of Temptations and trials; threatening to swallow it up, Faith breaks through all, never resting till it come at God himself, who is invisible and taking hold upon him, by a secret force it stayeth the Soul, and keepeth it from being driven upon the rocks or sands of desperation; An Anchor it is, and a sure Anchor, that *Anchoris non solvitur* that *Sheat* Anchor which the Soul must trust to, which it may ride and live by in whatsoever stress can come down upon it.

1594.

The exceeding love of God to Mankind admirable.

Nchem. Ro-
gers practical
Catechism.

O aeterna veri-
tas, et vera
charitas, et
chora aeterni-
tas! tu es
Deus meus ad
te suspiro die
et nocte. Aug.
confes. lib. 7.

IT is reported of a certain Merchant in London, that he made much of a poor *Cobler* that dwelt near him, and did as good as maintain him, though he were a *Papist* in the matter of his Religion, yet this unthankfull Fellow went about to betray him to death; but the Merchant having escaped his hands, meerly out of love to his Soul, used all means to be Friends with him again, and invited him to his house: All this would not do, his heart was so embittered, that he would shun the way of him, and not so much as look at him; It fell out so at length, that he met him in such a narrow lane, that he could not balk him, but must needs talk with him, The good Merchant takes him to him, tells him he was glad he had met with him, and wondred that he was grown so strange! What, said he, do you think me your Enemy? If I were, Could I not crush you with a word speaking? Alas, I am not offended with you, if you be not with me, and, for all your treachery against me will forgive and forget it; These kind words were no sooner spoken, but the *Cobler* melted into tears, and falling down upon his knees, confessed his villany, and repenting of it, told him; *This love of yours shall bind me to you for ever, to serve you in all that I may or possibly can:* This *Popish Cobler* is the heart of every child of Adam, this *Royall Merchant* is the great God of Heaven, this narrow lane is the streight of Conscience beset with sins and curles, this kind behaviour is the tender of Grace; Let us not then be worse to our poor Souls then the *Cobler* was to his, but break our hearts by Repentance, and sorrow for our sins, that ever we should offend so good a God, so gracious and loving a Master, and with *Saul to David*, say; Where shall a Man find such love, as to spare his Enemy when he had him in his hand, and to be content to cut off onely a lap of his garment, to correct him here in this World with some temporary Judgment, when he might have cut his throat, and cast him into Hell-torments for evermore.

God

God raising up Instruments for the deliverance of his People.

1595.

MEmorable is that Vision of Zachary; I lift up mine eyes (said the Prophet) and saw, and behold four horns. Chap. 1. vers. 18. And the Lord shewed me four Carpenters. vers. 20. Now what were these *four horns*, What, but the *Enemies* of the Church? vers. 19. Horns, so called for their power, and said to be four in reference to the *four parts of the world*, East, West, North and South, from all which they came; And what are the *Carpenters*? Why, *Instruments* raised up by God to break, and batter those horns, to oppose, to overthrow that adverse power, vers. 21. and they are said to be four, to import an equality of strength and power. Thus when God hath a work to do, be it to beat down *Babylon*, or build up *Jerusalem*, he can raise up *Carpenters*, *Instruments* that shall be sufficient for the work; though never so mean, yet they shall effect great work; Trumpets of Rams horns if they do but blow, down go the walls of *Jericho* with a Vengeance. Nay, though *Instruments* fail, yet the promise shall not fail, though the *Carpenters* should not strike one stroke, yet God hath waies to take off the horns of his enemies, though his People should be destitute of all humane protection, yet he will find out a way to deliver and secure them, no Temptation, no crosse, no trouble shall so far seize upon them, but he will find a way to escape that they may be able to bear it.

Rhemigius
Alcibiadus
in locum.

Isidor. Clarius
in loc.

Josb. 6. 10.

Eta viam
invenient.

1 Cor. 10. 13.

All endeavours to be sanctified by Prayer.

1596.

THere was a certain Husbandman that alway sowed good seed, but never could have any good corn, at last a Neighbour came unto him, and reasoned, What should be the cause, he sowed so good seed, and reaped so bad corn? Why, truly, said he, I give the Land her due, good tillage, good seed, and all things that be fit: Why then, replied the other, It may be you do not sleep your seed; No, truly, said he, nor ever did I hear that seed should be steeped: Yes, surely, said the other, and I will tell you how, It must be steeped in Prayer. When the Party heard this, he thanked him for his good counsel, put it home to his Conscience, reformed his fault, and had as good corn as any other Man whatsoever. Thus it is, that if ever we look to have a good improvement of our labours, and to have a blessing upon what we undertake, we must have recourse unto God by Prayer; Otherwise we may trade and traffick, fight and warre, and get nothing; Nay, let us get ever so much, it is all in vain, because we ask not aright, Jam. 4. 2.

S. Smith
Essex Dove.

Egredientes
hospitio, armet
Oratio, regre-
dientibus de
platea, &c.
Hyer. in epist.

Universal Obedience unto God, enjoined.

1597.

AN Instrument, if one onely string be out of tune, although the rest be well set, yet that one keeps such a jarring, and harsh sound, that the lesson plaid thereon, will relish as unmusically in a skilful ear, as if all the strings were out of tune: And thus if a Man should abstain from swearing and drunkenness, yet if he were given to lust, or if from those three, and yet addicted to Covetousness, it comes all to one reckoning. Let every Man therefore look into his *lusty sin*, observe diligently that one jarring string, and never leave screwing and winding of it up, till it be brought into right tune; and if that cannot be effected, break it, pluck it out: For God will have a compleat harmonious consent, a resolution for Universal obedience, otherwise no acceptance.

Tho. Chesbire
Sermon at S.
Pauls, Lond.
1641.

Jam. 2. 10.

Matth. 5. 29.

1598.

*To be more careful for the Body, then the
Soul, reproveable.*

Joh. Planta-
vit. Florileg.
Rabbinicum.

*Si magna mer-
cedis est à mor-
te eripere car-
nem, quan-
quam mortu-
ram; quanti est
meriti, à morte
animam libe-
rare? &c.
Greg. hom. 26.*

THe Jews have a Story of a Woman that took *two Children* to nurse, the one, a very mean deformed, crooked, blind, and not likely to *live long*; the other as goodly a child as may be, beautifull, well-favoured, and likely to be *long-liv'd*: Now this *foolish woman* bestowing all her care and diligence, pains and attendance upon the *worst child*, never so much as *minding the best*, must needs be ignorant and very *foolish* in so bad a choyce, and of so great neglect: Thus it is, that the most of Men are herein to be *reproved*, who having taken *two Children* to nurse, their *bodies* and their *Souls*, and well knowing, that the *Soul* is infinitely far better then the *body*, more beautiful and of longer continuance, yet like the *foolish Nurse*, they *bestow* all their care, labour and pains for the *worst*, they make provision for the *Flesh*, pamper up the *body*, which must ere long lye down in the *dust*, and starve the *Soul*, which doth and must *live for ever*.

1599.

*The great danger of Repentance put off
till old age.*

Alphonf. ab
Averdun. Com.
in Math.

Jacob Mer-
chantii bott.
Pass.

*Sera nimis vita
est crassina,
&c.*

*Tolle moras
necuit differre.
Lucan.*

HE cannot be otherwise looked on then as a very *Unwise Man*, that having made a burthen of sticks, and finding it too *heavy* for his shoulders, should lay it aside, and go and cut down more and *adde unto it*; And him little better then a *Mad-man*, that having a *great journey* to go, and a *great burthen* to carry, and having choyce of many *lusty horses*, should let them all passe *empty* away, and lay his *carriage* upon a poor *feeble Jade*, that could scarce bear himself; And him also *none of the wisest*, that shall neglect to passe over the *Foord* in the morning when the water is *low*, and think to go over it at night, when the banks are *full*. Yet such are all they, that *put off Repentance till old age*, that think to *serve Sathan* and their youthful lusts with *full dishes*, and reserve a few *abject scraps of old age* for Gods Table; but let such seriously consider, Whether it will be easier for them *now to repent* and amend in the time of their *youth*, then hereafter in *old age*; now in *health*, then hereafter in *sickness*; now when the *burthen* of their Sins is *lesser*, then hereafter when it shall be *greater*: In a word, now whilest *Grace* is *near*, or when it shall stand at a *further distance*; In the midst of *delay* the accompt is *encreased*, the debt *augmented*, the Enemy *more strong*, themselves *more feeble*, and all the difficulties of Conversion daily more and more *multiplied* upon them, having a *day more to repent of*, and a *day lesse to repent in*.

1600.

The danger of sleeping out Sermons.

Joh. Angier
Help to better
Hearts, &c.

*Cave, serve
Dii, ne sit som-
nus tuus non
reparatio, sed
spiritus ex-
tinctio. Greg.
Mor.*

A Certain Maid went to Church, with a purpose to *sleep* from day to day as she confessed afterwards, thinking she could *sleep* more sweetly there, then any where; It so pleased God, that one night she fell into a *dream*, and imagined her self to be *walking*; two wayes were presented unto her, in the one way was a *great Fire*, that way she would not go; the other way she took, it led her by the *Church*, she awaked with this application of her dream; That she had been wont to *sleep* much at Church, and if she did not *amend* that fault, she must expect no other but *Hell-fire*; This dream thus applyed made her leave *sleeping*, and fall to *Hearing*, and from *Hearing* to *believing* and *repenting*. Thus it is that *Hell* is made for *Sermon-sleepers*, torment being the just recompence of *sinful ease*, that they who *sleep* when they should *awake*, must make accompt to *awake with pain* when they would be at rest.

Recall

Recall Thanksgiving to be made unto God
for benefits received.

1601.

THe Covetous Husbandman, when he sees a plentiful Harvest towards; or the Merchant a good return in trading, they will perhaps afford a God be thanked; but it comes off so poorly, with such a squint-ey'd relation to their profit, that a Man may easily perceive, had not all things happened aright, he should have had little thanks at their hands, as if they were no more bound to give God praise, then he to give them present benefit: But it was otherwise with holy Job, he did not onely sacrifice for his Children, his health, and wealth, whilest he enjoyed them, but when they were taken away from him, Chap. 1. And herein a good Man imitates the bells, that ring as pleasantly at a Funerall, as at a wedding; When it goes well with him, he praiseth the Mercy of God; when ill with him, he magnifies his Justice, he is thankfull in all Conditions, not sleightly, as the manner of the World is, but cheerfully, and with a good courage, Psalm 33. 3.

Tho, Cheshire
Sermon at S.
Pauls, Lond.
1641.

Quando bene
sibi est, laudat
misericordiam
Dei, quando
male justitiam,
&c.

Plots and Contrivances of the Wicked turning
to the good of Gods People.

1602.

Tully maketh mention of one Phereus Jason, whom his Enemy running through with a sword intending to kill him, by chance opened an Impostume in his body, which the Physitians could not by any means cure; Such was that confederacy of Joseph's brethren, they sell him into Egypt, thought all cock-sure; but God so ordered it, that the wickednesse of their consalration was the stirrop whereby he mounted into greater exaltation. Thus it is, that all the Plots and contrivances of wicked men shall turn to the good of Gods people; the vexations, troubles, sorrows, or any Affliction whatsoever, wherewith the Sons of Belial are wont and do usually exercise the Children of God, are but as so many spurs and goades in their sides to drive them forward to their Heavenly Father; And though by his permissive Providence it hath, and doth often so fall out, that they have a very large Commission to touch their bodies, their goods, and their good names, nay, their very lives, yet all shall be for the good of their precious and immortal Souls.

Lib. 3. de nat
Deorum.

Gen. 45. 3.

Collings
5. Lessons.

—Dolor hic
tibi proderit
olim. Ovid.
3. amor.

The sad effects of not giving unto God
his due Glory.

1603.

IT was the frequent affirmation of the late Heroick and Victorious King of Sweden, That he feared the Peoples ascribing too much of that Glory to him which was due to God, would remove him before the work was finished. And for ought as any Man knowes, it was a speech too Prophetical: Thus it is, that there is not any way speedier to bring Judgments upon Rulers and Nations, then when the due honour shall be taken from God, and ascribed to Men, which are but secondary, subordinate Instruments to convey them: It is the onely way to forfeit all favours, when we ascribe too much to the second causes, and too little to the first, by looking more to them for safety, then to him from whom all deliverance cometh.

Will, Hall.
A Sermon at S.
Barthol. leffe,
1642.

De omni bono
apparenti, a no-
bis referantur
soli Deo lau-
des. Bern. in
Cant.

A a a a

Invocation

1604.

Invocation of Saints and Angells condemned.

In Colloqu.

Phillips Serm.
at Feverham,
1625.Non vacat
exiguus rebus
adesse Jovi.

Psal. 65: 2

Chennit.
examen. pag. 3.Augustin. de
visitat. inform.

ERasmus amongst others of his pleasant conceits, reporteth a story of one *at Sea*, where (as their manner is) every Man in a *wrack*, flieth to his *Saint*, as it were a *Tutelar God*; There was one (saith he) amongst the rest, when he saw the present and imminent danger, and that there was no time of delay; In the midst of his distraction thought with himself thus, If I should pray to Saint *Nicholas*, it is uncertain whether he *hear* me, and it may be, he is busy in *hearing* and *dispatching* some body else; or if not so, yet it may be, he cannot have so speedy access to *mediate* for me, as my present necessity requires. I will therefore take the safest and the surest course, and go directly to God himself by *Christ Jesus*, according to that of the Psalmist, *O thou that hearest prayer, unto thee shall all flesh come.* And without all doubt, it is a manifest *derogation*, and *robbing* of God, even of his peculiar right, who is the sole bearer of his Peoples prayers, when *solemn addresses* are made unto *Saints* and *Angells* by way of Invocation; there being no warrant in all the Scriptures for the same, as *Eckius* and other Pontificians do confesse. Nay more, that it is the safer and better way to call upon God onely in the name of *Jesus Christ*, as another of them, out of a work ascribed to *S. Augustine*, concludes the question thus, *Tutius et jucundius loquor ad meum Jesum, &c.* More safely and more sweetly do I speak in Prayer to my *Jesus* then to any of the *Angels*, or *Saints* departed.

1605.

Curious Inquisitors into Gods secrets,
deservedly punished.Joh. Stow's
Survey of
London.T. Fuller
Sermon at S.
Botolph-Bi-
shops-gate,
Lond. 1653.Quæ Deus oc-
cultâ esse voluit
non sunt ser-
vanda. Prosper.

IT is recorded of one Sir *William Champney* in the Reign of King *Henry* the third, that living in *Tower street London*, he was the first Man that ever builded a *Turret* on the top of his house, that he might the better overlook all his Neighbours; but it so hapned that not long after he was struck *blind*, so that he which would see more then others, saw just nothing at all; A sad judgment! And thus it is just with God, when Men of towering high thoughts must needs be prying into those *Arcana Dei*, the hidden secrets of God, that they should be struck blind on the place, and come tumbling down in the midst of their so curious enquiry; At the Ascension of *Christ*, it is said that he was taken up in a Cloud; being entred into his presence Chamber, a curtain, as it were, was drawn to hinder his Disciples gazing, and our further peeping; yet for all that a Man may be *pious palpator*, though not *temerarius scrutator*, he may modestly knock at the counsel door of Gods secrets, but if he enter further he may assure himself to be more bold then welcome.

1606.

Gods comfortable appearance to his People
in the hour of Death.S. Clark in
vita.S. Price Serm.
in Shropshire,
on Rev. 7 17.

MAfter *Dering*, a little before his death, being raised up in his bed, and seeing the *Sunshine*, was desired to speak his mind, said; *There is but one Sun that giveth light to the whole world, but one Righteousnesse, one Communion of Saints; As concerning Death, I see such joy of spirit, that if I should have pardon of life on the one side, and sentence of Death on the other, I had rather choose a thousand times to dye then to live: And another, one Mr. John Holland lying at the point of Death, said; what brightnesse do I see? and being told it was the Sunshine; No, saith he, My Saviour shines, Now farewell world, welcome Heaven, the Day-star from on high hath visited me; Preach at my Funeral, God dealeth comfortably and familiarly with Man, I feel his Mercy, I see his Majesty, whether in the body or out of the body I cannot tell, God he knoweth, but I see things that are unutterable:*

ble: Thus it is, that the People of God have the comfortable appearance of him self at the time of their dissolution, the door of Heaven standing then as it were a charr, they are ravished with the very glimpse of those things that are at Gods right hand; Whether they look up to God whom they have offended, or downward upon Hell which they have deserved, backward upon Sins committed, forwards upon Judgments to be feared, the Spirit helpeth their Infirmities, Christ intercedeth for them, and God standeth by with the arms of his Mercy ready open to receive them.

Pretiosa sane sanctorum mors est, tanquam vita parata, et perfecta securitatu ingressus. Bern. in Cant.

A good Man denominated from the goodnesse of his Heart.

1607.

IT is one of *Aristotles* axiomes, that the goodnesse or badnesse of any thing is denominated from its Principle; Hence it is that we call that a good Tree, that hath a good root, that a good house that hath a good foundation, that good Money that is made of good Metall; that good cloth that is made of good nool; But a good Man is not so called, because he hath good hands, a good head, good words, a good voice, and all the lineaments of his body similar and composed, as it were in a Geometrical symmetry, but because he hath a good Heart, good affections, good principles of Grace, whereby all the faculties both of Body and Soul are alwaies in a posture of readinesse to offer up themselves a living and acceptable Sacrifice unto God Almighty.

Geo. Vetterus in Psalm 51.

Laconici quoties bonum quendam virum commendate volunt Divinus hic vir, aiunt, Plato in gen.

Faith and Repentance to be daily renewed and encreased.

1608.

AS the natural life of Man doth consist upon that which by the Physicians is called *Humor radicalis* and *Calor naturalis*, Natural heat and radical moisture; forindeed all life is sustained by motion, and motion is between contrarieties: So in the life spiritual, there must be of necessity two contrary qualities; Repentance, continually to put off our own Unrighteousnesse, and Faith to put on Christ's, the one to work upon the other, so to preserve life by motion; Not to sit down with those Anabaptistical, and fanatick spirits that limit a certain time for sorrow and Repentance; for the best of us all are but leaking Vessels, and we must ply the Pump daily for fear of drowning, as long as there is exesse of evill and defect of good within us, Repentance must be renewed, and Faith increased daily, Death onely being the end and complement of our Repentance and Mortification, even as our Resurrection shall be the period and ultimate of our Faith and Vivification.

J. Case Serm. of Repent. 1616.

Nemo potest esse tam prudens et circumspexum, ut aliquando non labatur, ergo referat pedem &c. Lactant.

To be much more carefull of the Soul than body.

1609.

IT was provided in the old Law, that the weight of the Sanctuary should be double to the ordinary weight, and that the shekell of the Sanctuary should be worth as much again as that of the Common-wealth which was valued at Fifteen pence: And all this to hint out unto us, that God must have double weight in matters that appertain unto him in the salvation of our Souls; double care, double diligence, that is twice as much care of our Souls as of our bodies, begging oftner for Spiritual then temporal things: hence is it that there is in the Lords prayer but one Petition for Earthly things and two for Heavenly linked as it were together; but one for daily bread, and two for pardon of sins and Graces to fight against them.

Exod. 30.13. Neh. Rogers practical Catechism.

Stroph. Menochius de Rep. Heb. lib. 7. cap. 11.

1610.

Homil. in
1 Cor. 4.
Dan. Price
Serm. at Spit-
tle, 1617.

Non pugnant
sed vincenti
corona.
Augustin.

The Crown of Perseverance.

S. Chrysostome makes mention of the Women of *Corinth*, who had a custome to set up lights or tapers at the birth of every child, with proper names, and look what name the taper bore which lasted longest in the burning, they transferred that name to the Child; But the Lord doth put up a perpetual burning lamp to be as a Monument, for all those that shall persevere in well-doing to the end; It is not enough to begin in the spirit, and end in the flesh, It is not for him that runneth, but for him that runneth so, that runneth to the end, that persevereth, that the Crown is reserved; It is he that shall eat of the hidden Manna, he that shall have the white stone, and in the stone a new name written, which no Man knoweth, saving he that receiveth it, *Rev.* 2. 17.

1611.

Levit. 11. 7.
Peir. du Mou-
lin de l'amour
de Dieu.

Ibi maxime
oportet obser-
vare peccatum
ubi nasci solet.
Vid. in cogita-
tionibus, &c.
Hieron. in ep.
ad Demet.

How to discover our thoughts in preparation to Prayer.

IN the *Levitical Law*, things that crept upon all four were forbidden, yet if they had feet to leap withall, they were judged to be clean. Even so howsoever some of our thoughts are taken up about the things of this world, our trades and businesse, yet if we have leggs to leap up with, that we can raise up our hearts to God and better things, when we come to pray, and prostrate our selves before him, it is not to be condemned, they may passe for clean well enough: But if they alwayes creep on the ground, if never raised higher then the Earth, if no good thoughts of God, if no looking up to better things; then without doubt, they are unclean, not legally unclean as the beasts were, but really unclean in the sight of God and his holy Angels.

1612.

H. King Serm.
at Court, 1620.

Job. 22, 28.

Hac tota est
scientia homi-
nis, scire quod
ipse nihil est
per se: quic-
quid ex Deo
est, et propter
Deum est. Aug.
in Psal. 70.

Wherein the true Knowledge of Christ consisteth.

Mary, when she went in quest of her Saviour, stopt not at the empty Monument, but searches and follows him so far, that she discovered him under the disguise of a Gardiner, and then casting her self at his feet, takes possession of him, with this acclamation, *Rabboni*; which is in effect as much as *Thomas* his congratulation, *My Lord, and my God*. Thus it is, that true Knowledge doth not alwayes hunt objects at the view, nor doth it stop at the numerous effects wrought by the Creator; It is not a shallow or superficial knowledge, that God is, in a general consideration, the cause of all things, a Creator at large, but in a nearer, *My God, my Creator*; So that Religion and Faith are but aery empty sounds, if a Man possesse nothing of them beyond the words; the fruit of either consists in their application; 'Tis true, that *Christ* is the Saviour of the World, so much I know, but this is an uselesse truth to me, if my knowledge reach no further, unlesse my Faith entitle me to him, and by appropriating his work, be able to call him *my Lord, my God, my Redeemer, &c.*

1613.

S. Smith
Essex Dove.

Stultus est de-
bitor qui gau-
dens pecunias
accipit, et tem-
pus quo red-
dere debeat non
attendit,
Greg. in mo-
al.

To beware how we come into the debt of Sin.

A Wary discreet Traveller, when he comes to his *Inne*, calls for no more then he means to pay for, though he see a great deal of good chear before him in the house, yet he considers how far his purse will reach, otherwise if he call in for all he sees, and never take any thought of the reckoning, he shall not onely run into a great deal of disgrace, but of danger also. So fareth it with most Men in taking up more then they are able to pay for; but let every good Man howsoever he sees a number of goodly things in this World, which may allure him, and set his desire on Fire, causing expence both of time and Mony, be carefull how he comes into debt, especially the debt of Sin, the worst of all other;

other; For though by death he may be out of the *usurers hands*, yet *Death* cannot free him from the *debt of Sin*, neither can he *escape* out of the hands of a just and all-knowing God.

Infant-Baptism, asserted.

1614.

Aristotle was so precise in admitting *Schollers* to his *Moral Lectures*, that he would first have them pass their *wardship*, as thinking that their *green capacities* would not be *mellow* enough for his *Ethiques* till *Thirty* at least: But *Christ* our Master was of another mind, his *Sinite parvulos*, Suffer little ones to come unto me, and forbid them not, encouraged *Parents* and *Supervisors* of *Children* to enroll them in his hands, his Church, before they were Masters of so much tongue as to name *Christ*; well knowing, that though their narrow apprehensions could not reach the high mysteries of Faith, yet in a few years their understandings being elevated with their *statures*, would grow up to them, and the accession of a little time digest those precepts which their *Infancy* drew in, into the constant habit of a good life, nor bowing themselves into any crooked postures of Error, nor forgetting that straight form into which their first education brought them.

In lib. 8.
Polit.
H. King
Serm. at
Court, 1616.
Mark 10. 14.
Si pro eo qui
respondere po-
test, alius re-
spondent, non
tantum valet;
Ex quaregula
illud Evangelii
dictum est;
Parvum habet,
ipse pro se lo-
quatur. Aug.
de Baptism.

Grace to be communicated.

1615.

If a Man had a thousand runs of wine stored up in a *Cellar*, which he had no use of, but should be kept up close, What were any Man the better for it? but if he would make a large *Cistern*, and turn out a *Conduit cock* into the street, that every one that passed by might be refreshed, then would they commend his bounty, and be very thankfull unto him: So when it hath pleased God of his goodnesse to afford us the *graces* of his holy Spirit, and we should keep them to our selves, not being profitable to any in the communication of them, it would be matter of rebuke and reproach untill we let the *Cock* run, untill we tell others what God hath done for our Souls; For *Grace* like oyl is of a diffusive nature, like *Mary's* box of ointment which she brought unto *Christ*, that filled all the house with the sweet scent thereof; so that God smells the savour, and others receive good thereby.

Aloys Novo-
rini crastus.
Theologia.
tom. 2.
Omne bonum
sui diffusivum.
Matth. 26. 7.

To be patient under Afflictions, because they will have an end.

1616.

As an *Apprentice* holds out in hard labour, and (it may be) bad usage for seven years together or more, and in all that time is serviceable to his Master without any murmuring or repining, because he sees that the time wears away, and that his bondage will not last alwayes, but he shall be set at large, and made a *Freeman* in the conclusion. Thus should every one that groaneth under the burthen of any crosse or *Affliction* whatsoever bridle his affections, possesse his Soul in patience, and cease from all murmuring and repining whatsoever, considering well with himself, that the rod of the Wicked shall not alwayes rest upon the lot of the Righteous; that weeping may abide at Evening, but joy cometh in the Morning; and that troubles will have an end, and not continue for ever.

Web. Com. in
ep. 2. S. Pe-
tri.
—Dabit Deus
his quoque finem.
Virgil.
Psal. 125. 3.
& 30. 5.

Every Man to find out the impediments of Repentance in himself.

1617.

They who have water running home in *Conduit-pipes* to their houses, as soon as they find a want of that which their Neighbours have in abundance,

Nehem. Ro-
gers practical
Catechism.

In tribunal
mentis tuae
ascende contra
te, et tecum te
constituisti an-
te te, &c.
Aug. de utilit.
agend. peni-
tent.

dance, by and by they search into the causes, run to the Conduit-head, or take up the pipes to see where they be stoppt, or what is the defect, that so they may be supplied accordingly: Even so must every Man do, when he finds that the Grace of Repentance flowes into other Mens hearts, and hath no recourse or access into his Soul, by and by sit down and search himself, what the cause should be, where the Remora is that stayes the course, where the rub lyes which stoppeth the grace of Repentance in him, seeing they that live (it may be) in the same house, sit at the same Table, lye in the same bed, they can be penitent for their sins, sorry that they have offended God, and so complain in bitterness of Soul for their Sins; but he that had the same means, the same occasions, more sins to be humbled for, more time to repent, and more motives to draw him to the duty, is not yet moved with the same, nor any way affected with the sense of Sin, this must needs be matter of high concernment to look about him.

1618.

Murmuring at Gods doings, the pre- judice thereof.

Seneca.

Disceat non
murmurare qui
mala patitur,
&c. lfid. lib. 3.
de sum. bono.

IT is reported of Caesar, That having prepared a great Feast for his Nobles and Friends of all degrees, it so falling out, that the day was extream foul, that nothing could be done to the honour of the meeting with comfort, he was much displeased, and so far enraged at present, that he willed all them that had bowes, to shoot up their arrowes at Jupiter (then their chief god) as in defiance of him for that rainy weather; Which when they accordingly did, the arrows fell short of Heaven, and full upon their own heads, so that many of them were very sorely wounded: Even so do our muttering and murmuring words, either for this or that which God sendeth, they hurt not him at all, but return upon our own pates, and wound both deeply and dangerously.

1619.

Gospel-invitation to comfort.

L. Scalabon
moralia in pas-
sionem Christi.

2 Kings 5. 3.

Rom. 1. 16.

2 Cor. 3. 8.

Col. 4. 11.

A Party of the Syrian host, as they were foraging about, light upon a little Hebrew Maid, they brought her to Naaman, their Commander in chief, he bestowes her upon his Wife; the Girl perceiving that he was infected with Leprosie, said unto her Mistresse, Would to God, my Lord were with the Prophet that is in Samaria, he would soon deliver him of his Leprosie. Such is the voyce of the Gospel to every unrepentant Sinner, O that you would come unto Christ, seek after him by a lively Faith and Repentance for your sins, he would deliver you from the threatenings of the Law, and release you of those impossible conditions, which you are there bound unto, he hath conquered Death and Hell for your sakes, paid the ransom for your sins, and in the end by his Redemption, will bring you to life everlasting.

1620.

The moderate use of Worldly things.

Nat. hist. lib.
10. cap. 23.

— Quanto
felicior hic
quis
Nil cuperet
quam qui totum
suum posceret
orbem. Juve-
nal.

PLiny maketh mention of Cranes, that being about to fly over the Seas, they take up stones in their feet, and sand in their throat, to poyse them against the wind, and as they come near the Land, by little and little cast them down; so lightning themselves, that the desired shoar seeth the last stone not taken away, but let fall. Thus it is, that good Men use the World as if they used it not, they take up the care of Riches as a Viaticum to serve them in this life, they know that enough is useful, too much a burthen, and therefore as they come nearer and nearer to their desired Rest, they more and more disturben themselves, and cast off every thing that hindreth in their way thither.

The work of the Law preceding the Work of the Gospel.

IF a Man have a corrupt and dangerous *fore* in his Flesh, if he will be cured, or prevent the danger of a *Gangrene*, he must prepare himself both for trouble, pain, and many other inconveniencies; as first the *lancing* of it, then the *cutting* and squeezing out the filthy and corrupt matter, then *corrosives* to eat out the proud Flesh; and lastly, (if need be) *searing* and cauterizing, before any healing plaister be applied: Even so in the spiritual *healing* of our Sins, the work of the *Law* must precede the work of the *Gospel*: First, that of the *Law* to humble us; then that of the *Gospel* to comfort us, before there be any obtaining of *pardon*, any comfort in the hope of *Redemption*, the *Law* must take as in hand, *search* our frailty, *lance* our Sins, *squeeze* out the Corruption of our Natures, make us cry and roar again with the smart of our wounds. And then it is that the gentle *Cataplasms* of the *Gospel* may be applied, and the comforts of *Remission* ministred unto us from the Physician and Surgeon of our Souls, *Christ Jesus*.

Tho. de Trugillo thesaur. Concionat.

Dulcia non meruit qui non gustavit amara.

Divisions in Church and State to be prevented.

TAgus in the life of *Agricola* his Father in Law, describing the figure, form, fashion, complexion, chivalry and resolution of the *Britains* in that time, observeth this also, that they were then drawn into *petty partialities* and *factions*; and the greatest help the *Romans* had, *adversus validissimas gentes* (as he calls our *warlike Nation*) was, that they had no *Common-Councell*, they did not *consult* together, but each *City* fought against their Neighbours, *Et ita dum singuli pugnant, universi vincuntur* (they are his own words) whilest one by one *fighteth*, all are *subdued*: And it is much to be feared, that the *Romans* are again entring our Land, they expect an *advantagious* successe by our *home-bred factions* and *divisions*, so that the *Pope* may well be said, never to have had hopes of a greater harvest in *England*; For, how can it otherwise be? How shall the Church of *Christ*, the body of *Christ*, the household of *Faith*, the Kingdom of *Heaven* upon earth stand, if there be so many *Sizers* and *Concissors*, and *cutters* and *carvers* of her *Members*.

D. Price Serm. at S. James's before P. Men. 1608.

W.L.C. at the time of his death. Et scissagaudens vedit d' scordia palens. Virg. Æneid. 8.

Sorrow for Sin must be in particulars.

Physicians meeting with *diseased* bodies, when they find a generall *distemperature*, they labour by all the art they can to *draw* the humour to another place, and then they *break* it, and bring out all the *corruption* that way; All which is done for the *better ease* of the Patient: Even so must all of us do, when we have a general and *confused* sorrow for our Sins, labour as much as may be to draw them into *particulars*; as to say, In *this* and in *this*, at such and such a *time*, on such an *occasion*, and in such a *place* I have *sinned* against my God; For it is not enough for a Man to be sorrowful in the *general*, because he is a *Sinner*; but he must draw himself out into *particulars*, in what *manner*, and with what *Sins* he hath displeased God, otherwise, *dolus latet in generalibus*, he may deceive his own Soul.

1623.

Hieronym. Guadalupe. Com. in Hoseam.

Nemo dicat occulte; penitentiam ago apud Deum, novit Deus qui me agnoscit, &c. Aug. de cura milu.

Perseverance in goodnesse, enjoined.

IT is said of *Hannibal*, that notwithstanding the rough Rocks, and craggy cliffs of the *Alpes*, he proceeded onward in his design for *Italy* with this resolution, *Viam inveniam aut faciam*, I will either find or make a way, that is the *terminum ad quem*, and thither I will go. Thus it is, that God being *Alpha* and

1624.

Sir Walt. Raleigh hist. of the world.

J. Menoch.
Com. in Ezek.
cap. 9. v. 4.

Cant. 3. 4.
Job. 20. 21.
Matth. 15. 22.

Esay 5. 8.

Perseveran-
dum est et assi-
duo studio
robur adden-
dum, &c.
Phil. 3. 1.

and *Omega*, he will have his servants to run from *a* to *ω*, from the *beginning* to the *end*, in the constant profession of the Faith; They that were marked to be preserved in *Jerusalem*, were distinguished by the character *π*, which is the last of all the *Hebrew* letters, teaching them, that they must run their race even to the *last*, that their Profession must be *Sacramentum militare*; or like to that in the Covenant of Marriage, *Till death us depart*; with the Spouse in the *Canticles*, not to leave their hold; with *Mary Magdalen*, to stand, wait, and stay at the *Sepulcher*; and with the Woman of *Canaan*, to cry, and continue in crying. And why? because that as they have *heaped Sin upon Sin*, and *drawn* the threads thereof so bigg, so long, till they made them *cords of Vanity*, and after *wreathed* those cords, till they became *Cart-ropes of Iniquity*; so that now being called unto *Sanctification* (there being alwaies in Christianity τὸ λοιπὸν a *Furthermore*) they should *encrease* more and more from Faith to Faith, from vertue to vertue, crying out with *S. Paul*, *Nondum apprehendi*, I have not yet attained, &c.

1625.

Sorrow for Sin must be proportionable.

Marcel. de
Pisc. Encyclo-
ped. Theolog.

2 Chron. 32.
Matth. 24.

HE that falleth into the *midst* of a deep *River*, must labour and take more pains to get out, then he that fell in but at the *brink* thereof, the one must *swim* hard for it; whereas the other *catching* hold upon the bank, or something else growing thereupon, more easily *draweth* himself out: Thus, if we fall into *great Sins*, it must and will cost us *more sorrow* and tears, then if we fell into *lesser*; *Manasses* sin was great, and his *sorrow was proportionable*. *Peter's* sin was great, and his *sorrow was suitable*; so must *ours* be, if our sins be many and *great*, our sorrow must be so much the *greater*; if but few and *little*, our sorrow may be the *lesse*, and we sooner attain the peace of *Conscience*.

1626.

Non-proficiency in the wayes of God and Religion, condemned.

Dan. Price
Serm. at S.
Janies's before
P. Hen. 1608.

Non progredi
est regredi.

Sir *Thomas Moor* makes mention of a drowfie devoted *Monk* in his time, who in his quotidian devotions was wont to say the first day, *Gloria Patri*, the second, *et Filio*; the third, *et Spiritui sancto*, and in the end it was, *Sicut in principio*, doubling over his Orisons, not much unlike to the *ignorant* Countryman, that yawning out his thoughts unto God, *unbuttons* his doublet with, *Our Father which art in Heaven*, and steps into his bed with, *I believe in God the Father Almighty*, never labouring to understand what the one or the other meaneth: This is to be like the *Sun* in *Josuah's* time that stood still; or rather the *Sun* in *Hezekiab's* time that went backward; or *Fabia* in *Quintilian*, who for thirty years together would not confesse that she was one year elder: But God cannot abide such *halting* in his service, any such *delaying* in Religion, any such *loitering* in Profession, any such *limits* in Christian profession, he cannot but *distaste* any *Snail-like withdrawing*, any *piec-like recoyling*, any *hypocriticall feigning*, any *wearisome fainting*, any *dyall-like staying*, any *pool-like standing*, any *Ephraemite starting*, any *foolish-Virgin neglecting*, or any *drowfie-Apostle sleeping*.

1627.

To be patient at the time of Death, and why so?

Nehem. Ro-
gers practical
Catechism.

IT is well-known that when a *Goaler* knocks off a Prisoners bolts, fetters and Irons, that the *constant wearing* them, hath put him to a great deal *lesse pain*, then the *knocking* of them off doth at the present; yet though every blow go to the very heart of him, he never *smayes* at it, but is quiet and well-contented, because he knows that the *pain* will make a *compensation* for the ease that

that he shall afterwards enjoy: Thus it is that all Men here in this World lye fettered and gyued with the bolts and irons of *Mortality* and *Sin*, in which case it may be, when God comes to knock off those Irons by death that they feel more pain and extremity then before; yet because this brings to ease and everlasting rest, let them be patient in this the time of their dissolution.

—*Mors ultima
pana est,
Nec melianda
viri.* Lucan.
Rev. 14. 13.
Esay 51. 2.

*How it is that Wicked Men are said to be
none of Gods children.*

1628.

AS in Nature, when Children are neither in outward feature of the body, nor inward quality of the Mind like to their Parents, which begat and brought them forth, we say, that such Children degenerate and grow out of kind; neither can they be outwardly judged to belong to their Parents, by reason of that great dissimilitude, and unlikenesse of Manners: Even so, when we see Men in the World, walking in by-paths of their own, and no way like to their Heavenly Father, in Holinesse and Righteousnesse, no way resembling him which hath begot them in Christ, in doing of good, we may (and that justly) say of such, that they degenerate, and grow out of kind, that they do not *Patrizare*, tread in their Fathers steps, going about alwaies doing of good after the example of *Jesuu Christ* their elder brother.

J. Recks,
A Sermon at
S. Mary-Spittle,
1624.

*Inde tu miraris
si patriset
filius? Plaut.
in Pseudolo.*

Things unlawful not to be asked of God in Prayer.

1629.

IT is written of *Vitellius* the Emperour, that one of his Friends being denied a Petition that was not reasonable, waxed angry and said unto him; *what avails me thy Friendship, seeing I cannot obtain that which I crave?* Whereunto the Emperour replied, *And what is thy Friendship to me, if for thee I must do that which is unlawfull?* Now if such equity hath been found in Man, What shall we think of our God? With what face dare we seek that from God, which is not lawfull to be given? Hence it is that many times we ask and get not, because we ask amisse and not for the right end; Whereas did we ask in Faith, we should be sure to have that thing which we desire or a better.

Corn. Nepos
in vita
Vitellii.

*Despicuntur
orationes leves,
plena rerum
corporalium,
&c.* Prosper.
Jan. 4. 2.

God alone more powerfull then all the Enemies of the World.

1630.

Antigonu King of Syria being ready to give battel near the Isle of *Andros*, sent out a Squadron to watch the motions of his Enemies, and to descry their strength, return was made, that they had more Ships, and better man'd then he was: How, sayes *Antigonu*, that cannot be, *Quam multis meipsum opponis?* For how many dost thou reckon me? intimating that the dignity of a Generall weighed down many others, especially when posseed with Valour and experience: And where is Valour? VVhere is Experience to be found if not in God? He is the Lord of Hosts with him alone is strength and power to deliver *Israel* out of all her troubles, he may do it, he can do it, he will do it, he is wise in heart and mighty in strength, besides him there is no Saviour, no deliverer, he is a shield to the Righteous, strength to the VVeak, a Refuge to the oppressed, he is *inftar omnium*, all in all, and who is like unto him in all the VVorld?

Plutarch
in Pelopida.

Matth. Sciles
Sermon before
the Artill.
Land. 1627.

Job 9. 7.
Esay 43. 11.
Psal. 5. 12.
& 22. 12.
& 99.

Charity to be well-ordered.

1631.

Moses being commanded of God to make an holy anointing Oyl, was to take a certain quantity of some principall spices, such as Myrrhe, Cinnamon, Calamus, and Cassia, then to compound them after the Art of the Apothecary.

Exod. 30. 3.

J. Reeker,
A Sermon at
S. Mary Spiti-
tle, 1619.
*Christus ad
cuncta virtu-
tum facta dilata-
tor, &c.*
Greg. in cura
pastoralis.

theary. And thus it is, that the oyl of our *Charity* must be tightly ordered; Every Christian *Alms-giver* must be a kind of spirituall Apothecary; First, his *Alms* must be like *Myrrhe*, which distills from the Tree without cutting or the least incision, so his *Charity* to be free without the least compulsion; Secondly, *Cinnamon*, hot in taste and hot in operation, so his *Alms*, neither stone-cold as *Nabal*, nor luke-warm as *Laodicea*, but hot as it was said of *Dorcas*, that she was full of good works: Thirdly, *Cassia*, as sweet as the former, but growing low, the Emblem of *humility*, so giving but not Vaingloriously: Lastly, *Calamus*, an odoriferous powder, but of a fragile reed; so giving, but acknowledging his *weaknesse*, thinking it no way meritorious; For *periculosum domum eorum qui meritis sperant*, saith St. Bernard, Dangerous is the state of that house which thinks to win heaven by keeping house, &c.

1632.

Times of Trouble and danger distinguishing true Professours from false ones.

Ioseph. hist.
lib. 13.
Car. Sigon.
de Repub.
Heb.

*Ignis aurum
probat; adver-
sus vero ad-
versum forem.*
Lipl. in epist.

THe Samaritans as long as the Jewish Religion flourished and was in honour, caused a Temple to be built on a high Mountain, named *Garazin*, that therein they might not be inferior to the Jews, They boasted themselves to be of the Progeny of *Joseph*, and worshippers of God also with them; but when they perceived, that the Jews were cruelly afflicted by *Antiochus Epiphanes* for the worshipping of God, then fearing lest they should be also handled in like manner, they changed their coat and their note too, affirming that they were not *Israelites* but *Sidonians*, and had built their Temple not unto God but *Jupiter*: Thus it is, that times of Trouble and danger easily distinguish the counterfeit and true Professour; Trouble is a kind of Christian Touch-stone, a *Lapis Lydius* that will try what Metal men are made of, whether they be gold or dross, whether they be reall or carnall Professours, sincere Christians, or rotten-hearted Hypocrites.

1633.

The hardnesse of a Rich mans Conversion.

William Hol-
brook Sermon
at S. Pauls,
1609.

*Argentum di-
citur aurum
et sanguis est.*
Euripid.
Joh. 6. 60.

IT is observed amongst Anglers, that *Pickerils* are not easily nor often taken, a Man may take an hundredth *Pinks* or *Minnows* before he catch a *Pike-ril*; For he preyeth so sore at his pleasure upon the lesser fry, that he seldome or never hath any stomach to bite at the bait: And so fareth it with the Rich Men of this world, their stomachs are so cloyed and surfatted with the things of this life, that when the doctrine of Salvation is preached, they have no appetite unto it; tell them of selling all that they have and giving it to the Poor, then with the young Man in the Gospel they cry out, *durus est hic sermo*, this is a very hard saying, Who can bear it? and it is as hard for such to enter into the Kingdom of Heaven, whilst the Poor run away with the Gospel.

1634.

A small plat of ground, sufficient for the greatest landed Man at the time of Death.

Joh. Combes
Apoph. begm.
Imperat. &c.

*Recipit populos
urna citatos.*
Sen. Herc. fur.

B. King
Fau. Sermon.

Socrates carried *Alcibiades*, as he was bragging of his lands and great possessions, to a Map of the whole World, and bad him demonstrate where his Land lay; he could not by any means espy it, for *Athens* it self was but a small thing to the world, where his lands at that time were: Thus many there are that bear themselves very high upon their lands and livings; so much in one place, so much in another, such a Lordship in this shire, and such a Mannour in that; but Saint Basil tells them truly where their Land lyes, and what may be said to be really theirs, *Nonne telluris tres tantum cubiti te expectant*? So much measure of ground to the length and breadth of their bodies, as may serve to

bury

bury them in, or so many handfulls of dust as their bodies go into alter their consumption; that is *terra sua*, *terra mea*, and *terra vestra*, their land, and my land, and thy land, and more then this no man can absolutely claim.

Riches very dangerous in the getting of them.

1635.

Suppose a Tree, whose leaves and boughs were clog'd and hung with honey, unto which an hungry Man coming, falls a licking one bough and leaf after another, untill he is carried so high from one to another through the greediness of his hunger, that he slips and slides, and cannot stay himself, but down he comes, and breaks a leg or an arm, and it is well if he escape with his Life: So dangerous is it to climb up the Tree of Riches; For most commonly Men lay hold so upon one hundredth after another, one thousand after another, *per fas et nefas*, no matter how or which way they do it, though they endanger themselves sore, even to the loss of their pretious and immortal Souls to all Eternity.

Aloys Novari
ini Matib.
expensu.

Quocunq; mo-
do rem.

A great blessing of God to be gently used in the matter of Conversion.

1636.

IN some Corporations, the sons of Freemen bred under their Fathers in the same Profession, may set up and exercise their Fathers Trade, without ever being bound Apprentices thereunto; And whereas others endure seven years hard-ship at the least, before they can be free; they run over that time easily, and are incorporated by their Father's Copy. Thus it is, that they who never were notoriously prophane, such whose Parents have been Citizens of the new Jerusalem, and have been bred in the mystery of Godliness, are oftentimes entred into Religion, and become Children of Grace without any Spirit of bondage seizing upon them, and though otherwhiles they taste of legal frights and fears, yet God so preventeth them with his blessings of goodness, that they smart not so deeply as other Men; A great benefit and rare blessing to that Soul, where God in his goodness is pleased to bestow it.

T. Fuller
Cure of a
wounded
Conscience.

Gal. 4. 26.
Ephes. 2. 29.

Psal. 21. 3.

Perfection of Grace to be endeavoured.

1637.

AS the Waters spoken of in Ezekiel grew up by degrees, first to the ancles, then to the loynes, and lastly, to the head. Or as that gradual Wheat our Saviour spoke of, First, there was the blade, then came the stalk, after that the full Corn, but lastly, came the Harvest. Even so like that water, we must grow higher and higher, till we come to our head Christ Jesus, and like that Corn ripen and ripen untill the end of the World, when God shall come to winnow us; We must resolve, endeavour, contend and strive for Perfection, as for a prize, though there may be many hindrances, as Worldly allurements, the Devils temptations, and our own sinful provocations, ever adding one grace unto another, till we are in some sort, *secundum huius vite modum*, according to the capacity of our humane Nature, perfect Men in Christ Jesus, Matth. 5. 48.

Ezek. 47. 4.
Vinc. de la
Nuza Traff.
Evang.
Mark 4. 28.
Nemo perfectus,
qui perfectior
esse non appe-
rit. Bernard.

Phil. 3. 3.
Hugget Ser-
m. at S. Pauls,
Lond. 1615.

The pain of a Wounded Conscience greatned by the Folly of the Patient.

1638.

Sheep are observed to flye without cause, scared (as some say) with the sound of their own feet, Their feet knock because they flye, and they poor silly Creatures, fly, because their feet knock. An Emblem of Gods children under the pains of a wounded Conscience, self-fearing, self-frighted: For as it is,

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*Sonus excitat
omnis Suspensum.*
Virgil.

that the pain of a wounded Conscience amongst other reasons thereof assigned, (as from the heaviness of the hand that makes the Wound, an Angry God; from the sharpness of the sword, wherewith the wound is made, the Word of God; from the tenderness of the part it self, which is wounded, the Conscience) becomes intolerable; so from the Folly of the Patients themselves, who being stung, have not the Wisdom to look up to the brazen Serpent, but torment themselves with their own Activity; Hear they but their own Voice, they think it to be that which hath so often sworn, lyed, talked vainly, wantonly, wickedly, their own voice being a terror to themselves; See they their own eyes in a glasse, they presently apprehend, These are they which shot forth so many envious, covetous, amorous glances, their own eyes being a terror to themselves, and as it was threatned to *Pashur*, themselves become a terrour to themselves, *Jer. 20. 4.*

1639.

No true Content to be found in the things of this World.

Sain. Whaley
Serm. at S.
Pauls, Lond.
1615.

There is an old Apologue of a Bird-catcher, who having taken a Nightingale, the poor Bird pleaded for her self as well as she could, and seeing divers go to the pot before her, said; *Alas, I am not worth the killing, I have little or no flesh on my back, therefore you may well let me go;* No, sayes the Fowler, *One bird in hand is worth two in the bush:* The Bird replies, that her notes were more worth then her corps, and that she would chant him out three Songs, for which he should fare the better all the dayes of his life; if he kept them, then if he kill'd her: The bargain was made, and the Bird let fly; The Songs were these,

1. Strive not beyond thy strength,
2. Grieve not too much for the losse of that which cannot be recovered.
3. Believe not that which is incredible.

Contr. Zuin-
geri theat.
hum. vitæ.

Now whilst the wise Bird-catcher was conning these Lessons, the Bird flying over his head, told him, that he had lost a great treasure; For she had within her head a pretious stone as bigg as an Estridge-egge. At this news the Bird-catcher began to ply the Nightingale with fair words, and told her, That if she would come again to his hand, he would spare the meat out of his own belly to feed her. Then answered the Bird, *Now I see thou art a Fool indeed, that canst make no good use of my Counsel;* For, first, *Thou labourst for me which thou canst not reach.* Secondly, *Thou grievest for that which is irrecoverable.* And thirdly, *Thou believest that which no wise Man will, that I have a Pearl in my head as bigg as an Estridge-egg, whereas all my whole body is not so bigg:* Thus surely, there are many of these Fowlers, or rather Foolers in the World, such as doate in their reposals, setting up their rest in the things of this world, where it is not to be found, and in the mean time neglect to seek where it is; For the world hath no more sufficiency to Mans desire, then the Nightingale had the true pearl within her to give him content; All the advantages of outward things being to Mans desire, but as sharp sauce to the appetite, which doth not satisfy hunger, but provoke the stomach to hunger after more.

*Fallax est hic
mundus, finis
dubius, exitus
horribilis, &c.*
Pet. Blesens.

1640.

A good Man, tedious to bad Company.

T. Fuller
Cure of a
wounded Con-
science.

*Loripes relictus
de rider; Al-
thiops albidus.*
Juvenal.

When an hunted Deer runs for safeguard amongst the rest of the Herd, they will not admit him into their Company, but beat him off with their horns, out of principles of self-preservation; for fear the hownds in pursuit of him, fall on them also: In like manner, when a knot of bad good-fellows perceive one of their Society become a New man, they will be shut of him as soon as possibly they can, preferring his room, and declining his Company, lest his

his goodnesse prove infectious; He shall no longer be welcome in their Society, then he is able to sing his part in their Ioyfull consort, do as they do, and then he is a boon-Companion.

Pride, the vanity and sinfulness thereof.

1641.

IT is well known, that rotten wood and Glow-worms make a glorious shew in the night, and seem to be some excellent things; but when the day appears, they shew what they are indeed, poor, despicable and base Creatures: Such is the Vanity and sinfulness of all naughty, proud, high-minded Persons, who though now shining in the darkness of this World, through the greatness of their Power, place and height of their honour, When the Sun of Righteousnesse shall appear and manifest the secrets of all hearts, then they will be seen in their own proper colours, and appear to be but rotten stiffe, and stinking Sepulchers, For to have nothing, derogates nothing from the worth of true Grace, but to have power without Piety, greatness without goodnesse, is a scorn to him that confers it, and a sin to him that receives it, but both shameful and sinfull to him that waxeth proud by it.

Rich. Middleton
Heavenly
Progress.

Omni vitio de-
terior est super-
bia, &c. lib. 1.
de sum. bono.
lib. 3.

Greatnesse of the torture of a Wounded Conscience.

1642.

AS long as Adam did fast in Paradise, he stood fast, but having once eaten the forbidden fruit, he tarried a while there, but took no contentment therein; The Sun did shine as bright, the Rivers ran as clear as ever they did, birds sang as sweetly, beasts played as pleasantly, Flowers smelt as fragrant, herbs grew as fresh, Fruits flourished as fair; no punishment of Pleasure was either altered or abated; The objects were the same, but Adam's eyes were other-wise, his nakednesse stood in his light, a thorn of guiltinesse grew in his heart, before any thistles sprang out of the ground, which made him not to seek for the fairest fruits to fill his hunger, but the biggest leaves to cover his nakednesse; Such is the torture of a wounded Conscience, that it is able to unparadise Paradise, and the burthen thereof so importable, that it is able to quail the courage, and crush the shoulders of the hugest Hercules, of the mightiest Man upon the face of the Earth: Who can bear it? Prov. 18. 14.

T. Fuller
Cure of a
wounded
Conscience.

Nihil est mis-
erius quam ani-
mus hominis
casus. Plaut.

The Proud mans Memento.

1643.

ALEXANDER having compassed and conquered a great part of the World, came into an Island of the Brachmans, a People that used no habit but beasts skins, no houses but caves, no Meat but such as Nature produced, and demanding the reason of this their strange kind of life, they answered; We know that we shall dye, whether this day or to morrow we know not, And therefore why should we take care for power to rule, honour to be esteemed, or Riches to live in pleasure; With which answer he was so affected, that he had them ask what they would, and he would give it them; they presently demanded, Not to dye; to which he replying, that he could not give that, For he himself must dye: why, then, said they, art thou so foolish to live in such Pride, seeing thou knowest thou shalt dye? Thus if rude, barbarous People by the onely meditation of Death, could so easily condemn all the thoughts of Power and Honour, Is it not more then time that such as professe themselves to be Christians, who having so many Noble restraints and retracts to beat down the pride of power and honour, should now cease to fall in love with their own shadows not to doat upon greatness, and popular applause which will last no longer then the giver pleaseth, nor to look big or be proud upon the access of any preferment whatsoever.

Joh. Combefii
Aprophthegm.
Imperat. &c.

Coc. Sabellit-
cus. in hist.

—nimiam ne
cyde colori.
Virg. Eclog.

1644.

T. Fuller
Cure of a
wounded Con-
science.

Omnia amara
et graviora pati-
enter feras.
Psal. 32. 9.

—dolor hic
tibi proderit.
Ovid.

Patiently to wait Gods time for deliverance.

CONSIDERABLE are the causes, why a *broken leg* is incurable in a *horse*, and easily curable in a *Man*; The *horse* is incapable of *Counsell* to submit himself to the *Farrer*, and therefore in case his *leg* be set, he flings, he flounces, and flies out, unjointing it again by his misemployed mettall, counting all binding to be but shackles and fetters unto him; VVhereas a *Man* willingly resigneth himself to be ordered by the *Chirurgion*, preferring rather to be a *Prisoner* for some dayes, then a *Cripple* all his life: Thus it were heartily to be wished, that Men would not be like the *Horse* or *Mule*, which have no understanding, but let *Patience* have its perfect work in them, so that when they are as it were overwhelmed in a deluge of distress, finding no way to get out, they would tarry *Gods time*, and though deliverance come not at an instant, yea though it be irksome at the present, in due time they shall certainly receive comfort.

1645.

Rich. Middle-
ton Heavenly
Progress.

Superbia Di-
boli est instru-
mentum, &c.
Castiod. in
Psal. 18.

Pride, a main Engine of the Devill.

AS when a *City* or a *Castle* is besieged, amongst other stratagems and devices, Men use to *undermine* the *Foundation*, and *blow* it up with *Gunpowder*, that being (as they think) the surest way to gain it: So the *Devill* laying battery to the *Fort of Mans Soul*, undermines it, and puts the *Gunpowder* of *Pride* into it, knowing that as he himself was *blown* up, so will that pretious *Fortresse* be easily scaled, if that powder once take fire in it: And as those that fish with nets in standing Rivers, where they pitch down their net, do blunder and trouble the water, that the *Fish* may not see the net, and then with poles beat and dash the streams above, to drive the *Fish* into the net; So *Satan* setting the net of disobedience, mudds and troubles the heart of *Man* by *Pride*, and so bears him down the stream of his own affections, till he have caught him in his deadly Net of destruction.

1646.

Mr. Collings
5. Lessons.

—later anguis
in herba.

Nature cannot work out Peace of Conscience.

THERE are a sort of foolish Country people, that think *Nature* will work out all distemperatures, and they need no *Physick*; Some of them are confuted by their graves, others of more strength, and healthier Constitutions possibly recover their former vigour; but their diseases make a truce onely, not a peace with their bodies; the latent cause remains and watcheth its advantage of the next heat or cold the body takes, or the next intemperate season that comes; And thus many deal with their Souls, never regarding when their Spirits are troubled to heal up the wound with the balm of *Gilead*, but go on in their Worldly natural way, and at last their troubled Spirits are quiet again, so they get their Peace of course, but all this while the hidden cause of their trouble watcheth the next advantage, their Souls fester within and on a sodain they are ready to despair, and to lay Violent hands on themselves.

1647.

Plutarch.
Moral. lib. 4.

Pausanias in
Atticis.

Men to set an high Value upon their Souls.

WHEN *Praxiteles* a cunning Painter had promised unto *Phryne* one of the choicest pieces in his shop, she not knowing which was the best, began to think upon some plot, whereby to make him to discover his Judgment which of them was the piece indeed, suborned one of his Servants to tell his Master (being then in the Market selling his Pictures) that his house was on fire and a great part of it burnt down to the ground; *Praxiteles* hearing this, presently demanded of his Servant, If the *Satyre* and *Cupid* were safe, whereby *Phryne* standing by; discovered which was the best Picture in the Shop: And shall a silly

Painter

painter, set so high an esteem upon a poor base Picture, the stubber'd work of his own hands, And shall not we much more value the Soul, that is of an Immortall being, the most precious piece that ever God made, the perfect pattern and Image of himself; let Riches, honours and all go, if nothing but this escape the fire, it is sufficient.

Anima cura
tuam ippus in
quantum pios.
Menander.

Peace of Conscience, not wrought out by merry Company or drinking.

1648.

SOME there are that if they be in an *ague*, or the like distemperature, will drink hot waters, or good store of Sack to prevent their cold fit and out-burn Nature; but alas! all the good that comes of it, is onely that they fall into a burning Fever, and perhaps consume their dust into ashes: So there are such prophane wretches, that if their Conscience alarums them, if their Spirit troubles them, or if crosses multiply upon them, think there is no other way to wind out of the Devils fingers but by throwing themselves into his arms, making themselves twice more the Children of the Devil then they were before; they must needs to the Tavern, or to the Alehouse, seek out some boozie Companions, drink away their sorrow; but had Zimri peace that slew his Master? Damning a Soul cannot surely be the way to save it.

Collings
1. Lesson

Math. 23.
15.

2 Kings 9.
31.

The vast difference betwixt Pride and Humility.

1648.

SPECTACLES that are of an antique sight, if the young go about to use them, they shew all things lesse then they are; but unto old Men they present all things greater then they are: Such is the difference betwixt Pride and Humility, that Pride is like the old Mans spectacles, and makes things bigger then indeed they are; but Humility like the spectacles worn by young Men, causeth every thing to seem lesse then it is: A Proud man thinks no man better then himself, an Humble man none worse: The one lifteth up himself on high, the other layeth his mouth in the dust, Lament. 3. 29.

Rob. Bodius
comp. in Ephe.

— imperator
gressus Achilli.
Virgil.

Much Learning to be found in a small compasse of expressions.

1650.

THE Learned *Heraclite* no lesse elegant then Enigmatical amongst other his quaint speeches, hath this saying of special remembrance and observation; That the greedy Metal-mongers in their too eager search for the worlds wealth, after long toil and trouble find parvum in magno a little pure substance in a great deal of unprofitable Earth: But it fareth otherwise in the Inquisition and pursuit after Learning; For there a well-grounded Scholler shall find with a little abstractive speculation magnum in parvo much matter in few words; every short golden sentence and particle thereof containing incredible store of most pure substance; every short Aphorisme, every Axiome, every Maxime, nay almost every contracted line comprehending matter sufficient to fill whole Volumes.

Henry Cusset
different of
Ages.

Literae sententiae
facile et sententia
maxime.

The true Nature of Humility.

1651.

RUFFINUS the Companion of S. Francis, having a Revelation that a Crown of glory was laid up for that holy Man, told him one day that it would very much rejoyce him, if he would let him understand, what he thought of himself; To whom S. Francis gave this answer; I esteem my self the greatest Sinner of any in the world; and that I serve God lesse then any other man: How can that be, said Ruffinus, seeing some are Thieves, some Murderers, some Adulter-

Bonavent.
in legenda
S. Francis.

Matth. 6. 2.

*Reſta facere, et
inutilem ſe-
putare, apud
paucos inveni-
tur. Bern.*

*Jof. Hall
Charaſt. of
Virtues and
Vices.*

1652.

*Rerum Ger-
man. Script.
incogniti.
Sylvius lib. 4.
com. in reb.
geſti.
Alſauſi.
Drake.
Cavendiſh.*

*Ariſtoteles,
Pet. Abaelar-
dus.
Ars longa,
vita brevis.*

1653.

*Pet. Crinitus.
de Poet. Gra.*

*O ſancta vene-
rabilisq; humi-
litas. Aug.*

*Rich. Middle-
ton Davids
Key.*

ers, and many moſt prophane and wicked pretches, ſuch as are in the very gall of bitterneſſe, ſuch as never think of God or goodneſſe; and thou art not onely free from all theſe, but withall a Man of much ſanctity, and holineſſe? But he replying, ſaid; Out of doubt if God had been ſo mercifull to them, as he hath been to me, they would have ſhewed themſelves more thankfull then I have been; And beſides if God had forſaken me, I ſhould have committed far greater Sins then they have done. Here was a good Man though a Papiſt, a rare pattern of Humility, ſo far imitable as being a Man arrived at a moſt excellent degree of ſelf-denyal coming from an inward and high knowledge of God and himſelf, ſo that all the Vertues that he hath, and all the good works that he doth, though never ſo worthy and deſerving, yet they ſeem unto himſelf little or none at all; And ſuch is the Nature of every man that is truly humble, He admires every thing in another, whiles the ſame or better in himſelf he thinks not unworthily contemned; His eyes are full of his own wants, and others perfeſſions. No man ſets ſo low a value of his worth as himſelf; not out of ignorance or careleſneſſe, but of a voluntary and meek dejectedneſſe. Well may it be ſaid of him, that he is a lowly valley ſweetly planted, and well watered; the proud Man's earth, whereon he trampleth, but ſecretly full of wealthy Mines, more worth then he that walks over them; a rich ſtone ſet in lead; and laſtly, a true Temple of God built with a low roof.

Impossible to arrive at a full perfection of Learning in this life.

IT was well ſaid of Sigismund the Emperour, to a Doctor of Law, whom, for an excellent ſtratagem againſt the Enemy, he had Knighted not long before; When at an Aſſembly of Peers and Counſellors the Doctor doubted whether ſide he might with greater credit joyn unto, to his own of the *Togati*, or the other of the *Militia*; Is it doubtfull, ſaid the Emperour, whether Learning or Military experience is more Honourable? I can in one day make a thouſand good Souldiers; but I am not able in a thouſand years to make one tolerable Doctor; Implying, That the whole courſe of a Man's life was not time ſufficient to arrive at a full perfection of Learning. We may read of them that have ſailed about the World in three years, but as yet never heard of any, who in the whole courſe of their life, how laboriouſly ſoever paſſed over, were able to compaſſe the whole Circle of the Liberal Sciences; There was one called ſometimes in regard of the excellency of his parts, *A walking Library*; another was ſaid to diſpute *de omni Scibili*; meer Hyperboles. For Socrates on his death-bed confeſſed, he had many things to learn, nor ſhall any Man after him come to the requiſite perfection of Learning.

The Excellency of Humility.

IT is ſtoried of Homer, the Prince of Poets, That all the Cities of Greece contended to have the honour of his Nativity; every one affirming, that he was born there, as thinking themſelves ſufficiently honoured, if a Man in *Philophy* ſo learned, in *Poeſie* ſo ſingular, ſhould be born amongſt them: Thus it may be ſaid of Humility, all the Virtues, as, Temperance, Fortitude, Prudence, &c. contend for the right of it, and think themſelves much graced, if they may get it but to be theirs, ſo excellent an Ornament they accompt it; excellent indeed; ſo that a Writer deſining of other Virtues, was ſo amazed at the conſideration of it, that he was fain to call it, *donum ſine nomine*, in ſome ſort like unto God, who wants a definition, and cannot be expreſſed what he is; The wiſeſt of Philoſophers never knew or underſtood it, and therefore amongſt all the ancient Latines it wanted a name, and amongſt the Greeks they could not expreſſe it as we do, but called it *ταπεινότης*, the abjection or lowlineſſe of the Mind.

Chriſt

*Christ voluntarily engaging himself to take away
the Sins of the World.*

1654.

Look but upon a *poor Man*, that lying under an *arrest* for debt more then he is any way able to compasse by way of satisfaction, so that there is no way but one, either pay, or to prison; What though his Friends be never so rich, never so potent, the Creditor can not charge one farthing of the debt upon them, there's no Justice for it; But if this *poor Man* hath some able Friend that will so far undertake for him, that the *debt* shall be paid at a certain time and place appointed, the *Prisoner* is released, the *engagement* is entred in the Creditors book, and from that day forward he looks upon the *Surety*, not so much as once minding the *poor Debtor* at all. Thus it is, that a *writ* of Vengeance was issued out of the Court of *Heaven*; Mankind was ready to be arrested and thrown into an everlasting *Prison*, from whence he should never have been released, till he had paid the utmost farthing, which he was never able to do with all the Friends and means that he could make; Yet such was the happinesse, that *Jesus Christ* seeing some of his elected Friends that his Father had given him, having their names in the *writ*, steps in, and sayes; *Father, these are my Friends; surely they are my People, Children that will not lye, (so he was their Saviour) I will pay the debt, charge it upon my accompt, it shall be paid in the fulnesse of time.* The Father accepts the tender, desires no better security, then that of his beloved Sonne, in whom he is well pleased.

Alphonf. ab
Arendan. com.
in cap. 9.
Matth.

Col. 2. 14.

Esay 63. 3.

Gal. 4. 4.
Matth. 3.
Mark 1. 7.

The Virtue of Humility.

1655.

As the *Amethyst* is said to repress Drunkenesse, and breed sobriety; the *Jasper* to expell dreams; the *Saphire* to heal tumors and swellings; the *Onyx* to make Men valiant: Thus it is, that as several stones, and Minerals have proper and peculiar Virtues in themselves, the grace of *Humility* is that *Panacea*, that *Catholicon* of the Soul, that cures all diseases whatsoever, it beats down the drunken fumes of windy conceits, puts away the earnestnesse of desire after transitory things, which are nothing else indeed but dreams and shadows; It cures the risings of heat and passion, and makes a Man valiant to fight against those three Arch-enemies of Mankind, the World, the Flesh, and the Devil.

Vincent. spe-
culum morale.

O medicinam
omnibus consu-
lentem, omnia
sumentia com-
primentem, &c.
Aug. de verb.
Dom.

God onely able to work Man to Will and to do.

1656.

A Great *Emperour* buyeth a Woman that is a *slave*, which he intends to marry, and will so do, whether she will or no; yet he will woo her, and, if possible, marry her Will as well as her Person, yet whether she will or no, he will and may marry her; for she is his purchase; she is his Wife in his determination before he hath married her: This is a Simile, that at the first view may seem to hold out much of *Gods ability* in the working of Man to will and do; yet being put into the ballance will be found light; For though this *Emperour* hath power to force the Womans body to the action, yet he hath no power to force her will, to be willing to the action: The will is alwayes independent *sui juris*, but God hath power not onely to marry the Soul, which he hath bought from being a *slave* to the Devil, but to make it ready and willing to marry him.

Collings!
5. Lesson.

1657.

Pride in Riches, honours, preferments, &c.
the vanity thereof.

Laurent. Scabonius moralia in passionem Christi.

Divitie honores, &c. superbiis exhibit, in eorum commutatur ruinam. Greg. 7. Moral.

A Bladder being puff'd up with a little wind, if but two or three beans or pease be put into it, they make a mighty sound and rattling, insomuch that a good mettall'd horse, which not otherwise afraid to enter the troops of ten thousand armed Men, will be so scared with the strangeness of the noyse, that the Rider shall be scarce able to sit him; yet if this bladder be but prick'd with a pin, it comes instantly to nought. A true resemblance of such whom God enricheth with his blessings, casting into their bosoms some beans and pease of extraordinary gifts and graces, of authority, honour, wisdom, and the like, with which they make such a rattling, that even valiant hearts are daunted with the sound thereof, and they themselves drawing in the wind of popular applause, begin to swell as big as any bladder with presumption of their own merits; but if their Princes displeasure do but breathe on them, or some fever or distemper seize upon them, this great wind is abated, their Souls are galled with impatience, and they sing their part with those wretched ones; What hath Pride profited us? or what hath the pomp of Riches brought us? *wisd. 5. 6.*

1658.

Security the cause of all Calamity.

Seneca in Epist.

Nemo securus esse debet in vita ista. August. Vel. Par. hist. Rom.

IT was well observed, that it was as necessary for Rome, that Cato should be born as well as Scipio; the reason was, *Alter cum hostibus, alter cum vitiis bellum gessit*, the one kept *warr* with their Enemies, the other with their vices, so that being alarm'd on both sides, they were ever in a posture of defence: Thus it is, that what with the sword of the Spirit drawn against the exorbitance of the time, and that of the Militia to defend the Frontiers, the People rouse up themselves, and become vigorous, well considering, that no Man is sooner overthrown, then he that feareth nothing, and most usually it so falleth out, that Security is the main cause of all calamity.

1659.

Riches, Honours, &c. the different use
that is made of them.

Avicenna de medicina, cordialibus.

R. Holdsworth Serm. before the East-India Company, 1632.

IT is said of the seeds of *Henbane*, that they kill all birds saving *Sparrows*, and to them they are nourishing food; the reason given is this, their veins are so narrow, that the fumes thereof cannot passe to the heart and surprise it so soon as it doth other Creatures: Such is the condition, property, quality, and use of *Riches*, honours, preferments, or any other outward thing whatsoever, they do nothing at all hurt the Godly, such as know how to make a right use of them; but to the Wicked and Ungodly, such as know no other *Heaven* upon Earth, but the bare enjoyment of them, they are but as so many snares and temptations to entrap them, so that what is one Man's meat, becomes the others poyson; And why so? because the Godly have certain private veins of *Knowledge* and goodness, whereby that deadly fume of *Henbane*, the love of the World cannot passe to the heart; Let Honours mount never so high, Riches increase never so much, they look above them, they set not their hearts upon them, but take up that of the Wiseman, *Omnia bonis in bonum*, All things to the good are turned to good, *wisd. 39.*

The

The soveraign Vertue of Humility.

1660.

Phytians and Naturalists do say, that there is nothing of the *Mullerry tree* but is medicinal, and usefull in some sort or other, the fruit, the root, the bark, the leaf and all; Such is the soveraign Vertue of *Humility*, that every part of it, as well the root of *affections*, and the bark of *Conversation*, as the leaves of *words* and the fruit of *works* heals some diseases or other, of the drooping Sin-sick Soul. Hence is it that the great *Physitian of our Souls* (as if they could never be at rest or quiet otherwise) prescribes us this *Recipe* against all spiritual qualms and agonies, Learn of me, that I am lowly and meek, and you shall find rest to your Souls. *Matth. 11. 29.*

Plin. nat. hist.
lib. 16. cap. 26.
Isidor.
Dioscorides.

The love of Riches, very dangerous.

1661.

A Tree when it is half cut through deceives the *Elephant* when he leans unto it; *Mandrage* if duly taken is good Physick; but if *immoderately*, it casts into a dead sleep, congeals the spirits, and deaddens the Natural faculty; And as *one said of Parliaments in *England*, that they are very good purges to evacuate the ill humours of the body Politick, but very bad Diet-drink to live upon, weakning the vigorous spirits thereof, and making it liable to much inconvenience: Such is the immoderate love of *Riches* and the things of this life, they deceive all that lean unto them, there's no safety in living upon them, no rest in the acquiring of them; They cast their Favourites and all such as dote upon them into strange dreams, their reason and understanding being *stupidified*, their devotion and goodnesse congealed, and in fine their bodies and Souls in great jeopardy to be everlastingly damned.

Plinius in
hist. nat.

* Sir Franc.
Bacon.

Rich. Middle-
ton Heavenly
Progress.

Worldly honours and greatnesse, their Vanity to be considered.

1662.

The *Romans* to expresse the Vanity of Worldly honour and greatnesse, painted *Honour* in the Temple of *Apollo* as representing the form of a Man, with a *Rose* in his right hand, a *Lilly* in his left, above him a *Solsequy* or *Marigold*, and under him *Wormwood*, with this Inscription, *Levate, Consider*; by all this declaring, that Man in this World flourisheth as a *Rose* in delights and *Riches*, but at night, that is, in the time of *Death* or adversity he is dried up, rejected and set at nought as a dried *Rose* which all the day long is carried in the hand with contentment, but being once withered is cast away on the dunghill; The *Lilly*, excelling *Solomon* in its glorious cloathing, but the leaves falling, it becomes fordid; aptly denoting the favour of *Man* whilst in worldly honour, but once clouded by misfortune made of no accompt: The *Marigold*, opening and shutting with the Sun, shewing that when the Sun of *Prosperity* shines, he sees all things delectable, but the Sun setting, *Death* or Adversity approaching, then appears nothing but darknesse and horreur of the grave: The *Wormwood* signifying, that all the delights in this World are sweet in the execution, but bitter in the retribution, no better then a bitter potion, and the very gall of *Dragons*, *Esay 24.* Lastly, the word *Levate*, is very necessary, lift up your heads and consider, ye that are proud of your honours and greatnesse, ye are but *Roses* that will wither, *Lillies* that will lose their beauty, *Marigolds* that open and shut with the Sun, and your portion without *Repentance* will be but *Wormwood* and bitterness.

Wolfgang.
Lazius de re-
bus Rom.

Discite in hoc
mundo supra
mundum esse,
&c. Ambros.
in lib. de
Virg.

Dr. Sraughton
Serm. at Merc.
Chap. Lond.
1635.

1663.

The Heart of a VVorldly-minded Man, never satisfied.

Phil. Nepos
in vita
Plutarch.

Alexander on a time having many *Philosophers* with him at a Banquet, would needs have it put to the question, what was the greatest thing in the World? some of them said, the hill *Olympus*, some the *Sun*, some the *Earth*, some one thing and some another; but one of them said, that surely the *Heart of Man* must needs be the greatest, because that in a moment it passed through the whole VVorld, Heaven, Earth, Sea and all: And such is the *Heart* of every Worldly-minded Man, though in the *substance* of it, such a *bit* as will hardly give a Kite a breakfast, yet of that *extent* as to the desires thereof, *totum non sufficit Orbis*, the whole VVorld is not able to satisfy it; If an *Earthly-minded Man* should gain unto himself the whole World, and being placed in the middle of it, so that, if possible, he might at once *view* his purchase, he would *Alexander-like* ask whether there were any more *worlds*, any more *land*, any more *wealth* that he might *grasp* that into his hands also.

Hugo lib. 1.
de anima.

Jer. Leech
Serm. at S.
Pauls, Lond.
1627.

1664.

Pride in Apparel, condemned.

Sir Joh. Heyward
3. Norman Kings.

Our Chronicles record it of *William Rufus*, one of the three *Norman Kings*, who in his time was held for one sumptuous in his *Apparel*, that when his Chamberlain had brought him a pair of *new breeches* to put on, and he demanding what they cost? it was answered, *Eight shillings*; The King being offended, bade him begone like a beggar, and bring him a pair of a *Mark price*. Now it is much to be feared, that *Histories* for the time to come shall have little or no cause at all to commend our sober moderation in this kind, but rather complain of the most intolerable and damned *excesse* that ever reigned amongst *Christians*, such being the *Vanity* thereof, that *Sexes* can hardly be distinguished; and when one sees Men and Women in their *bravery*, they may safely conclude many of them to be in the *midst* of their *Wealth*, the *basest* of them wearing more in *gold* and *silver-lace*, or a set of points, then would in times past have bought one of our ancient Kings a Suit of *Apparel*.

T. Adams
Sermon at S.
Bennet. 1635.
Impudicus quisque ut videatur magnificus, satagit vestiri pretiosis vestibus, &c.
Justia.

1665.

Carelesse, Worldly hearers of Gods Word, to be reproved.

Plin. hist.
nat. lib. 16.
cap. 35.
Ben. Viſtor.
Empyrica.

It is said by the *Naturalist*, (how true, let them look to it) that a Vessel being made of the *Ivie-Tree*, if Water and Wine be poured into it together, the Wine will leak out, and leave the Water behind it: Such are all carelesse, worldly *Hearers* of Gods Word, they hold a true resemblance with this Wood for receiving into them the Wine of *Gospel-dispensations*, which should *inebriate* them with the love of God and goodnesse, and also taking in the Water of *worldly apprehensions*, they leave out all the Wine, forget all the good, so that nothing remains behind but the *puddled water* of *Vanity*, *Pride*, *Ambition*, *Luxury*, and such other pests of the Soul, which without the mercy of God upon true *Repentance*, will endanger it to all *Eternity*.

1666.

Pride and Ambition the Folly thereof.

Greg. de la
Nuza. Tract.
Evangel.

It is reported of a certain *Philosopher*, who dying, demised a great sum of *Money* to him that should be found most *foolish*, and left another *Philosopher* his *Executor*; It fell out so, that travelling many Countreys to find out a Man exceeding all others in *Folly*, that he came to *Rome*, where a *Consul* abusing his place, was adjudged to death, and another immediately chosen, who joyfully

fully took it upon him; to this Man the *Philosopher* delivered the sum of *Money*, telling him that he was the most *foolish Man* in the World, who seeing the miserable end of his Predecessor, yet was nothing daunted therewith, but joyfully took upon him the *succession* of his Office. O how *Foolish* then are the most Men of this World, that live and see the *miserable wrack* that *Pride* and *Ambition* have made every where! In Heaven, in Paradise, and through the whole World and every part thereof, (especially that of the Court of great ones, where but few prosper, and those that prosper perish) yet dare adventure with joy and contentment to *hose* out their sayls, and *run* themselves upon such dangerous rocks, ruine and destruction.

Conr. Zuingerus in theat. hum. vite. lib. 16.
Nat. Shute Serm. at S. Mild. Poultry, Lond. 1638.
Anta culmen lubricum.

Men by Nature looking more after their bodies, then their Souls.

1667.

Socrates one day meeting *Zenophon* the sonne of *Coryllus* in a certain angiport, or Haven-street, and seeing him a youth of great hopes, stayed him with his staffe, and asked him this question; where was the place where severall Merchandizes and Commodities were to be sold? To whom *Zenophon* readily replied; In such a place he might be furnished with all sorts: Then *Socrates* demanded of him another question, where was the place where Men were to be made good? To this his answer was, That he could not tell. Then saith *Socrates* to him, Follow me that thou mayst learn it. And so from that time he began to be *Socrates's* Scholler. Now as it was with *Zenophon* at that time, so it is now with most part of Christians, they know readily, and are very well versed in all the waies of *Worldly Trade and Commerce*, as having special care to be ignorant of nothing that belongs to profit or pleasure; but if the demand be made concerning the *Pearl of price*, the rich Merchandize of the Soul, the graces of *Gods holy Spirit*, and where and how one may purchase them, they answer with *Zenophon*, they cannot tell; And why? because they never made it their work to enquire after things of that Nature.

Diog. Laert. in vita.

Math. Stiles Serm. at S. Greg. Lond. 1639.

Magistrates, Ministers, &c. their rule to walk by.

1668.

The Sea-men have a Proverb, or rather a Riddle, *Mare ab imbecillibus vincit, fortiora vincit*, that the *Sea* is overcome of things weak, but the strongest are overcome of the *Sea*; which is thus to be understood, That those fabulous, dirty, and fenny places about the *Sea*, are by aggregation and access of mire, sand and other things falling into them continually enlarged, and so the *Sea* about such places is contracted, restrained, and as it were overcome; but the rocky, strong, and hard places are by the *Sea* strongly assaulted, and by little and little so battered and eaten out, that it gets much ground there, and overcomes that stony-hearted opposition: A good Rule for *Magistrates*, *Ministers* and Men in power to walk by, to be gentle and loving, and of a yielding disposition to the humble, virtuous, and Religious persons, and suffer such to be overcome by them; but to the stubborn, stiff-necked and proud rebellious spirits to extend the waves and billows of their Justice and power to break down their oppositions, and bring under their aspiring thoughts; but with this Proviso, that their Sins may be hated, not their Persons, and that to be done too, not with a desire of *Revenge*, but of healing and curing their Infirmities.

Joh. Apostol. paramia.

Tho. de Trugillo thesaur. Conacional.

Graces

1669.

Graces of the Spirit to be made the
Souls furniture.Phil. Nepos
in vita.Rich. de Me-
diavilla pro-
gressus Ca-
lestis.

Alexander having conquered *Darius*, there was a box brought unto him from the Kings Cabin, curiously wrought with gold and pearl; And asking of them (who were not ignorant of the *Persians* profuseness and vanity) What use there was of so pretious a Vessel? It was answered; That the King used therein to keep his *Oyntments*, which as soon as he understood, he gave order forthwith, that it should be the keeper of a more pretious Jewell, meaning the *Iliads* of *Homer*, and be no more called *αρωματωριον*, but *Ὀμφοριον*, not the box of *Oyntments*, but the box of *Homer*. Now, how much rather should every Christian make his most pretious Soul (which hath for a long time been no better then a cage full of unclean birds, the keeper of Vice and all kind of vanity) a Temple fit for the Holy Ghost to dwell in, a Vessel and preserver of the Graces of Gods holy Spirit.

1670.

Discretion, the guide of all Religious actions.

Cassian. col-
lat. 2. cap. 2.Bern. Serm.
in Cant. 49.Discretio vir-
tutibus modum
imponit, sine
qua, &c. Pet.
Ravis in
Serm.Nich. Gorran.
in Rom. 12.Augustin.
hier. 57.

Here is a story, how divers ancient Fathers came to *S. Anthony*, enquiring of him, What Virtue did by a direct line lead to perfection, that so a Man might shun the snares of *Sathan*: He bade every one of them speak his opinion; One said, *Watching* and *Sobriety*; Another said, *Fasting* and *Discipline*; A third said, *Humble prayer*; A fourth said, *Poverty* and *Obedience*; And another, *Piety* and *works of Mercy*; but when every one had spoke his mind, his answer was, That all these were excellent Graces indeed, but *Discretion* was the chief of them all. And so without all doubt it is, being the very *Auriga Virtutum*, the guide of all Virtuous and Religious actions, the Moderator and Orderer of all the Affections; For whatsoever is done with it, is *Virtue*, and what without it, is *Vice*; An ounce of *Discretion* is said to be worth a pound of *Learning*; as *Zeal* without *Knowledge* is blind, so *Knowledge* without *Discretion* is lame, like a sword in a Mad-man's hand, able to do much, apt to do nothing; *Tolle hanc et Virtus vitium erit*, He that will fast, must fast with *Discretion*, he must so mortifie, that he do not kill his *Flesh*; He that gives *Alms* to the poor, must do it with *Discretion*, *Omni petenti non omnia petenti* to every one that doth ask, but not every thing that he doth ask; so likewise pray with *discretion*, observing place and time; place, lest he be reputed an *Hypocrite*; time, lest he be accounted an *Heretick*. And thus it is, that *Discretion* is to be made the guide of all Religious performances.

1671.

Humility exalted.

Plin. hist. nat.
lib. 13. cap. 7.Theophrast.
Dioscorid.

The Naturalists do observe, that the *Egyptian Fig-tree* being put into the Water, presently sinks to the bottom; but being well soaked with moisture, contrary to the nature of all other wood *buoies* it self up to the top of the Water: So we may say of *humble-minded Men*, they keep the lowest place and degree in every thing; but when in such places they are soaked with the waters of grace and devotion, with the waters of tears and compunction of heart, with the waters of pity and compassion of other Mens miseries, then do they (after death especially) swim up to that incomparable weight of glory which God hath assured to the poor in spirit, *Job* 22.

No Worldly thing must hinder the
Service of God.

1672.

IT was a good saying, out of a Wicked Man's mouth, When *Balaac* put hard upon *Balaam* to curse the People of God, No, sayes he, I cannot do it, If *Balaac* would give me his house full of silver and gold, I cannot do it, I cannot go beyond the Commandement of God to do either good or bad of my own mind, but what the Lord saith, that will I speak. And thus it is, that when a Man is put upon any *sinfull design*, such as shall not be agreeable to the word of God, nor suit with the dictates of his own Conscience, let him desist with that resolution of *Joseph*, How can I do this great Wickednesse, and so sin against God? Avoid *Sathan*, away with *Riches*, Honours, Preferments, &c. if they once appear to *dis-engage* me from the service of my God; If not onely a house full of gold and silver, but all the Kingdoms of the World were to be at my dispose, I would forgoe them all, forsake them all, that I might stick close unto the service of so good a Master, as God is.

Ralph Venning Sermon at S. Olaves Southwark, 1654. Numb. 24. 13.

Every Man is to make himself sure of Heaven
and Heavenly things.

1673.

IT is related of a Man, that being upon the point of *drowning* in a great River, he looked up and saw the *Rainbow* in the Clouds, and considering that God had set it there as a sign of his *Covenant*, never more to *drown* the World by water, makes this sad conclusion to himself; But what if he save the whole World from a deluge of Waters, and suffer me to be *drown'd* here in this River, I shall be never the better for that; when I am once gone, all the world is gone with me. Thus it is in the matter of *Heaven* and *Heavenly things*, as in the point of Calling and Election; whereas it is said, That many are called, but few chosen; so that if a Man cannot make out unto himself, that he is none of the Many so called, and one of the few that shall be certainly saved, he must needs be but in a sad condition. What is the blood of *Christ*, though in it self sufficient to save ten thousand Worlds, if it be not efficient in the application thereof unto his Soul? He shall be never the better for it. What if the Gospel come to him in word onely, and not in power, not in the Holy Ghost and full assurance? it would do him little good. What are *Promises*, if he be not *Heir* of them? VVhat are *Mercies*, if he be no sharer in them? VVhat is *Heaven*, if he have no Evidence for it? And, what is *Christ*, (though all in all in himself, yet nothing, nay the further occasion of *damnation* to him) if he be not in him?

Alard. Aem. stel. vedami selsa. Similitud.

Math. 10. 30.

Job. 3. 19.

The deaths of Faithful Magistrates, Ministers, &c. to be lamented.

1674.

IT is reported in the Life of *S. Ambrose*, That when he heard of the death of any holy Minister of *Christ*, he would weep bitterly; The like may be read of *Philo* the learned Jew, That when he came to any Town or Village, and heard of the death of any good Man there dwelling, he would mourn exceedingly, because of the great losse, that that place and the whole Church of *Christ* had received thereby. How much more cause have we then of this Nation, to lament our sad Condition, who have in few years lost so many Reverend, learned and Godly Ministers, Magistrates, and others; Needs must we languish, when the breath of our nostrils is expired; needs must the Church be in a tottering estate, when her props and supporters are taken away; and such a one is every good Magistrate in his place, every painful Preacher in his Parochial charge, every child

In vita; per Paulinum.

Lib. de vita Moiss.

Ed. Calamy Preface to M. Ash Sermon at Fun. of Jer. Whitaker, 1654.

child of God in the Precinct where he dwells; And if the taking away of any of these be not matter of sorrow, I know not what is.

1675.

Apolodor. de
origine Deorum
lib. 3.

In the Preface
to Lanc. An-
drews Wir-
ton. on Com-
mand.

Jer. 26. 23.

Antinomian madnesse.

IT is said of *Lycurgus*, that being cast into a phrensy by *Dionysius*, in that distemper thinking to have cut down a *Vine*, with the same hatchet slew his own Son: So the *Antinomist* being posselt with a spiritual phrensy, which he calls *Zeal*; when he lifts up his hatchet to cut off some errors, which like luxuriant branches have sprung up about the *Law*, cuts down at unawares the very *Law* it self, both root and branch, making the observation of it arbitrary in respect of Salvation, or as a *Parenthesis* in a sentence, where the sense may be perfect without it; For under colour of advancing *Gods free Grace* in Mans salvation, and affecting *Christian liberty*, they abrogate the whole *Moral Law*, as if it were worthy of no better entertainment among *Christians* then *Jebojakim* gave to *Jeremies* prophecies, when he cut the roul in pieces and threw it into the fire to be consumed.

1676.

Sozomen.
lib. 5. cap. 5.
Theodoret.
lib. 3. cap. 7.

E. Waterhouse
Apology for
Learning.

The Devills policy to root out Learning.

IT is said of *Julian* the Apostate, that he might the better root out the name of *Christianity*, he did disgrace the *Orthodox Bishops*, cast an odium upon the honour and office of *Priesthood*, make away Church-maintenance, and Church-priviledges, forbade *Christian Schools* and places of *Learning* for instruction of their youth, permitted not the *Christians* to meet together, not to have any benefit of *Law*, any share in *Government*, or any degree of *dignity*; and all this, that he might the better advance his own wicked designs. Thus the *Devill* by such and the like artifices projecteth the dishonours of *Learning* and *Learned men*, that so in the dark of *Ignorance* and decay of *Arts*, he may form and compleat the modell of his own *Diabolical Kingdome*, that having put out the eye of good instruction, he may seduce the poor silly People as *Captives* at his Will.

1677.

Epist. 175.
ad Julittam.

Prov. 22. 1.
Phil. 8.
Ecclef. 7. 1.

D. Westfield
Sermon at S.
Pauls, Lond.
1541.

The excellency of a good Name.

THERE is mention made by *S. Basil* τὴν τὴν ἀρετὴν ἀνεύθυνον of a certain Art of drawing of *Pidgeons* to their Dove-houses in those Countries, by anointing the wings of one of them with a sweet ointment, and it being sent abroad, doth by the fragrantcy of that ointment, (as it were *dequoy*) invite and allure others to that house, where it self is a *dome stick*: Thus as a good Name is *bonum Utile*, a second *Patrimony*, and *bonum Honestum*, one of the requisites that makes up a compleat Christian, so it is *bonum Jucundum*, better then a pretious ointment, then an ointment poured forth, drawing all good Men after the favour thereof, so that a Preacher well-reported of, shall not want *Hearers*; A Physitian of good report shall not want *Patients*; The Lawyer that hath a good report shall not want *Clients*; Nor the *Schoolmaster*, *Schollers*; Nor the *Tradesman*, customers; Nor the poor Man, friends; such is the attractive faculty of a good Name, Cant. 1. 3.

1678.

In lib. Con-
fess.

Wicked Children, a great grief to their Parents.

S. *Augustine* reports of his mother *Monica*, that as often as her Children did Sin against God, so often she did, as it were, travell in birth of them again, every evill report she heard, did, as it were, cause a new throw; Nay, it is verily thought, the pains and pangs of *Childbirth* are not so tedious to the Mother,

ther, as those *after-pains*, that are caused by the leud conversation of their *ungracious Children*. For those *pains*, though they be *sharp*, they are soon over, and there is some *comfort* in the midst of them, that a *Child* is coming into the World. But when a good *Eunice*, a careful Mother shall do her best endeavour to train up her Children in the fear of God, acquainting them with the holy Scriptures, which are able to make them wise to Salvation, and yet at last shall find all her labour *lost*, her hopes *frustrate*, her Children *carried away* with leud and vicious Company into all manner of loose conversation, this must needs bring her *gray head* with sorrow to the grave, *Prov. 10. 1.*

2 Tim. 1. 5.
Curas parant
liberi magnam
malum si quid
humanius eis
accidat.

Gods Omniscience.

Pterius in his Hieroglyphicks wittily resembles God by the picture of an eye standing upon the top of a staff, the staff being an Emblem of his power and scepter wherewith he governs; And the eye as an expresse of his all-searching Knowledge, whereby he dives and pierceth into the secrets of all hearts: Thus it is that no man can entertain a sinfull thought, though *slumbring* upon his bed; nor *esse* a wicked purpose, though *bolied* in his lodging when the windows are closed and the Curtains drawn, but ad *Luna lumina visus erit*, the eye of Heaven sees it, knows it, and writes it down in the book of Accompts, yea and at the last day will *summon* and *warn* that Soul to a *reckoning* for it.

Lib. 37.
ex Cyrillo
et Eucherio,
Totus oculus
est Deus, &c.

Virgil.
Eclog. 6.

The lawfull use of humane Learning in Sermons.

QU. Elizabeth, of ever blessed memory, having heard Dr. Thomas Dove B. of Peterborough preach before her at her Mannour of Richmond (he being a most eloquent and facetious Scholler) said; That she thought verily the holy Ghost was descended again in this Dove: And surely, whatsoever others may think of humane Learning as Rhetoricall figures and tropes, and other artificiall ornaments of speech taken from prophane Authours to be but *paintings* fitter for wanton strumpets, then *habits* for chaste Matrons; more becomming the stage then the Pulpit; yet let such know, that Judith did attire her head as well as Jesebell, and that seeing now the extraordinary gifts of Tongues and Miracles are ceased, and that knowledge is not *infusa* but *acquisita*, Eloquence may serve as an Handmaid, and Tropes and Figures as Jewells and Ornaments to adorn the chaste Matron, Divinity.

Sir John Har-
rington View
of the Church
of England.

Scientia natu-
ralis Theologiae
ancilla. Tho.
p. 1. q. 1.

God the onely searcher of the secrets of the Heart.

A Ram King of Syria by the advice of his Councell, secretly layeth an ambuscado for the hoast of Israel, but God revealed the whole plot to Elisha the Prophet, and he to the King of Israel whereby they all escaped, there being not a word spoken in their Enemies bed-chamber; nor a thought or intimation of a thought but God *discloseth* it for their good: And thus though the Heart of Man be seated in a darksome Closter, wall'd round about with flesh, swaddled up and covered with the richest hangings of Natures wardrobe; so charily attended, so shrowded with vails, that though he bear it in his bosome, feed it with his own goods, study to delight and please it, though it be his own, yet if he would give a world for the sight of it, he could not have it; yet neither is the Heart so close imprisoned, but God beholds it, nor a thought so privily conceived but he descries it, nor a spark of Lust so softly blown and kindled, but he discerns it, nor the smallest seed of Ungodlinesse so warily covered, but he reveals it.

2 Kings 6.

Tho. Sutton
Second Sum-
mons for En-
gland.

1 Kings 8. 39.
1 Chron. 28. 9.
Psalm 139.
Heb. 4. 13.

1682.

Erasmi Ada-
gia.
Aristophan.
in Equitibus.

1 Sam. 28.
14.
Gen. 3.

The Devill's cunning to deceive.

IT was anciently said of *Eucrates* (a crafty Companion that would do any thing for advantage) *Vias novit quibus effugiat* *Eucrates*, *Eucrates* has more tricks then one, there's no trap will easily catch him. So may we say of that subtle Serpent the Devil (whose Agent every Godlesse Man is) that *mille habet nocendi artes*, he hath a thousand wayes to deceive, he can either *fingere personam*, as when he appeared in *Samuels* mantle, or *sumere personam* when he gave that farall rout to all Mankind; so it may make for his Hellish improvement, he can transform himself into any shape whatsoever; nay, he knoweth how to be an *Angell of light* to deceive (if it were possible) the very Elect.

1683.

Men seeking after high Preferment, not fit to be entertained therein.

Plutarch.
Apophthegm.

Nec abnue-
dum, si dat im-
perium Deus;
Nec appeten-
dum. Sen. in
Thyeste.

Scipio being made General of the *Romane* Army, was to name his *Questor*, or *Treasurer* for the Wars, whom he thought fit, it being a place in those daies, as is now in these, of great importance; One that looked upon himself to have a special interest in *Scipio's* favour, becomes an earnest suiter for it, but by the delay mistrusting he should be answered in the Negative, importun'd him one day for an answer; *Think not unkindnesse in me*, said *Scipio*, *that I delay you thus*; *For I have been as earnest with a friend of mine to take it, and cannot as yet prevail with him*; Intimating hereby that high preferments, offices of charge and Conscience are fittest for such as shun them modestly, rather then such as seek them greedily: And without all doubt, he that hunteth after any place or dignity, whether in Church or Commonweal, that doth *omnem movere lapidem*, leave no stone unmoved, no means unattempted, no Friend unsolicited, doth but declare himself as one *byass'd* to his own, not the publique Interest, and so a Man unfitting; whereas he that lyes dormant, till Preferment awaken him, that humbly carrieth an *inferiour* condition, till he hear the Governours voice, Friend sit up higher, *Luk. 14. 10.* is the onely Man fit to be entrusted.

1684.

Prayer and endeavour to be joyned together.

L. Gyradius
de Divi Gent.
Syn. 10.

Porphirii
quest. Ho-
meri.

* W. Day
Winton.

THE *Pagans* in their fabulous Legend, have a story of *Hercules* (whom for his strength they counted a God) how a *Carter*, forsooth, had overthrown his Carr, and satc, in the way, crying; *Help Hercules, O Hercules help me*; At last *Hercules*, or one in his likeness, came to him, and laid on him with a good cudgel, saying; *Ah, thou silly lazy Fellow, callest thou to me for help and dost nothing thyself*; *Arise and set to thy shoulder and heave thy part, then pray to me for help, and I will do the rest*: Thus in the matter of Prayer unto God, we must do somewhat on our parts; It is not, as we say, lying in a ditch and crying out, *God help us*, that will bring us out; Shall a Scholler pray to God to make him learned, and never go to his book? Shall a Husbandman pray for a good Harvest and throw his Plow into the hodge? No, no, as a * reverend B. said once in a Sermon before Q. Elizabeth, It is not a Praying to God, but a tempring of God to beg his blessing without doing our endeavour also.

1685.

Men to be ready to die for Christ.

* M. Jerem.
Whitaker.

Sim Ast. Ser-
at his Funera,
1654.

IT is reported of an * able Minister (now with God) that riding with an intimate Friend by *Tyburn* (which he had not known, or not observed before) demanded what that was, and answer being made; This is *Tyburn*, where many Malefactors have lost their lives; he stopped his horse, and uttered these words with great affection, *O what a shame is it that so many thousands should die here*

here for the satisfaction of their lusts, and so few be found willing to lay down their lives for Christ; why should not we in a good cause, and upon a good call be ready to be hanged for Jesus Christ? it would be everlasting honour, and it is a thousand times better to dye for Christ, to be hanged, to be burnt, then to dye in our beds: And most true it is, that it were every way more glorious to die for Christ then to live without him, such was the Christian temper of the blessed Apostle, that he was not onely willing to be bound, but to dye for the Lord Jesus. And after him those Primitive Christians, How ambitious were they of Martyrdome in the cause of Christ? And of late in the times of that *Marian* persecution, How many cheerfully, and willingly laid down their lives, mounting *Eliab-like* to Heaven in Fiery Charriots? And so must every good Christian be ready to do, to dye for Christ, willingly to endure the Crosse, and not to shrink back for any torment whatsoever.

AR. 21. 13.

Joh. Fox
Martyrology.

*The generality of Men, not enduring to
bear of Death.*

1686.

DOctor Rudd then B. of S. Davids, preaching before Q. Elizab. An. 1596. on Psalm 90. vers. 12. *O teach us to number our dayes, &c.* fell upon some sacred and mystical Numbers, as three for the Trinity, three times three for the Heavenly Hierarchy, seven for the Sabbath, and at last upon seven times nine for the grand Climaſterical year; but the Q. perceiving whitherto it tended, began to be much troubled in her mind; which the B. discovering, betook himself to treat of some more plausible Numbers, as of the Number 666, to prove the Pope to be Antichrist, and of the fatal number 88, blessing God for hers and the Kingdoms deliverance, not doubting, but that she would passe her Climaſterical year also. Sermon being ended, the Q. as the manner was, opened the VVindow, but she was so far from giving him thanks, that she said plainly; *He should have kept his Arithmetick for himself,* and so went away for the time discontented, though upon second thoughts she was pacified: And thus it is, that the generality of Men and Women cannot endure to hear of Death, or to entertain any thoughts of their latter end; you shall have them cry out upon the miseries of this wretched life, and yet when Death appears, be it but in the bare apprehension thereof, they do as little Children, who all the day complain, but when the Medicine is brought them, are nothing sick at all; or as they who all the week run up and down the house with pain of their teeth, and seeing the Barber come to pull them out, feel no more torment.

Sir Joh. Harrington View
of the Church
of England.

Phil. Morney
of Life and
Death.
*Nemo tam imperitus est, ut
nesciat sibi
quandoq; mori-
endum,*
Sen. ep. 78.

Wit, how to make a right use thereof.

1687.

IN the Levitical Law, there are directions for the usage of a Captive taken to Wife; when thou goest forth to ward against thy Enemies, and the Lord thy God hath delivered them into thy hands, and thou hast taken them Captive, And seest amongst the Captives a beautifull woman, and hast a desire unto her, that thou wouldst have her to thy wife; Then thou shalt bring her home to thy house, and she shall shave her head, and pare her nails; And she shall put the rayment of her Captivity from off her, and shall remain in thy house, and bewail her Father and Mother a full moneth, and after that thou shalt go in unto her, and be her husband, and she shall be thy wife. Thus by way of Allusion, this Captive-Woman is wit, as yet unsanctified, wit without VVisdome, wit, (as they say) *whither wilt thou?* When speeches are witty, whilest the behaviour is wicked, when deeds are incongruities, whilest words are *Apothegms*; VVhat must then be done? shave the hair, pare the nails, take off the abuse of wit, pare off such evils as usually are concomitant. 1. Blasphemy, as in jesting with the sacred Scriptures. 2. Lasciviousnesse, as in wanton discourses. 3. Insolence, as in trampling on Men of weaker parts.

Dent. 21. 10,
11, &c.

Jos. Hall
Contemplat.
Solom. and
Q. of Sheba.

4. *Contention*, as in making Policy to eat out Piety; this being done, *wis* is become *Wisdom*, then marry her, and use her as thy own.

1688.

Ignorant-Reformers *whether in Church or State, reprov'd.*

Joh. Gauden
Apology for
Minist. in
Preface.

HE must needs be looked on as an unskilful *Chymist*, who cannot *refine* from *droffe* without consuming what is pretious; And that Man is a pitiful *Empirick*, who cannot *purge* without casting into bloody Fluxes: And such an one is every *ignorant, inexperienced Reformer*, whether it be in Church or Commonwealth, who knows not how to *shave* his Fathers beard, without *cutting* his throat, nor *pare* his nails without *cropping* off his hands, that cannot distinguish betwixt the *use & abuse* of things, not *moderate* the ancient discipline of the Church, nor *regulate* the wholesome Laws of the Nation, except he *strike* at the root and branch of the one, and *dig* up the Fundamentals of the other.

1689.

The Devill and a griping Usurer compared together.

Ambros. de
Tobia tom. 4.
cap. 4.

ONe of the Antients thought, that there was no fitter Creature to compare the *Devill* himself to, then the *griping Usurer*; For as the *Usurer* doth make sure to himself, and get into bonds the Patrimony and Inheritance, and so sometimes the very life of the *borrower*, for a little Money, which he lends to *satisfie* his need for the present: So the *Devil* for a little fleshly or worldly *content*, which he lends a Man for a moment, gets the very *Soul* of that Man into bondage, and makes the poor *Sinner* make over unto his use and service the whole *Patrimony* of the powers of his most pretious *Soul*.

1690.

Drinking, the exceſſe thereof reprov'd.

Hieron.
Zanch. in
locum.

Rodolph. Go-
clen. de luxu.
pag. 97.

IT was the complaint of the Prophet *Hoseab* in his time, that the *Princes* upon their Kings day, (that is, upon a solemn day of mirth and Festivity celebrated for the King) did make him *sick* with bottles of wine, *Hof. 7. 5.* But if the same Prophet were now alive, he would complain, that both high and low, Men and Women, old and young, do not onely upon some solemn *Festival day*, but upon every *usual day*, yea upon the King of Heaven his *day*, the blessed *Sabbath-day*, make both themselves and others *drunk* with bottles of wine, and other *strong drinks*, abusing those good Creatures of God so prodigally, so prodigiously, as if they were born to no other end, but thus to *abuse* themselves and the good blessings together, and as if there were no other Heaven or happiness but the pouring of *strong drinks* into their bodies.

1691.

The great danger of relying upon Forraign ayd and assistance.

B. Barlow
Serm. at S.
Pauls. on the
next Sunday
after the dis-
covery of the
Gun-powder-
Treason, 1605.

THere is a Fable, how that the *Horse* being too weak for the *Stagg*, required the help of a *Man*, which was easily granted; Who getting upon the *Horse back*, put the *Stagg* to flight; but after that, *Non equitem dorso, non frantum depulit ore*, he could never quit his *back* of the Rider, nor his *mouth* from the bridle bit. So it is with the helps of all worldly *Potentates*, meer *beneficia viscata*, just like the poor bird, that having escaped the snare, *percheth* upon the Tree for refuge, and there she finds *bird-lime* to intangle her, from whence she cannot fly, but with the losse of her *feathers*, if not of her *members*. And thus it is with the helps of States and Nations, Ask their *help* in time of distress, they will *grant* it; but withall, either they *exact* a tribute, which *exhausteth*

exhausteth the Treasury, or impose conditions which *infringe* the Liberty, or require a future ayd which *weakneth* the power, or *betray* upon advantage, which redoubles the misery, or *upbraids* the benefit, which *exulcerates* the Mind, so that it is matter of danger to make any reliance upon such ayd and assistance.

—ibi fas, ubi
maxima mer-
ces, Lucan.

The Christians growth in Grace, enjoined.

1692.

THe Eagles Emblem is *sublimus*, to fly higher, even to behold the Sun in its splendor; The Suns Emblem is *celerius*, swifter, as a Gyant refreshed to run his course. The Wheat in the Gospel hath this Emblem, *perfectum*, riper, first the blade, then the ear, then full Corn. Ezekiel's Emblem is *profundum*, deeper, first to the ancles, then to the knees, then to thighs, Ezek. 47. 4. Christ's Emblem was *superius*, sit up higher. Charls the fifth had for his Emblem, *ulterius*, go on further; The Woman with child hath this Emblem, *plenius*, fuller untill she bring forth; And so ought every Christian, that is not heavy, dull and sluggish, to *mount loftier* with the Eagle, to *run swifter* with the Sun, to *wax riper* with the Wheat, to *wade deeper* with Ezekiel, to *sit up higher* with the guest, to *pass on further* with the Emperour, to *wax fuller* with the Woman, to be *still growing* in Grace, till they come to the height of Perfection in Christ Jesus.

D. Price,
The Spring;
A Sermon before
P. Hen. at
St. James's,
1609.
Psalm. 19.
Mark 4. 28.
Luke 14. 10.

Haud est vi-
rile terga for-
tuna dare.
Sen. trag. 6.

Gods blessing upon the means doth all.

1693.

AS in a course of *Physick*, a diseased Man is prescribed to *boyl* certain me-
dicinable herbs in *running water*, and then to drink a quantity of that
water, and so is cured of his disease; And yet we know, that it is not the wa-
ter, but the *decoction* or infusion which cureth the Patient: So it is not the bread
that nourisheth, nor the *abundance* of outward things which enricheth or con-
tenteth, but the infusion of Gods *blessing*, which is the *staffe* of life, without
which a Man may *starve* for hunger with bread in his mouth, suffer the extre-
mity of cold with good cloaths on his back, and *dye* like the Children of Israel
with the Flesh of Quails in his mouth.

D. Swale,
Jacob's Pow,
A Sermon at
Court, 1621.

Other Mens sins, the good Mans sorrow.

1694.

IT is said of *Marcellus*, a valiant *Romane*, that when as after a long and re-
dious siege, he entred by composition into the great and rich City of *Syra-
cuse*, the tears trickled down his cheeks to see so famous a place, and such a
multitude of Inhabitants brought into Captivity: This was much to be done
by an Heathen, and many of the dear servants of God have not been without
example in the like kind; Nay, *Christ Jesus* himself wept for the security of
Jerusalem: And whose bowels that hath in him any *spark of Grace*, any dram
of goodnesse, would not *yearn* within him? VVhose heart would not *melt* to
see whole swarms and millions of People trooping to Hell, led as so many
bondslaves by the Prince of darknesse, and not *lemoan* it? surely there can be
no Religion where there is not *such compassion*.

Plutarch.
Cic. orat. in
Verrem.

1 Sam. 15. 35.
Psalm. 119. 36.
Ezek. 9. 2, 3.
Jer. 13. 17.
2 Pet. 2. 8.
Act. 17. 16.

Pia est invidia
vitiis alienis
tribulari, non
implicari, Aug.
in epist.

Husband and Wife, each others Crown.

1695.

IN elder times, the *Pagans* worshipped all the powers of their Deities in
two Images; The one whereof was the image of a Man, called *Adra*, pier-
ched aloft; the other of a Woman, called *Adergidis*, seated below: From
the Image of the Man issued *Sun-beams* after the fashion of a *Crown*, meeting in
the head of the *woman*; And from the Image of the Woman, itreamed up
goodly rayes in the form also of a *Crown*, collected on the head of the Man:
All this to hint out unto us, how the *wife* (as *Civilians* speak) shineth
in the beams of her *Husband*, and the *Husband* is made glorious in the re-
flected

Macrobi. Sa-
turnal. lib. 1.

Ephes. 5.
1 Pet. 3.

fleeted beams from his wife, both being, as it were, Crowns of glory one unto the other.

1696.

The Churches distresse, and comfort.

Vitruvius,
lib. 1. cap. 6.

Matth. Brooks
Serm. at S.
Pauls, Lond.
1627.

Nube solet
pulsa candidus
ire dies. Ovid.

IT is said of *Mytilene*, a magnificent stately City near the borders of *Phrygia*, that it was rarely *builded*, but very badly *situated*; For when the *South-wind* blew, the Inhabitants grew *sick*; when the *West-wind*, they did *cough*; but when the *North-wind* blew, they were all *well*. Thus the Church Militant is rarely *builded*, but badly *situated*, as it were, in the unhealthy Marishes of *Egypt*; One while the *South-wind* blowes, and it is *sick*, that is, when *Heresies* spring up with the *Gospel*, as in the first five hundred years after *Christ*; Another while the Church *cougheth*, and labours for life under the strength of some violent *disease*, as in those Ten Bloody Persecutions next following *Christ's* Ascension: Adde hereunto the sad *distresse* that she is in at this very time, rent and torn in pieces with *Sects* and *Schisms*, and *groaning* under the burthen of an unsupportable *Toleration* thereof: But the Churches *comfort* is, That God, the great *Physician*, will in his good time, turn about the *wind* into another corner, that it may be *healed*.

1697.

Sin in its original easie to be found.

In lacu
Acuni.

Ovid. Met.
Will. Crashaw
Parable of
Poyson.

HERE is in *Italy*, or some part of the *Apennine Hills*, not far from the hole *Avernus*, an herb called *Aconitum*, one of the mortallest *poysons* in the World, and withall so *deadly*, that the Poets held it too bad to be *naturall*, and would have it to come from some *supernatural* cause or curse, which not being within their compass to apprehend, they therefore feigned, That when *Hercules* drew *Cerberus* out of Hell, look where the filthy froth and foam fell out of the ugly jaws of his troubled mouth, there grew that *deadly herb*, the *poysonous Aconite*; Thus do they, poor Heathens, make a great deal of do to devise a beginning for the most *earthly poyson*; But for *Sin*, the spiritual *poyson* of Man's Soul, we need not go to fancies and fables to find the *original* matter of it; For the Holy Ghost tells us directly, That Whosoever committeth *Sin*, is of the Devil, 1 *Joh.* 3. 8.

1698.

The Commands of God to be obeyed, not questioned.

P. Charron
trois verites.

Imperare Prin-
cipis est, et sub-
ditorum ob-
temperare.

Matth. 8. 9.

IT was judiciously said by a Wise man of later dayes, That if he were enjoined by his *Superiours* to put forth to *Sea* in a Ship, which had neither *Mast* nor *Tackling*, nor any other furniture, he would do it; And being asked, What *wisdome* there were in so doing? answered; *The wisdome must be in him that hath power to command, not in him which is bound to obey*. Thus it is, that Men having an expresse *Commandement* in Gods Word to do thus and thus, must not *gainsay* and overthrow all with their own *Worldly wisdome* and *Fleshy reason*; *Obedience* must be no disputant, no framer of excuses; If the *Captain* command the *Souldier* a piece of service, Must he tell him why? Is it not enough for the *Centurion* to say to his servant; *Do this, and he doth it*; Must the Subject obey his *Prince* in nothing, but when he is of his *Council*? But if with Men it were so, yet with God it may not so be, of whom it is sufficient for us but to *know*, that we are *commanded* to obey whatsoever his *Will* and *Pleasure* is.

Tyrants

*Tyrants, Infidels, &c. forced to acknowledg
the Providence of God.*

1699.

Julian, that wicked Apostate, though as Politique to *olſcure*, as malicious to *oppose* the Truth of *Jeſus Chriſt*, was yet in the end *conſtrained* to ſhut up his Tyranny, with a *Viciſſi Galilee*, Thou haſt overcome, O *Galilean*; In like ſort we read of *Mahomet* the Second, the firſt Emperour of the *Turks*, That at the Siege of *Scodra* againſt the *Chriſtians*, in the defence of ſo ſmall a City againſt his mighty Army, finding God his Enemy, he blaſphemouſly aſked by way of ſcorn, Whether God had not enough to do in *Heaven*, that he ſhould interpoſe himſelf in his affairs on *Earth*. And thus the moſt cruel of *Tyrants*, the moſt irreligious *Heathen*, through the thick clouds of *Ignorance*, have often eſpyed the glimpe of Gods dreadful lightning, and as oft quaked at his Thunder; They have felt his finger in their wounds, and *acknowledged* his ſtrength in their weakneſſe; yea, ſuch is the power of the Almighty God to *expoſe* their own Wicked actions as a table of their Confession, and *extort* an acknowledgment of his Victory out of their blaſphemy; For he that will not *deny* a God, muſt of neceſſity *grant* a Providence; and whoſoever he be that *knowes* himſelf, and *ſiſts* into his own Will and Actions, muſt needs *acknowledg* a ſupernatural power, which *determines* them to good or evil.

Eusebii hiſt.

Rich. Knoles
hiſt. of Turks.

Nath. Car-
penter Achitophel.

Nec vox ho-
minis ſonat
& Deus cenſet.

Agitante ca-
leſcimus illo.

The wicked Polititian diſcovered.

1700.

Pliny in his Naturall Hiſtory maketh mention of a certain beaſt of *Scythia*, that is able to *change* it ſelf into all variety of ſhapes and colours, yet *re- turning* to his own form, expreſſeth the reſemblance of an *Aſſe*: A good Emblem of a *wicked Polititian*, who ſitting, as it were, at the ſtern of *State*, and holding the *helm* in his hands, muſt of neceſſity *vary* himſelf a thouſand wayes to *obey* all winds, and *ſecond* all tides: But Nature, which is the worſt diſſem- bler of *guilty actions*, will one time or another *betray* it ſelf to *diſcovery*, or at leaſt, *plain dealing*: Death will ſtrip him *naked*, and lay him open to thame, and leave him as a *Fool* to Mens contempt, and Gods vengeance.

Nath. Car-
penter, ut
aitur.

Inconſtancy in the wayes of God, reproved.

1701.

IT is ſaid of that *humi repens*, the Graſhopper, that it hath wings, but they are ſuch as cannot liſt it up from the Earth; Or if they do, it is but *per ſalum*, not *per volatum*, they onely ſerve them to *hop*, not to *fly* withall; no ſooner up from the Earth, but by and by *down* again. And ſuch are all they, whoſe devotion is ſoon *hot*, ſoon *cold* again; they could like it well, if they might go to Heaven *per ſalum*, as it were at *one jump*, without any more ado; but *per vo- latum*, by flying, (by a *conſtant* courſe of well-doing) that's too laborious for them, they cannot, they will not *endure* it.

J. Gerson
Meditat. 7.
circa aſcenſi
Dom.

The Carnal Profeſſor deſcribed.

1702.

IT is obſerved of the *Oſtrich*, a kind of a bird-beaſt, half a *bird* of the ayr, and half a *beaſt* of the Earth, that he hath ſuch a *weighty body*, that he cannot *raiſe* up himſelf to flye aloft, yet *ſlickereth* in ſuch wiſe, and *moveth* ſo faſt by the help of his *wings*, that he cannot be *out-gone* by ſome of the *ſwifteſt* of other Creatures: And ſuch are all *Carnal Profeſſors*, all holy unholy Worldlings, that will needs *mingle* Heaven and Earth together, that will ſeem to have their *converſation* in Heaven, when yet their *aſſections* weigh them down to the Earth, ſo that contrary to the Apoſtles rule, they will *Deo mili- tare et ſeculo ſe implicare*, be Gods *Souldiers*, and the Worlds *Solicitors*; Nay, contrary

Joh. Calvin.
in Job 39. 16.

Aquin. 1. 2. de.
q. 102. art. 6.

2 Tim. 2.

Matth. 6. 24.

contrary to our Saviours rule. *Deo, & Mammonæ servire*, divide their service betwixt God and Mammon.

1703.

Certainty of the Good Mans Reward from God.

Justini. hist.

Dionysius causing Musicians to play before him, promised them a great Reward; having plaid a long time, they expected their pay; but he told them they were paid already, since as they had pleased him with *Musical sounds*, so he them with *windy hopes of Reward*. But God deals not so with his servants, he feeds them not with *vain hopes*, but *sure accomplishment* of his gracious promises, there being a *Reward* for the Righteous, and he Faithful that hath promised it, who saith, Behold, I come quickly, and my *Reward* is with me, *Rev. 22. 12.*

1704.

God onely to be served.

Theodoret. in hist.

When the Souldiers had chosen *Valentinian* to be their Emperour they were consulting how they might joyn a *Partner* with him; To whom *Valentinian* replied: *It was in your power to give me the Empire, when I had it not; Now I have it, it is not in your power to give me a Partner.* Thus if God be our God, *Mammon* must be our *Slave*; He that is the servant of God must be Master of his Money; If God be our King, he must be our *King onely*, for the Bed and the Throne brook no Rivalls, God must be our *God alone*: *Aequum est Deos fingere, at Deum negare*, It is all one to chuse *new Gods*, and to deny the *true God*; No let the Heathens chuse *new Gods*, and forsake the *true God*, but let every good Christian say, *Thou O Father of Mercy, and Lord of Heaven and Earth be my God, and my onely God for ever and ever.*

Omnisq; potestas Impatien-
confortii.
Plutarch.
Augustin.

1705.

To be at Gods will and disposall, is the best condition.

Speculum Exemplorum.

IT is storied of a young *Virgin*, that at a great *Princes* hands, had the choice of *three Vessels*; One whereof was *Gold*, richly wrought, and set with pretious stones; and on it was written, *who chuseth me shall have what he deserveth*; The second was of *silver*; superscrib'd thus, *who chuseth me shall have what Nature desireth*; The third was of *Lead*; whose Motto was this, *who chuseth me shall have what God hath disposed*. The former pleased her eye well, but not her understanding; It offered what she deserved; She knew that was just nothing, therefore refused it. The second considered, offered what Nature desires; She thought that could be for no *solid good*; For Nature desires such things as please the *earnall lust*; This she also refused. The third had a coorse outside, but the sentence pleased her well; offering what God had disposed. So the Faithfull Soul put her self upon Gods Ordinance, and chose that. The Virgin is *Mans Soul*: The Golden Vessel is the *worlds riches*; contentfull enough to an avaritious eye: Too too many chuse this, but being opened, it was full of *dead Mens bones*, and a *Fools bable*, to set them down for very *Ideots*, which cleave to the present *world*, and at last have all their hopes rewarded with Folly. The silver Vessel is the *lust of the Flesh* those fond and vain delights which *Concupiscence* so much hunts after; So saith the Motto, It gives what Nature desireth; This Vessel opened was full of *wild fire*, and an *Iron whip*, intimating that God will scourge the *lustfull* with the whip of Judgments, as *diseases* of body, *infamy* of name, *overthrow* of estate, and *vexation* of Conscience. The leaden Vessel is, as the sense and sentence declares it, *The blessing of God*; The chuser of it shall have what God hath disposed for him, shall be contented with the providential penny that comes in daily: And in a blessed, happy condition is that *Soul* that makes this *El-ct-ion*: for opened, it was found to be full of *Gold* and

Leon. de
Ulino. Qua-
drages. mal.

Tho. Adams
Spirit. Garden.

Paul. de
Wann. Sermon.

and pretious stones, every one more worth then a world, the immortal graces of Gods Spirit: The Virgin chose this, and she was married to the Kings Son, and so shall every Soul that makes the like choice: No matter, though it seems lead without, and glister not with outward Vanities, it is rich within, the wealth thereof cannot be valued, though all the Arithmetical Accomptants should make it their design to cast it up.

Neglect in the Hearing of Gods Word, dangerous.

1706.

Herodotus hath a merry tale of a Piper, how he came to the water side, and piped to the fishes, but they would not dance, then he took his net, and caught some of them, and being thrown upon the land, they began to leap and skip up. Nay (quoth the Piper) I offered you Musick before and you would none, now you shall dance without a Pipe. Thus it is that most Men commonly regard the songs of Zion, the preaching of Gods word, as some men do Musick heard late at midnight in the streets, whilst they are in bed, perhaps they will step to the window and listen to it a while, and presently to bed again; step from the couch of their lusts to Church, hear the Sermon, commend the Preacher for a good Man, and then to bed again, lulling themselves in their former security; but let such know, that if God have given them Musick, and they will not dance; if God have afforded Orthodoxall Preachers, and they will not hear: as Christ reproved the Jews, they shall mourn in sadnesse for their obstinate refusal of proffered mirth, and say with heaviness of spirit, There was a Prophet amongst us.

In Polymnia.
lib. 6.

Dr. Joh. Brown
Sermon at
Court, 1627.

Nec retinent
patula, com-
missa fideliter
aures, Horat.
in ante Post.

How Sins may be said to out-live the Sinner.

1707.

IT is said of a Lawyer, that resolving not to be forgotten, he made his will, so full of intricate quirks and quilllets, that his Executors (if for nothing else) for very vexation of Law might have cause to remember him. Thus the Incloser of Commons sinneth after he is dead; even so long as the poor are deprived of that benefit: He that robbeth the Church of a due, and so leaves it to his heir, Sins after he is dead; even so long as God is made to lose his right: The unjust decree of a partial Judge may out-live him; even so long as the judged Inheritance remains in a wrong full possession: but *à contrà* we say of a charitable good Man, that he doth good after he is dead, his alms maintain many poor Souls on Earth when his Soul is happy in heaven.

T. Adams
generat. of
Scorpents.

Vixit post Fu-
nera Virtus.

Heaven to be alwaies in our thoughts.

1708.

IT is reported of a Reverend Preacher that sitting amongst other Divines, and hearing a sweet consort of Musick, as if his Soul had been born up to Heaven took occasion to think and say thus; what Musick may we think there is in Heaven? Another taking a serious view of the great pomp and state at Court upon a Collar-day, spake not without some admiration; what shall we think of the glory in the Courts of the King of Heaven? And thus must we do, as we read the book of Nature, be still translating it into the book of Grace, as we plod on the great Volume of Gods works, be sure to spell on the word of use, of instruction, of comfort to our selves, the spiritualizing of Earthly things is an excellent art, And that's a happy object, and well-observed that besters the Soul in grace.

R. H.

T. Adams
Sinners pas-
sell.

Quocumque tem-
pore non cogi-
taveris Deum,
pnta illum
diem amis-
sum.

Ecce

A

1709.

A Non-resident sloathfull Minister, worthily discouraged.

Match. Paris.

Pensate fratres, quanta damnationis est, sine labore mercedem laboris, &c. Hieron.

There was a certain idle Monk in *Winchester*, who complaining to King *Henry the second*, that the *Bishop* had taken away three of their dishes, and left them but ten, the King replied, That the *Bishop* should do well to take away the ten and leave them the three; And it is just with all Men, especially *Ministers of Gods word and Sacraments*, that if they have *crimen immane*, and *nomen inane*, that they should have *mercedem ienuem*, a slender recompence; if *inertes*, then justly *inopes*; especially *cum valuerint, et non voluerint predicare*, when they are able and are not willing to *Preach*, then let double honour which is *counenance*, and *maintenance* be kept from them.

1710.

The true comfort of Election.

Tho. Adams
Happinesse of
Church.

Luke 10. 20.

A Man may have his name set down in the *Chronicles*, yet lost; wrought in *durable Marble*, yet perish; set upon a *Monument* equall to a *Colossus*, yet be ignominious; inscribed on the *Hospital gates*, yet go to *Hell*; written in the front of his own house, yet another come to possess it: All these are but writings in the dust, or upon the waters, where the characters perish so soon as they are made; they no more prove a Man happy then the Fool could prove *Pontius Pilate* because his name was written in the *Creed*. But the true comfort is this, when a Man by assurance can conclude with his own Soul, that his name is written in those eternal leaves of *Heaven*, in the book of Gods *Election*, which shall never be wrapped up in the cloudy sheets of *darknesse*, but remain legible to all *Eternity*.

1711.

How to be assured of our Election.

Tacitus.

Conr. Zuin-
gerus in theat.
hum. vita.

Tho: Adams
ut antea.

Lud. Penest.
de Magistr.
Rom.

A Senator relating to his Son the great honours decreed to a number of *Souldiers*, whose names were written in a book; the Son was importunate to see that book: The Father shews him the outside, it seemed so glorious, that he desired him to open it; No, by no means, it was sealed by the Councell; Then, sayes the Son, tell me if my name be there? The Father replied, the names are secreted to the Senate; The Son studying how he might get some satisfaction, desired him to deliver the merits of those inscribed *Souldiers*. The Father relates to him their noble achievements, and worthy acts of *Valour*, where-with they had eternized their names; Such are written, said he, and none but such must be written in this book; The Son consulting with his own Heart, that he had no such *Trophies* to shew; but had spent his time in courting Ladies, rather then encountering *Knights*, that he was better for a dance then a March, that he knew no drum but the *Tabret*, no courage but to be drunk. Hereupon he presently retired himself, repented, entered into a combat with his own affections, subdued them, became temperate, continent, valiant, vertuous; When the *Souldiers* came to receive their wreaths, he steps in to challenge one for himself; being asked, upon what title? he answered, If honours be given to Conquerours, I have gotten the noble conquest of all: Wherein? These have subdued strange Foes, but I have conquered my self: Now whosoever thou art, that desirest to know whose names are written in *Heaven*, who is elected to life eternal, it shall not be told thee, This or that undividuall person: but generally thus, Men so qualified, faithfull in *Christ* and to *Christ*, obedient to the truth, and for the truth, that have subjected their owne affections, and resigned themselves to the guidance of the Heavenly will: These men have made noble conquests, and shall have Princely Crowns, Find but in thy self this *Sanctimony*, and thou art sure of thy Election. In *Rome* the *Patres conscripti* were distinguished by their Robes, as the

the Liveries of London from the rest of the Company; so thy name is enrolled in the Legend of Gods Saints, if thy Livery witness it, that thy conversation is in Heaven, 1 Joh. 3. 16.

No time to be mis-spent.

THere were three speciall faults, whereof Cato professed himself to have seriously repented, One was passing by water when he might have gon by land, another was trusting a secret in a womans bosome; but the main one was, spending an hour unprofitably: But how many hours not onely on common dayes, but upon the Lords day, that concerns the businesse of our Souls, have and do we still unprofitably lavish? Let us then embrace the counsell which Jerome gave to Rusticus: Be ever doing, *Ut quando Diabolus veniat, occupatum inveniat*; that when the Devill comes with his businesse, he may find us at our businesse; It is the sitting bird that is so easily shot, so long as she is flying in the Ayre, the murdering piece is not leveld at her; and let us be going on in good employment, and then we shall not be so fair a mark for the Devill to aym at.

1712.

Theod. Zuingerus, theat. hum. vite.

The happinesse of good Government.

IT was a smart invention of him, that having placed the Emperour, and the Pope reconciled in their Majestick thrones; he brought in the severall states and conditions of the World before them: First came a Counsellour of State with this Motto, *I advise you two*; then a Courtier; *I flatter you three*: then a Husbandman; *I feed you four*: then a Merchant; *I cozen you five*: then a Lawyer; *I rob you six*: Then a Souldier; *I fight for you seven*: Then a Physitian; *I kill you eight*: Lastly a Priest; *I absolve you nine*: This was his Satyre, but happy is both that Church and Common-wealth, where legall Authority doth govern in truth and peace; The Counsellour advise, the Judg censure, the Husbandman labour, Merchant traffique, the Lawyer plead, the Souldier bear Arms, the Divine preach, all bring forth the fruits of Righteousnesse, so that they become an exemplary encouragement to their Neighbours, children may be blessed after them, Enemies convinced, Aliens converted, Sathan confounded, the Gospell adorned, and their Souls eternally saved.

1713.

T. A. Barren Tree, A Sermon at S. Pauls Crosse, 1623.

Recla domus ubi vir imperat. Aug. in epist.

The Laity abused by the Roman Clergy in the matter of Confession.

IT is mentioned in a Fable, how the wolf, the Fox, and the Ass went to strift together, to do penance: The wolf confesseth himself to the Fox, who easily absolveth him; The Fox doth the like to the wolf and receiveth the like favour: After this the Ass comes to Confession, and his fault was, that being hungry he had taken one straw from the sheaf of a Pilgrim travailing to Rome, whereof he was heartily penitent; but that would not serve, the law was executed severely upon him, he was slain and devoured. By the wolf is meant the Pope: by the Fox, his Cardinals, Jesuites and Priests; these quickly absolve one another, how hainous soever their offences are: but when the poor Ass, that's the Romish ridden Laity come to strift, though his offence be not the weight and worth of a straw, yet on his back shall the rigour of the Law be laid, he shall be sure to pay for all.

1714.

In lib. vocat. Penitent. Afini.

A chi manca un agno facia metter la cella, &c.

The want of Hospitality, reproved.

A great Man of the new modell had curiously engraven at the gate of his Pallace, the Image of Bounty or Hospitality; The needy Travailer with joy spying such a sight, makes his approach thither in hopefull expectation of

1715.

T. Adams on ep. 2. Pet.

Foras habent
tristis negotio-
rum case.
Diogen.

succour; but still silence, or an empty *Eccho* answers all his cries and knocks: For *Hospitality* may stand at the gate, but to be sure there's none in the house: Then comes another, who having his hungry trust often abused, resolves to pluck down the *Image*, with these words, *If there be neither meat nor drink in the house, what needs there a sign?* Thus great portalls in the Country, and colour'd posts in the City (like so many *Mock-beggars*) promise relief, but they are often found but *Images*, dumb and lame signs; For *Hospitality* is not at home, you shall have *Divinity* at their gates, but no *humanity*; wholesome counsel, but no wholesome food; much exhortation, little compassion; charging the weary Travellers ear, but in no wise overcharging his belly, they have *Scripture* against begging, but no bread against famishing; The bread of the *Sanctuary* is common with them, but not the bread of the buttery; If the poor can be nourished with the *Philosophical supper* of morall Sentences, they shall be prodigally feasted, but if the bread of life will not content them, they may be packing.

1716.

Multiplicity of Law-Suits condemned.

Tho. Staple-
ton de tribus
Thomis, in
vita Mori.

ubi Causidici
multis, ibi li-
tes multe.
Plato.

1 Cor. 6.7.

IT is related to the honour of Sir *Thomas Moor*, then Lord Chancellor of *England*, and the charitable constitution of those Times wherein he lived (as a thing never seen either since, or before) that he having ended a Cause then before him, did call for the next to be brought; but answer was returned him, That there was never another Cause behind, and so with thanks unto God the Court was dismiss'd at that time; whereupon in *perpetuam rei memoriam*, it was ordered, That the proceedings of that day should be registred in the Roles of the *Chancery*, as may be seen at this instant. What a charitable disposition? What a peaceable frame of spirit was upon the hearts of Men in those darker times? And what a raging Torrent of dissention is broke in upon us in dayes that are far more clear? Every Man almost lives like a *Salamander* in the fire of Contention; Witnesse the multiplicity of Law-Suits, the swarms of Lawyers, the shoals of Clerks and Registers that are to be found in the midst of us; witnesse the crowds of Clients, dancing attendance upon the Courts of Justice in the severall Judicatures at *Westminster* and elsewhere; so that what the Apostle said to the *Corinthians*, *Is there not a wise man amongst you, why do ye go to Law?* may very well be inverted upon us, *we are all mad, or else the Lawyers would have lesse employment.*

1717.

The Sin of Sacriledg, condemned.

Tho. Adams
exposit. on
ep. 2 Pet.

Cum diis pug-
nant Sacrilegi.
Q. Curt.
lib. 7.

AN *Italian Seignior* came with his Servant to one of our Ladies Images (no matter which, for they do not scant her of number) he threw in an Angel of gold; the humble picture, in gratitude, made a courtesie to him: The Servant observing and wondring at her Ladiships plausible carriage, purposed with himself to give somewhat too, that he might have somewhat of her courtesie as well as his Master; So he put into the basin six pence, and withall takes out his Masters Angel; the Image makes him loving courtesie, and seems to thank him kindly. Thus it is too too common now adayes, to take away the Clergies Angel, and lay down six pence in the stead thereof, to take away their just maintenance, and put them upon the Peoples benevolence, like those that steal a goose, and stick down a feather, or those that have undone many, then build an Hospital for some few; so they having made a sad purchase of Church-lands, having taken away a Talent of Church-maintenance return a mite of popular Contribution.

1718.

Truth commended, Falshood condemned.

Sophocles in
Trag. Philoc-
tetis.

Pyrrhus and Ulysses being sent to Lemnos, to take from *Philoctetes* Hercules arrows, the two Legates advised by what means they might best wrest them out of his hands; Ulysses affirmed, that it was best to do it by lying and deceit; No, said Pyrrhus, I like not of that course, because I never used it, but alwayes loved the

the Truth, as my Father and my Ancestors have ever done. Whereunto *Ulysses* replied, That when he was a young Man, he was of his mind too; but now being old, he had learnt by long experience dearly bought, that the surest way, and safest art in Mans life is, *Fallere et mentiri*, to lie and cheat. Surely many of this Age are of *Ulysses's* mind, they speak one thing, intend another; they are all courtesie in promise, no honesty at all in performance: but true *Israelites* are of *Pyrhus's* spirit; *Magna est Veritas et praevalerebit*, Great is the Truth, and will prevail, is the sweet Poësie of their profession, both in themselves, and those that relate unto them, and they resolve upon the doctrine of *Christ Jesu* their Master, that the Truth shall make them free.

Tota frequen-
que via, &c.

Job. 8. 32.

Piety and Policy not inconsistent.

1719.

Fables are not without their usefull Moralls; A Boy was molested with a Dog; the Fryer taught him to say a Gospel by heart, and warranted this to allay the dogs Fury. The Mastiff (alias *Maze-Thief*, in the original *Saxon*) spying the boy, flies at him; he begins (as it were) to conjure him with his Gospel. The Dog (not capable of such Gospel-doctrine) approacheth more violently: A Neighbour passing by, bids the boy take up a stone, he did so, and throwing at the dog, escaped: The Fryer demands of the Lad, how he sped with his charm? Sir, (quoth he) your Gospel was good, but a stone with the Gospel did the deed. And most true it is, that prayers and tears are good weapons, but not the onely weapons of the Church. It is not enough to bend the knee, without stirring the hand; Shall Warr march against us with thunder; and shall we assemble our selves in the Temple, lye prostrate on the pavements, lift up our hands and eyes to Heaven, and not our weapons against our Enemies? shall we beat the ayr with our voyces, and not their bosoms with our swords? onely knock our own breasts, and not their pates? Sure, a Religious Conscience never taught a Man to neglect his life, his liberty, his estate, his peace: Piety and Policy are not opposites; He that taught us to be harmlesse as Doves, bad us also be wise as Serpents.

Tho. Adams
exposit. on
ep. 2. Pet.

Ambros. offic.
lib. 1. cap. 27.

Quam bene
conveniant.
Matth. 10. 16.

Progresse in Piety enjoined.

1720.

The Prophet *Elias* after he had travelled a dayes journey in the Wildernesse, fate down and slept under a Juniper Tree, and there God calls upon him, *Up, and eat*; and when he found him a second time, *Up, thou hast a journey to go*; and when he had travelled forty dayes, and was lodged in a cave, *What doest thou here, Elias?* Go and return unto the wildernesse by *Damascus*, and do thus and thus. So, whether we be entred in our way, or have proceeded in it, whether we be babes in Christ, or stronger men, whether carnal or spiritual, we must up and eat; and strengthen our selves first with milk, and then with stronger meat; We have still a greater journey to go, we must walk from grace to grace, from virtue to virtue, from knowledg to knowledg, and alwayes think that we hear a voyce that calleth us forward, and saith; *Thou hast yet a greater journey to go, what dost thou here, Elias?* why standest thou here loytring all the day long? There is no time of standing in this life, we must still forward, and take notice, that every blessing of God bestowed upon us, is a further calling on, and a greater engagement to duty.

Lud. Grana-
tenf. lo. com.

Non progredi
est regredi.

The service performed unto God must be personall.

1721.

THere is an old Tale, idle in it self, the use may be good; A certain Man that would never go to Church, when he heard the Saints-bell ring, would say to his Wife; *Go thou to Church and pray for thee and me*: One Night he dreamt, That both he and his Wife were dead, and that they knocked together at Hea.

Speculum
Exemplorum.

ven gate for entrance : St. Peter (by the Legend's leave) is Porter, and suffered the wife to enter in, but kept the husband out; answering him; *Illa intravit pro se et te*, She is gone in both for her self and thee; As thy Wife went to Church for her self and thee, so she is gone to Heaven for her self and thee: The Morall instructs every one to have a *personality of Faith*, and a *propriety of devotion*, not to have their Faith pin'd upon anothers sleeve, not to think to go to Heaven upon another Mans score, but that himself serving God, himself may be blessed of God both here and hereafter.

1712.

Saving Faith, the onely Faith.

Joh. de Ram-
pegolis Fig.
Bibl.

Tot sunt fides
quot in cytha-
ra.

Chrylost. in
symb. Apost.

As a cunning *Lapidary* that shews the buyer an *Orient pearl*; and having a little fed his eye with that, out-pleaseth him with a *Saphire*; yet out-values that with some *Ruby* or *Chrysolite*; wherewith ravished, he doth lastly amaze him with a sparkling *Diamond* transcending them all: Or as *Drapers* shew divers colours, yet at last for a Master-piece exceed all with a rich piece of well-dyed *Scarlet*. So there are divers *Graces* and *Virtues* like to *Jewels*, but the most pretious of all, is *Faith*. And there are divers degrees and sorts of Faith, as divers coloured cloaths, but the saving Faith is arrayed in the *Scarlet robe*, hath dipped and dyed her self in the bloud of *Jesus*: yet she is white, pure white, Rev. 7. 14. as the snow of *Lebanon*: The Faith that believes Gods word to be true, is a good Faith, but not *illa fides*, that saving Faith; The Faith that believes many Men shall be saved, is *vera fides*, *non illa fides*, a true Faith, but not the Faith; Onely that Faith which believes a Mans own Soul redeemed, justified, saved by the merits of *Christ Jesus*, and that not without works answerable thereunto, is the onely Faith, and the Queen of all other *Graces*.

1723.

Covetousnesse in the Clergy, condemned.

Joh. de Wan.
Sermones de
tempore.

Hieron. in
humil.

Sine labore
mercedem la-
boris percipien-
tes, &c.

There is a Fable of a *widow*, that being thick-sighted, sent to a certain *Physitian* to cure her; he promiseth it to her, and she to him, a sum of money for satisfaction: The *Physitian* comes and applyeth medicines, which being bound over her eyes, still as he departs, he carries away with him some of her best goods; so continuing her pains and his labour, till he had robbed the house of her best substance: At last he demanded of her, being now cured, his pay agreed upon: She looking about her house, and missing her goods, told him that he had not cured her; for whereas before she could see some good Furniture in her house, now she could perceive none at all, she was erst thick-sighted, now poor-blind. And are there not such *spiritual Physitians* to be found amongst us? such as with long or (at least) tedious prayers, prey upon the poor, and devour their houses, the purse is still the white they level at; Miserable men, that look to their own good more then the Churches; serving God with their parts, themselves in their hearts; working like those builders in the Ark, rather for present gain, then future safety: but as they desire rather *nostra quam nos*, so they preserve rather *sua quam se*, loving like *Demas*, the World; losing like *Judas*, their own Souls.

1724.

Riches, how to be used.

Heft. Pinus
in Dan.

Divitis utare
tuis, &c.
T. Mori
Epigram.

Look but upon a *Fly* coming to a platter full of sweet and pleasant honey, if she thrust not her self altogether into it, but onely touch and taste it with her mouth, and take no more then is necessary and needful, she may safely take wing, and fly to another place: but if she wallow and tumble in the honey, then is she lymed, and taken in it; and whilest she is not able to fly away, she doth there lose her life. Thus if a Man take onely so much of his Riches as may sustain, and honestly maintain his estate, bestowing the rest well, and in a *Christian manner*, then they cannot hold him back, or barre him from the Kingdome of Heaven.

Heaven, but if *Covetousness* shall bewitch him, and prick him on to *scrape* and *rake* together more and more, then he shall never be *satisfied*, but fall into many snares and temptations.

The incorrigible Sinners desperate condition.

1725.

IT is written of the *Elephant*, that (as if guilty of his own deformity, and therefore not abiding to view his snow in a *clear spring*) he seeks about for muddy and troubled waters to drink in. Thus the *incorrigible Sinner*, that hates to be reformed; because he knowes his wound is deep, he will not suffer the *Chirurgion* to search them, willing rather to kill his Soul, then disquiet it; He refuseth to look into the glasse of the *Law*, or to come to the *clear springs* of the *Gospel*, or any perspective that may present his *evill Conscience* to his eyes, but seeks rather to muddy and polluted channels, such as misty *Taverns*, clowdy *Ale-houses*, vapouring *Tobacco-shops*, Societies of *Sin*, and all this to drown the thoughts of former iniquities, with floods of new: And if he be inforced to any such reflection, he spurns and tramples that admonition, as Apes break the glasse that shews their deformity; He runs himself prodigally into so many arrears of debt, that he cannot endure to hear of a reckoning; and thus despairing to pay the old score, he reckns not into what new and desperate courses he precipitates himself.

Ulyss. Aldrovand. de Quadruped.

Qui male agit, odit lucem.

Wisdom, how to be regulated.

1726.

AS God appointed the *Jews* a measure, how much *Manna* they might gather, so *St. Paul* appointed the *Romanes* a measure, how much *Wisdom* they might gather, Let every Man understand according to *Sobriety*. The *Jewish* measure of *Manna* was as much as an *Omer* would hold, what they gathered over, turned into Worms and putrefaction; So the *wisdom* which men gather beyond *sobriety* doth no good, but puff them up, and corrupt them, and put them upon strains of *Machiavillian* policy; *Wisdom* not well regulated, is like a dangerous knife in the hands of a *Mad-man*; and to speak truth, there is nothing so much to be feared, as *Knowledge* accompanied with *Injustice*, & armed with power; Meat indigested for want of Exercise, will rumble in the stomach; and *Knowledge* not ballast with *Sobriety*, will elevate the brain: *Serpentine wisdom*, and *Dove-like innocencie* must go hand in hand together, or else we shall drown in our own *Knowledge* like a Candle that is quenched in his own Tallow.

Joh. Weemse Exercitat. Exod. 16. 1 Cor. 10.

Pleriq; accepta scientia literarum, &c. Chrysost. de summ. bono. lib. 3.

Matth. 10. 16.

Affectation of Novelty in the way of Religion, reproved.

1727.

THEre is mention made of two Men, that meeting at a *Tavern*, fell a tossing about their *Religion*, as merrily as their cups, and much drunken discourse there was about their *Profession*: One protested himself of *Dr. Martin's Religion*; the other swore, he was of *Dr. Luther's Religion*; whereas *Martin*, and *Luther* was but one Man. Thus some are for this *Preacher*, some for that; such doctrine as is begot in *Thunder*, full of *Faction* and *Innovation*, if it smell not of novelty, it shall not concern them, they regard not *Heaven* so much whence it comes, as who brings it; such a Man, or no Man; otherwise be the Doctrine never so wholesome, they spew it up again, as if their Conscience were so nice and delicate, as that ground of *Colein*, where some of *St. Ursula's* eleven thousand Virgins were buried, which will cast up again in the night; any that have been interred there in the day, except of that company, though it were a Child newly baptized.

Joh. Manlii Lo. Com.

Fidem ex personis, non personas ex fide existimantes.

Cas. Baronii Annal.

Not

1728.

Not to be over-carefull for the place of our Buriall.

Her. Spon-
danus de re
sepulchrali.
Aug. confes.
lib. 9. cap. 7.

ubicunq; se-
peli amur;
Domini est ter-
ra et plenitudo.
Chryf.

THat of *Monica*, the Mother of *S. Augustine*, is worthy of remembrance; She had with great care provided her a *Sepulcher* near unto her Husband, who dyed at *Tagasta* in *Africa*, and was there buried, purposing to lie by him; but the Lord so disposed, that she left her life at *Ostia* in *Italy*, and being ready to depart, she said unto her sonne, *Ponite hoc corpus ubicunq; nihil vos ejus cura conturbet*, Bury my body where you think good, take no great care for it; And being asked, If it grieved her not to leave her body so far off from her own City? she gave this answer; *Nihil longè est à Deo, neq; timendum est ne ille agnoscat in fine sæculi unde me resuscitet*; No place is nearer to God then other, neither am I to fear lest the Lord should not as well raise me up in this place, as in my own City: Thus let none be troubled with the thoughts of their Buriall-place. What though the distance be great betwixt them and them to whom they are more especially related, and that without great charge and expence they cannot be buried near together; All places are alike unto God, he can raise them up as well out of Country clay, as out of finer City-dust, and bring them and all their Kindred and Acquaintance together in a comfortable Resurrection.

1729.

Tenures de
Littleton,

The Christians claim to Heaven, what it is.

Our Common Law distinguisheth between two manner of Freeholds; A Freehold in deed, when a Man hath made his Entry upon Lands, and is thereof really seized: A Freehold in Law, when a Man hath right to possession, but hath not made his actual entry: So is the Kingdome of Heaven ours, not in re but in spe, our's *tenore juris*, though not yet *jure tenoris*; ours in the inheritance of the possession, though not in the possession of the Inheritance; *habemus jus ad rem nondum in re*, we are heirs to it, though now we be but wards. Our minority bids and binds us to be servants, Gal. 4. but when we come to full years, a perfect growth in Godliness, then we shall have a plenary possession.

1730.

How the Devill makes use of the World to destroy Man.

Fyn. Morris-
son's Travels.

Facilis de-
scensus Avern.

IT is reported of the *Irish*, that they dig deep trenches in the ground, and pave the surface over with green turves, that their suspectlesse Enemies may think it firm ground and so fall into their utter ruine: Thus the Devill makes this world his fatall Vault which he strows over with pleasures and delights, the way seems smooth, but is slippery, his intention is mischievous, *ut lapsu graviores ruant*, that Man may have the surer and the sooner fall, then doth he laugh to see a knot of Gallants lye all a long on their backs, that have run headlong at Pride; a Corporation of Citizens that have run at Riches; a rabble of Drunkards that ran apace to the Tavern; a crew of Cheaters that posted as fast to the gallows; all of them sinking to the bottomlesse pit of destruction.

1731.

Leon. de Ulrino
Serm. Quæ-
stioesima.

Not to repine at a great charge of Children.

THere is a story of a certain worldly, distrustfull rich woman, that being at a poor Womans labour, the Child being new born, and nothing to be had for the comfort of it; See (said she without any pittie or compassion) Here is the mouth, but where is the meat? Not long after it so fell out, that the same Woman drawing near her time was delivered of a dead child, which being well observed by another Woman, that was then present at her labour; See
(said

(said she) *here is meat enough, but where is the mouth?* Let none therefore grudge or repine at their issue be it never so numerous, nor grumble at the greatnesse of their charge, God never sent a mouth but he sent meat for that mouth, he can as well feed many as few, make the poor Mans penny go as far as the Rich Mans pound; He is the great House-keeper that giveth every living thing, meat in due season, and if so, then those little ones that bear his Image are by no means excluded.

Ipsal. 145. 15.

The least of Sin to be resisted.

1732.

THe Trees of the Forrest held a solemn Parliament, wherein they consulted of the innumerable wrongs which the Axe had done them, therefore made an *Ass*, that no Tree should hereafter lend the Axe an helve, on pain of being cut down. The Axe travels up and down the Forrest, begs wood of the Cedar, Oak, Ash, Elm, even of the Poplar, not one would lend him a chip: At last he desired so much as would serve him to cut down the bryers and bushes, alledging that such shrubs as they did but suck away the juice of the ground, and hinder the growth, and obscure the glory of the fair and goodly Trees: Hereon they were all content to afford him so much, he pretends a thorough Reformation, but behold a sad deformation, for when he had got his helve, down went both Cedar, Oak, Ash, Elm, and all that did but stand in his way: Such are the subtle reaches of Sins and Sinfull Men, give but a little advantage on their fair promises to remove the troubles of the body, and they will cut down the Soul also. Therefore *obsta principiis*, crush the Cockatrice in the egge, refuse all iniquity at the first, in what extenuation of quantity, or colour of quality soever it be offered; For if *Sathan* cannot get leave for his whole Army of lusts, yet he will beg hard for his weak ones, his little ones, sins of weaknesse and infirmity, which if once admitted will soon unbolt the dores of the heart, let in all the rest of their Company, and so make a surprisall of the Soul, and endanger it to all Eternity.

Joh. Reffensis his Parable to King Hen. 8.

T. Adams Serm. of the contagion of Sin.

Turpinus ejicitur, &c.

Not to admit of delays in Religious performances.

1733.

EXcellent is that comparison of St. Ambrose; If (saith he) I should offer thee gold, thou wouldst not say, I will come to morrow and fetch it, but thou wilt be sure to take it out of hand; yet *Redemptio animæ promittitur, nemo festinat*; the Redemption of our pretious Souls more worth then thousands of gold and silver is daily offered, and no man hastneth to lay hold thereon: How true may this speech of the Father be returned upon the cunctators, such as procrastinate in the matters of Religion; For Earthly things no Man will take time till to morrow, but is very hot in the pursuit, never resting till he have one way or other compassed them; yet for spirituall things, such as accompany salvation, most Mens states are weak, and like Men ready to break are taking order for two, three, four, six Monthes time, and so as far from making satisfaction as ever.

com. in Lucam. lib. 7.

Tolle moras, semper nocuit differre. Seneca.

Humility appeaseth the wrath of God incensed.

1734.

IT is recorded of an English King, Edward the first, that being exceeding angry with a servant of his, in the sport of Hawking, he threatned him sharply; The Gentleman answered, that it was well there was a River betwixt them. Hereat the King more incensed, spur'd his horse into the depth of the River, not without extream danger of his life; the water being deep, and the banks too steep and high for his ascending: yet at last recovering land, with his sword drawn, he pursues the servant, who rode as fast from him; but finding

Stowes Chron.

*Armatura
tutissima, ani-
mi modestia,
Evagrius.*

himself too ill-horsed to out-ride the angry King, he reyned, lighted on his knees, and exposed his neck to the blow of the Kings sword; The King no sooner saw this, but he puts up his sword and would not touch him: A dangerous water could not hold him from Violence, yet *satis est prostrasse*, his servant's submission pacified him: Thus whilst Man flies stubbornly from God, he that rides upon the wings of the wind posts after him, with the sword of Vengeance drawn, but when poor dust and Ashes humbles it self, and stands to mercy, the wrath of God, though ever so much incensed, is soon appeased.

1735.

A faint-hearted Christian described.

*Joh. Fox Acts
and Monu-
ments.*

A Certain Colliar passing through Smithfield, and seeing some on the one side hanging; he demands the cause, answer was made; For denying the Kings Supremacy; on the other side some burning, he asking the cause, was answered, For denying the reall presence in the Sacrament; Some, quoth he, hanged for Papistry, and some burnt for Protestancy? Hoyte on a Gods name: chil be nere nother: Such an one is every timorous faint-hearted Christian, another Gallio, a new Nichodemus that would fain steal to Heaven, if no body might see him; one that owes God some good will, but dares not shew it; his Religion is primarily his Prince's, subordinately his Landlord's; Whilst Christ stands on the battlements of Heaven, and beckens him thither by his word, his heart answers; Lord I would fain be there, but that there is a Lyon or a Bear, some trouble in the way; All his care is for a ne noccat, let him but sleep in a whole skin, then omnia bene, whether right or wrong, all's one to him.

Prov. 10.

1736.

The Devills hard dealing with the en- snared Sinner.

*Index Hisp.
fab. 158.*

IT is not unknown how the Spanish Index deals with Velcurio who commenting on Livy, saith; That the fifth age was decrepit under the Popes and the Emperours; The Index favourably takes out the Popes, and leaves the Emperours wholly obnoxious to the imputation: Thus the Devill winds out himself at the last from the wicked, refusing to carry the burthen any longer, but leaves it wholly to their supportation; he that flattered them before with the paucity of their sins, now takes them in the lurch, and over-reckons them, he that kept them so long in the beautifull Gallery of Hope, now takes them aside and shews them the dark Dungeon of despair, and ingrossing all their iniquities in great text-letters hangs them on the curtain of their beds feet, to the wracking amazement of their distracted and distempered Souls.

*Jac. Acontii
stratagemata
Satana.*

1737.

The great Folly of costly Apparell.

*Jer. Whitaker
Sermon at S.
M. Magd. B.
1649.*

Look upon a Man that dwells but in a borrowed house, expecting every hour when he shall have warning to avoid; he doth not trouble himself to bestow any cost, either in repairing or trimming up thereof, because he hath no time in it, no Lease for tearm of years to come: Such is the condition of every living Man, his body is but as it were an House, lent unto the Soul, from whence it looketh daily and hourly to depart; Why should he then be so carefull to cloath this body with rich and brave Apparell, when (God knows how soon) it must be laid down in the Earth, there to rot and perish, and in the mean time neglect to adorn and beautify his pretious Soul with Heavenly graces, which is immortal.

How

How the wounded Sinner is to be cured.

1738.

THere is a story (nothing worth but for the Morall) of a *great King* that married his *daughter* to a *poor Gentleman* that loved her : But his grant had a condition annexed unto it ; that whensoever the *Gentlemans* side looked *black*, or he lost his *wedding Ring*, he should not onely lose his *wife* but his *life* also : One day pursuing his *sports*, he fell into a *quarrel* ; where at once he received a *bruise* on his left breast, and lost his *Ring* in the scuffle : The Tumult over, he perceived the *danger*, whereinto his own heedlesnesse had brought him, and in bitterness of *Soul* shed many tears ; In his sorrow he spied a *book*, which opening, he found therein his *Ring* again, and the first words he read was a Medicine for a *bruised side*, it directed him to those *hearts*, whereof a plaister applied would not fail to heal him ; He did so, was *cured*, was *secured* : Thus applied. The *great King* of *Heaven* marries to *Man*, poor *Man*, his *own daughter*, *Mercy* or *everlasting kindness* ; but threatens him, that his *side* must not look *black*, his heart must not be polluted with spiritual Idolatry, nor must he lose his *wedding Ring*, love to *God* and his *Saints*, least he forfeit both *Gods mercy* and his *own salvation* : *Man* in pursuit of *worldly affairs*, quarrels with his *Neighbours*, and scuffles with *Contention* ; So his heart gets a *bruise*, looks *black* with hatred ; And *Charity* his *wedding Ring* is lost in these willfull *turbulencies* and *Vexations* ; What should we do but mourn ? Lo, *God* in his goodnesse directs him to a *book*, the holy *Gospel* ; then the *spirit* helps him to his *Ring* again, his former *love* ; and to heal his *bruise*, prescribes him these speciall *hearts* of *Grace*, *Repentance*, *Thankfulness*, and *Meekness*, which being well applied, will keep his *Ring of Faith* sure from losing, and his *Heart* from the self-procured blows of *Contention*, and so hold for ever his dear *espoused wife*, the beautifull daughter of the *King*, *Gods everlasting goodness and mercy*.

Joh. de Wann
Serm. de tem-
pore.

Speculum
Exemplorum.

Minding of the day of Judgment, an excellent means to prevent Sin.

1739.

IT is reported of a certain *Christian King* of *Hongary*, who being on a time marvailous *sad* and *heavy*, his brother that was a *resolute Courtier*, would needs know what he ailed ; Oh brother, quoth he, *I have been a great Sinner against God*, and *I know not how I shall appear before him, when he comes to Judgment* ; These are, (said his brother) *Melancholly fits, and so makes a toy of them*, as Gallants use to do : The *King* replies nothing for the present ; but the custome of that *Country* was, that if the *Executioner of Justice* came and sounded a *Trumpet* before any *Mans door*, the *Man* was presently without any more ado, to be had to *Execution* : The *King* in the dead of the night, sends for his *Deaths-Man*, and causeth him to sound his *Trumpet* before his brothers dore ; who seeing and hearing the *Messenger of Death*, springs in pale and trembling into his brothers presence, and beseeches the *King* to tell him wherein he had offended him : Oh Brother, replies the *King* ; *Thou hast loved me and never offended me, and is the sight of my Executioner so dreadfull to thee ? And shall not so great a Sinner as I, fear to be brought to the Judgment seat of God ?* Thus, did but *Men* stand in *S. Jeromes* posture, alwaies hearing the *Trumpet* sounding in their ears, *Surgite mortui, venite ad judicium*, they would make more *Conscience* of their waies, they would then strike upon their thigh, and cry out, *quid faciam ?* What shall I do ? And thus in all their doings remembring their *latter end*, they would never do amisse.

St. Marshall
Serm. at East.

1740.

Jer. Boroughs
Gosp. Light.

Man and Wife to bespeak one another kindly.

Such was the spiritual hatred of the Jews to the Lord Jesus, that they would not vouchsafe to give him *his name*, when they talked of him, or with him; and to shew the utter dislike they had of him, they used to say, *Is this he? Art thou he that wilt do such a thing? Whither will he go that we shall not find him?* They would not say, *Is this Jesus Christ? or the Son of God?* This now was a spitefull kind of speaking, and did bewray abundance of malice that lay hidden in their hearts: and so it sometimes falleth out betwixt *Man and Wife*, contempt, disdain, anger, and malice will not suffer the one to afford unto the other their *names and titles*, least they should be put in mind of *such duties* as those *names and titles require*, whereas the very *names* of Husband and Wife doth greatly help to *perswade* the mind, and to *win* the affections, yea the very *mention* of these *names* doth often times leave a print of *duty* behind in the Conscience, Job. 7. 11. 15. 35.

1741.

M. S.

The experimental Christian, the undaunted Christian.

HE that hath been at *Sea* and often escaped the many *dangers* of wind and weather (even then when both conspired to make a wrack of himself and the ship he went in) is the more *bold* and readier to entertain a new Voyage; And why? because he hath by the assistance of his *God*, made way for *deliverance* in times of such eminent danger; such an *experimentall*, bold, Logical Christian was *David*, when he made a *Lion* his *Major*, a *Bear* his *Minor*. He that delivered me from the *Lion* and the *Bear*, will also deliver me from this *uncircumcised Philistine*. 1 Sam. 17. 34. And such are all good *Christians* upon whom the *Cross* hath layen the heaviest, upon whose *shoulders* the persecuting plowers have made the *deepest* furrows, whose feet have been *often* in the stocks, and into whose *Souls* the Irons have made a deep impression, they having had from time to time the *experience* of Gods deliverance from, and assistance in the time of their trouble, are as *bold* as *Lyons*, and ready to *meet death* in the face, though it come in the most *gastly figure* or *shape* that may be conceived.

1742.

J. Magiri
Physica.

Sin, the strange nature thereof.

IT may seem strange, which is written of the Nature of *Thunder* and *Lightning*, that it bruileth the *tree*, yet breaks not the *bark*; it cracketh the *blaise*, yet never hurteth the *scabbard*; melteth the *money* in a *Mans purse*, yet never toucheth his *Person*; Such a thing, and of such a Nature is *sin*, it will bruise and wound the *heart*, but never harm the *eyes*, or the *ears*, or *hands*; it will *irre* and afflict the *Conscience*, but never hurt the *outward Man*; it is even a *Plague* unto the *Soul*, yet a *pleasure* to the *body*.

1743.

Tho. Westfield
Serm. at S.
Bath. great.
1619.

Gods goodnesse, Mans unthankfulnesse.

IT is observable, that there are but three main *Rivers* in this Land, whereof that of *Thames* is held the best; Insomuch that when a Courtier gave it out, that *Queen Mary* being displeased with the City of *London*, threatned to remove the *Term* and *Parliament* to *Oxford*; An Alderman asked, *whether she meant to turn the channel of Thames thither, or not?* If not, saith he, *by Gods grace we shall do well enough*: And in truth that *River* is such a prosperity to that City, it is such a loving *Meander*, that it winds it self about, and shews its silver arms upon her sides, ebbing slowly eight, but flowing merrily four hours, as if the

the longed to *embrace* her beloved *City* with rich presents of Merchandise; But what return doth the *City* make? what thanks for all this Love? She sweeps all the dirt of her streets in her face; and chokes her up with soyl and rubbish: This is Man's case, God crowneth him with blessings, protecteth him with his power, carries him on from Mercy to Mercy, &c. *sed ubi fructus?* The swelling River of Gods favours by the surfet of a tide doth no sooner bring in the encrease of outward things, but that encrease doth breed in his mind another swelling, and in his body another surfetting, he swells in Pride, and surfets in Wantonness: And thus Peace breeding wealth, Wealth breeds Pride, and Pride makes Contention, and Contention kills Peace, and by this means a Civil War is raised to the ruine both of Church and Common-wealth.

*Pertusum
vas est ingra-
tus homuncio.
Cicinius.*

Popish Miracles condemned.

1744.

IT is recorded, that at *Amesbury* in *Wiltshire*, when *Q. Elianor* the Wife of *King Henry* the third lay there, a Man that feigned himself to have been long blind, came to her, and told her, that he had now his sight restored at the Tomb of the King her deceased husband. The Mother easily believed it, but her sonne *King Edward* the first, knowing this Man, that he had ever been a dissolute wretch, and a vile Impostor, dissuaded her from giving Faith unto it: protesting, That he knew so well the Justice of his Father, that if he were living, he would sooner put out both the dissembler's eyes, then restore sight to either of them. So without doubt, those Saints, to the Virtue of whose dead bones, they of the Church of *Rome* attribute the glory of Conversion, and enlightning, and restoring of Limbs, would (if they were living) rather say, These Men had no eyes of Grace at all, no lineaments of Piety, then that any light was given them, any health restored out of their dead dusts, or painted resemblances.

*Chron. Rob.
Ameburien-
sis.*

*Qui extollat
miraculum,
miraculum
ipse, Aug.*

The great danger of the least Sin.

1745.

A Dram of poyson diffuseth it self to all parts, till it strangle the vital spirits, and turn out the Soul from the body; How great a matter, a little fire kindleth? *Jam. 3. 5.* It is all one, whether a man be killed with the prick of a little thorn, or with the hewing of a broad sword, so he be killed: We have seen a whole arm impostumated with the prick of a little finger; A little Postern opened, may betray the greatest City. Thus a little Sin infects a great deal of Righteousnesse; If *Sathan* can but wound our heel, (as the Poets feign of *Achilles*) he will make shift to kill us there, even from the heel to send Death to the heart; If the *Serpent* can but wriggle in his tayl by an ill thought, he will soon get in his head by a worse action; hence is it, that *Christ* calls hatred, murder; a wanton eye, adultery; because that besides the possibility of the Act, they are the same in the intention of heart; let no tang of corruption come to the least part, if thou desirest to preserve the whole.

*T. Adams
Contagion of
Sin.*

*Nolite contem-
nere venialia,
quia minima
sunt, sed ti-
mete, quia
plura. Aug. de
decem bo-
dis.*

The Heart of Man, the very seed-plot of all Sinne.

1746.

THAT which we call Gun-powder, is made of the salt and fatter Ear.h; in the ground are the materials, which when Art hath concocted, chym'd, prepared, charged and discharged, it overturns Towns and Towers, Forts and Cities: So the Heart of Man is the Seminary of all mischief, the seeds of all Sins are naturally in us; not so much as Treason, Murther, Perjury, but are in us quoad potentiam, yea, quoad naturam et propensionem, there is in our Nature a proclivity to them; Nay, the Heart is so apt ground to produce and mature these innata mala inbred seeds to Actuals, that without the preventing grace of God, unlesse the reason of a Man, and Religion of a Christian, keep them under from eruption, there's no avoiding of them.

*R. Sibbs.
S. Cordiall.*

*Plura machi-
natur cor suo
momento.
Hugo de ani-
ma, lib. 1.*

The

1747.

The vanity of Man, in seeking after great things, condemned.

Plutarch.
in vitaSabel. lib. 8.
Æneid. 4.Nec tibi reg-
nandi veniet
tam dira cu-
pido. Virg.
Eclog.

Vhen Pyrrhus, King of Epirus, was solicited by the *Tarentines* and other People of *Italy*, to be the head of their League against the *Romans*; whilst he sat musing on these affairs, *Cineas* his great Favourite came in upon him, and desiring to be acquainted with his thoughts, to which he was never made a stranger; *Pyrrhus* gives him notice of the Embassee of the *Tarentines*, and asketh his advice; yet his purpose was to join with them against the *Romans*, and doubted not but to prevail; The Orator demands, If he should have the battel, *what would he do then?* He answered, *That then Sicilia and Sardinia would be at his command*: The other consented, but still asked, *what then should be done?* He then replies, that *Africa could not hold out, but might be easily conquered*; But *Cineas* still pursued him with his old question, *what he would do then?* He again answered, *That when all these Countries were subdued, Græcia would soon come in*. But being again demanded, *what he proposed to do then?* He apprehending the Orators intention, and smiling, replied; *Then Cineas we will rest and be merry*. The Orator answered, *That he might do so presently without any trouble to himself or others, if he would but sit down, and be contented with his own*. This Heathen by the light of Nature and Reason easily saw, and excellently taught the miserable Folly of wicked Men, who projecting beyond the Moon, seeking great things, and vexing themselves and thousands of others by their wicked engagements, at length with much fishing catch a Frog, and attain no more then what they might have long enjoyed with lesse labour and trouble to themselves and others.

1748.

All Sin must be hated, and why so?

Ambros. in
Hexameron.
lib. 6. cap. 4.Agasice homo
quam gravia
sunt vulnera,
&c.

THere is mention made by a good old Christian, of a certain Dog, whose Master being slain by one of his Enemies, he lay by him all the night with great lamentation, howling and barking; In the morning many came to see the dead Corps, amongst the rest he also came that slew his Master; The Dog no sooner saw the Homicide, but made at him, and held him fast, whereby the wickednesse of so close a Murder was discovered: See here the Love, the Faithfulness of a poor brutish Creature for a piece of bread, that was so incensed against the Murderer of his Master: And shall poor sinfull Man make much of those Enemies, those Sins that kill'd his Lord and Master Christ Jesus? cherish those Sins that apprehended him, that bound him, that scourged him, that violently drew him to the Crosse, and there murdered him? It was neither Pilate, nor the Jews, nor the Souldiers, that could have done him the least hurt, had not our Sins like so many butchers and hangmen come in to their assistance; Let therefore our Fury be whetted against all Sin, let that be the Object of our hatred, be sure to be the death of that, that hath been the death of so good a Master, and will, if not prevented, be the death of thy poor Soul to all Eternity,

1719.

The sad condition of borrowing upon Usury.

Arn. Pontani.
Bibliothec.
Concionum.Curas curis
accumulat, &c.
Greg. Nyls.

Look but a silly Sheep, how it makes for succour and shelter under a thorny bush in the midst of stormy and tempestuous weather, but still as she goeth away, she leaveth part of her Fleece behind, and the oftner she goeth, the barer and nakeder she is; so that at last she is able to abide neither bush, nor storm: Such a bush of thorns is every griping Usurer to the poor borrower, he will leave him at length no Fleece on his back, no house over his head, no money in his purse, no bed to rest upon, no Flesh on his bones, no credit with the World.

Christians

Christians to walk worthy the Name of Christ.

1750.

IT is said of Alexander the Great, that spying in his Army a lusty proper fellow, yet when he came to tryall, he proved a very Coward; he asked him, what was his name? He answered, Alexander; Nay then, said Alexander, either deny thy name, or by some valorous exploit or other redeem thy credit, I will not have a Coward of my name. Thus it may be said of many Christians, such as by outward profession are so accompted; If ye be Christians, Why are ye drunk? Why are ye covetous? Why are ye proud, envious, malicious, uncharitable? Aut occultetur nomen, aut mutantur mores; either wave your names, or change your manners in life and conversation.

Plutarch. in vita.

Franc. R. worth Sermon. at S. Botolph. Alders. Lond.

Afflictions, Gods Love-tokens.

1751.

A Gentleman hath a Hawk which he prizeth highly, he feeds her with his own hand, is very carefull in the pluming of her feathers, sets her upon his Fist, and taketh great delight in the sight of her; but for all this he puts vervells upon her leggs, and a dark hood upon her head, Et quare capitulum? quare compedes? (saith the Father) Why is the hood-wink'd? why fettered? lest she should fly away, he would not by any means have her out of call, but that she might be alwayes within the lure. Thus God deals with his children, there cannot be a more evident sign of his love, then when he chastiseth them, nor a greater evidence of his hatred and rejection, then when he gives Men over to do what they list, to go on and prosper in all wicked and licentious courses; When he lets Men neglect all duties without controulement, he makes it manifest, that his purpose is to turn them out of service; and when he lets them feed at will in the pleasant pastures of Sin, it is more then probable, that he hath destinated them to the slaughter.

Bernard.

Præfens indulgentia futuram penam accersit. Iſidor. Pelusiot.

God, not the Author of Sin.

1752.

AS a Man that cutteth with a dull knife is the cause of cutting, but not of the ill cutting and hackling of the knife, the knife is the cause of that; Or if a Man strike upon an Instrument that is out of tune, he is the cause of the sound, but not of the jarring sound, that's the fault of the untuned strings: Or as a Man riding upon a lame horse, stirres him; the Man is the cause of the motion, but the horse himself of the halting motion: Thus God is the Author of every action, but not of the evil of that action, that's from Man: He that makes Instruments and tools of Iron or other metal, he maketh not the rust and canker which corrupteth them, that's from another cause; nor doth that Heavenly Workman God Almighty bring in sin and iniquity, nor can he be justly blamed, if his Creatures do soyl and besmear themselves with the foulness of sin, for he made them good, Gen. 1. 10. Job 34. 11. Psalm 5. 4.

Lud. de Carbo Inter homo.

Detestanda & ab hominanda est opinio quæ Deum cuiusquam male actionis credit autorem. Aug. respons. ad art.

The appropriation of Faith is all in all.

1753.

IN Gedeon's Campe every Souldier had his own Pitcher; amongst Solomon's men of Valour every Man wore his own sword; The five wise Virgins had every one oyl in her lamp: Luther was wont to say, That there lay a great deal of Divinity couched up in Pronouns, as meum, tuum, suum, mine, thine, his. Thus Faith appropriated is all in all; a bird shall assoon fly with anothers wings, as thy Soul mount to Heaven by anothers Faith; Whosoever will go to God, whether it be in Prayer, or in any Religious performances, he must have a Faith of his own, it must be fides tua, thy Faith; It is not enough to say, Lord, Lord; but to say with David, my Lord; with Job, my Redeemer; with the blessed Virgin, my Saviour; not to say, Credimus, but Credo; not We believe, but I believe in God; Every

Judg. 7. 1 Chron. 26. 30. Math. 23.

August. de fide.

Math. 7. Psal. 18.

Every Man must profess and be accomptant for his *own Faith*: When a Man believes his *own Reconciliation* by the merits of *Christ Jesus*, and strengthens this belief by a desire of pleasing *God*, this is *Fides sua*, the right appropriation of *Faith*.

1754.

Tho. Adams
contagion of
Sin.

Luke 17. 13,
28.

1 Sam. 16.

Gods Judgment, and Mans, *not concurrent.*

IT is observable, that when the Moon is *lightest to the Earth*, she is *darkest to Heaven*; And when *lightest to Heaven*, the *darkest to Earth*; Thus they that seem *best to the World*, are often the *worst to God*; they that are *best to God*, seem *worst to the World*; and Men *most glorious to the World*, are *obscurest to the Divine approbation*; others *obscure to the Worlds acknowledgment*, are *principally respected in Gods favour*; The *Samaritans* were condemned by the *Jews*, yet nine *Jews* are condemned by one *Samaritan*. The *Jews* thought, that if but two Men were saved in the world, the one should be a *Scribe*, the other a *Pharisee*, but *Christ* saith, that *neither of them both shall come into the Kingdom of Heaven*. *Samuel* was mistaken in *Eliab*, *Abinadab*, and *Shammah*: for the *Lord* had chosen *David*. *Isaac* preferreth *Esau*, but *God* sets up *Jacob*; All this to justify, That *Gods Judgment* is not as *Mans judgment*; his *thoughts* not as *Mans thoughts*, neither are his *ways* as *Mans ways*, *Esay* 55. 8.

1755.

Diog. Laert.
in vita.

— Deus emit
sanguine ser-
vos;
Miserari exiguus
nos piget ait
Deum,
Billius.

Hof. 12. 1.
Matth. 4. 4.

The uncharitable Christian described.

Diozenes, a witty beggar, would usually walk in a place, where earthen Statues were erected in honour of some that dyed for their Country; To them he would pray, to them reach out his hand, bow, and beg; being asked the Reason, he answered; *Nil aliud quam repulsam meditor*, I think of nothing but a repulse, or denial: We have many such living Statues in these strait-laced times of ours, meer Idols that have mouthes and speak not, eyes and pity not, hands and give not, the Poor are sure of nothing but a repulse; They are just like *St. Peter's fish*, it had money in the mouth, but not a hand to give it; like *Dives* his doggs, they can lick a poor Man with their tongues, else give him no relief; The *Papists* will rather lose a penny, then a *Pater-noster*, these will give ten *Pater-nosters* before one penny; They give the words of *Nephthali*, pleasant words, but no meat; as if the poor were like *Ephraim*, to be fed with the wind; or as if their words were *Verbum Domini*, the Word of God that men might live by it.

1756.

Quin. Curt.
Plutarch.
in vita.

In facie plus
offendit na-
vus, &c.
Plutarch.
in Moral.

The great danger and disgrace of lying under the guilt of one eminent Sin.

When one commended *Alexander* for his many noble acts, another objected against him, that he killed *Calisthenes*; He was valiant and successful in the Wars; true, but he killed *Calisthenes*; He overcame the great *Darius*; so, but he killed *Calisthenes*: His meaning was, that this one unjust act poisoned all his better deeds: And there was *Naaman* the Syrian, a Man plentifully commended, 2 *Kings* 5. 1. When he was cured and converted by *Elisha*; First hee's charitable, offers gold, and garments, but he excepts bowing in the house of *Rimmon*; he is devout, and begs earth for sacrifice, but excepts *Rimmon*; he is Religious, and promiseth to offer to none but the *Lord*, yet excepts *Rimmon*: This *Rimmon*, like the Fly in the Alabaster-box, spoiled all the good intentions. Thus one spot in the Face spoils all the beauty, one Vice in the Soul disgraceth a great deal of Virtue; O such a Man is an honest Man, a good Man, but — Let every Man take heed, this is that, but, which the Devill ayms at; 'Tis true, we must hate all sin, and every sin sows, but to the repentant Christian it shall not be damnable, *Rom.* 8. 2. there is in all

corruption

corruption, to most affliction, to none damnation that are in Christ; One Sin may disgrace us, and ~~for~~ us, but to our comfort upon true Repentance we are made sweet again by the all-perfuming blood of our Saviour.

The sinfulness of Sin.

1757.

THere was a great Prince intending travel into a far Country, left his daughter to the tuition of a *Servant*; Him he made chief, and set under him a *Controller*, and five serviceable *Guardians*. The Prince no sooner gone, but the *Servant* falls to lust and riot, forceth the *Lady*, the *Controller*, and the *Guardians* to the like intemperance; which they refusing, he dispoyles her of all her Robes and Jewels, them of their weapons, and turns them out by beggary or pillage to seek their lives in the wide world. This *Servant* is *Man*, God is the *Prince*, his daughter the *Soul*, the *Controller* is *Reason*, and the five *Senses* the *Guardians*; Whilest these hinder *Man* from spoiling his *Soul* with riot and excess, he abuseth them, turns *Reason* to madness, and makes all his senses but as so many Instruments of wickedness; but woe to that *Servant*, who when his Lord cometh shall find so doing.

Joh. Bromiart.
di summa pæ-
dicant.

Pecatum est
deforme ma-
lum. Verigai.

The several degrees of Faith.

1758.

AS meat digested turns to juice in the stomach, to blood in the liver, to spirits in the heart; So Faith is in the brain, knowledge; in the Reason, assent; in the heart, application: As the child in the womb hath first a vegetative life, then a sensitive, lastly, a rational; So Faith as meer knowledge hath but a Vegetation; as allowance, but sense: onely the application and apportioning the merits of Christ to the Soul by it, this is the rational, the very life of it. To exemplifie this Similitude yet further; The vegetative Soul is the Soul of Plants, and it is a true Soul in the kind, though it have neither sense nor reason. The sensitive Soul is the Soul of beasts, a true Soul, includes Vegetation, but is void of Reason. The rational Soul is the Soul of Man, a distinct Soul by it self, comprehends both Vegetation and sense, having added to them both the perfection of Reason: So there are three kinds or degrees of Faith, 1. To believe there is a God; this is the Faith of Pagans, and it is a true Faith, though it believe neither the Word of God, nor mercy from God. 2. To believe what God sayes is true; this is the Faith of Devils and Reprobates, and a true Faith, including the Faith of Pagans, and going beyond it, yet it apprehends no mercy. 3. To believe on God, to rely upon his mercy in Christ, this is the Faith of the Elect, comprehends both the former, yet is a distinct Faith by it self.

T. Adams
Faith's En-
couragement.

Interrogo te,
utrum credas;
dicis, Credo:
fac tu quod
dicis, et fides
est. Aug. in
Job.

The uncertaın comfort in Riches.

1759.

CAST but your eye upon a vagrant Fellow, whom because he is big-bon'd and well limb'd, and able to go through his work, a Man takes in at his doors, and cherisheth; It may so be, that for a while he takes pains, and plyes his work: but when he spies opportunity, the Fugitive servant is gone, and takes away with him more then all his service came to. Thus the Riches and preferments of this World may seem to stand a Man in some stead for a season, but at last they irrecoverably run away, and carry with them all his joyes and worldly comforts; As Jacob stole away Laban's Idols, so they take away the peace and content of heart, and leave him desperate.

Tho. Light-
foot Scim. at
Uttroxeeter in
Staffordshire,
1624.

Nil prodest
pondus mihi
divitis auri.
Tibul. lib. 3.

Gggg

As

1760.

As to beware of all Sins, so especially of beloved Sins.

St. Marshall
Serm. at Westm.Graviss est
peccatum dili-
gere quam per-
petrare.
Hieron. in
epist.

Look upon a City besieged, how wise Governors will take care of ever Postern-door, and of every part of the Wall, and repair the least decayes thereof; but it one Gate be more likely to be entred then another, or if any part of the Wall be weaker, or more easily to be thrown down then another, they will be sure to set the strongest Watch in that place, where the danger is most. And so it is, or should be with us in respect of our most pretious Souls, We have here a Fort to keep, which is every day assaulted by our Enemies, and we have a diseased Soul of our own, distempered with many spiritual maladies, but some of them are worse then other, and some parts of the Fort are weaker, and more in danger then others are, that is, there are some sins, as sins whereunto by constitution of body we are most inclined, such as are Dalilah, bosome, beloved-sins, by which the Devil more easily surprizeth and captivateth our Souls: And therefore as we should set diligent Watch against all sins, so we should especially bend our forces against those that do or may in a more especial manner breed our harm, and hinder our Salvation.

1761.

The uncertainty of Mans life.

M. S.

Brevis est vita
et ipsa brevis
incerta.
Aug. de Verb.
Dom. Serm. 16.

It hath been usual with Cathedral Churches, and is still in use with Colledges, to let Leases of houses and Lands for the term of three lives, so that the Purchaser knowes the certainty of his time, and that if one life will not hold, another shall: But it is not so betwixt God and Man, there is no Man but is Gods Tenant at will, he may put him out of house and home when he list, he never deviseth any Tenement longer then for one life, the which being expired, shall never be renewed again, nor will he suffer us to dwell any longer in the best and strongest of his houses then above seventy years; if happily some continue eighty, their term is exceeding long: and yet of all this time they cannot be secured of one half hour, not the peaceable possession of one moment, so many and so mighty are the Enemies that way-lay them,

Ferro, Peste, Fame, Vinculis, Algore, Calore
Mille modis miseros Mors rapit una viros.

By Sword, Plague, Famine, by Bonds, by Heat and Cold,
And a thousand other wayes, Death brings us to his Fold.

What then remains? since that our Enemies are so strong, our Earthly houses so weak, the coming of our Landlord unknown, and the term of our Lease so uncertain, let us be sober and watching in prayer, and then happy shall that servant be, whom when his Master cometh, he shall find so doing.

1762.

The biting Vsurer described.

Dan. Price,
Sermon at
Christ-Church.
Exod. 8. 24.Similis est pec-
cunia usurarii
morui aspidu.
Bryan in
Mat. 18.

Sad was the condition of the Egyptians, when the plague of Flies was upon Schem, they did so bite and sting them, that they were weary of their lives: Such are all biting Usurers, that gorge themselves with the spoil of their poorer brethren, the suckers of their sap, the bibbers of their blood, the pinchers of their hearts, and the stingers and the wringers of their very Souls, who with Noverint universi, &c. make an universal ruine of many a Man's estate, and so fetch him still within the Condition of the Obligation, that in the end his Condition is wofull, and his heart breaketh with the bitter grief of, Be it known unto all men.

How

How to deal with Sin, being once committed.

1763.

A *Mmon* when he had deflowred his Sister *Thamar*, forthwith *hated* her, and that in a far more exceeding manner then he *loved* her before, then puts her out of *doors*, and locks the *door* after her, lest she should *return* again. Thus must we deal with *Sin*, being once committed, *bate* it with a deadly hate, put it far from us, *lock* up the doors of our hearts, *shut* up the windowes of our eyes, and take up a *Resolution* of *never sinning* again.

Nat. Shute
Serm. at S.
Mild.
2 Sam. 13.
15.

*How to make a right use of the doctrine
of Predestination.*

1764.

Cardinal *Pool*, a good Man, though a Papist, being desired by one to tell him how he might come to understand the former part of *S. Paul's* Epistles, which are for the most part *doctrinal positions*, made this answer; By a *careful practising* of the latter part of the same Epistles, which consist much in *Precepts*, and *directions* how to lead a life in all *godliness* and *holiness* of conversation: And thus if any *Man* desire to know the former part of *Predestination*, whether his name be written in the *book of Life*, whether he be of the *Election* of *Grace*, whether he be *predestinated* to *life eternal*, let him but look into the latter part of *Predestination*, the means as well as the end of *Predestination*, whether his Conversation be in *Heaven*, whether his life be suitable to the *profession* of the *Gospel of Christ*, and though he meet with many *ruhs* in the way, and through *trailty* *stumble* and fall, yet *riseth* again and *presseth* on to the mark of the high calling of *God in Christ Jesus*; Thus if a *Man* do, he may *conclude* himself to be within the number of the *Elect*: and this is the right use that is to be made of the doctrine of *Predestination*; but it is otherwise with too too many in these all-questioning dayes of ours: For whereas *S. Paul* presents us with a chain let down from *Heaven*, *Rom. 8.* *Election* and *Predestination* at one end of the chain, and *Glorification* at the other end thereof; both which ends *God* keepeth fast in his hand, as for the middle links of the chain, *Calling* and *Justification*, those he leaves for them to lay hold on; but they cannot be *quiet*, but must be *tugging* and *labouring* to *wrest* those parts out of *Gods* hands, and so misse of the *right use* and *comfort* that is to be found in the *abstruse*, yet *sweet doctrine* of *Predestination*.

T. Fuller
Serm. at S.
Clem. Lond.

*The Relation of Parents, Wife, Children, to be
sleighted if they once appear in competition
with the Commandements of God.*

1765.

IT was a pious (though erroneous) spirit, that lodged in the breast of *Sir Thomas Moor*, once Lord Chancellor of *England*, being at that time a Prisoner in the Tower of *London*, meerly upon the account of denying the *King's* supremacy who regarded not the *prayers*, and passed by the *tears* of his loving and tender Wife, when she perswaded him with the forfeiture of his *Conscience* to endeavour the restoration of his *liberty*: And thus it is that the relation of *Parents, Wife, Children, &c.* are to be *sleighted* when they once appear in competition with the *Commandments* of *God*, *Pietas est, impium esse pro Domino*, It is piety towards *God* to be unnatural to our *Friends*, nay, which is a more harsh expression, to *hate* them. Strange! that love it self should require hatred, but yet just, not in an absolute, but a comparative sense; we must not love *Father* or *Mother* more then *God*, yea when their desires come in competition with his *Will*, we must *hate* them for his sake, we must say as *Levi*, *nescio vos* I know you not; or with *Christ* to his Mother, *Quid mihi tecum*, What have I

In vita ejus,
per Anonym.

Hieron.
Matth. 10. 37.
Luke 14.

Nath. Hardy
Serm. at Fun.
of Mr. John
Rushour,
1648.

to do with thee? trampling underfoot all naturall Relations, which would hinder us from obedience to divine injunctions.

1766.

The sincere upright Man, described.

Niceph. hist.
lib. 9. cap. 14.

Cassiani, an-
not. in Pachomii
regulam.

Integer vite
scelerisq; purus
Horat. 1. Car.

IT is said of Pachomius a Religious Abbot, that digesting his numerous Monks into various Classes according to the letters in the Greek Alphabet, suited the names he gave them to the Natures he observed in them; As, for those whom he found Politicians and dissemblers, he compared to the letters ζ and ε which are full of crooked turnings; those whom he observed to be plain-hearted and upright, to the letter ι, which is carried right upward without any obliquity at all: And thus it is, that the sincere upright Man is carried in a straight line to the performance of all Religious duties, he levells all his actions to a right end, the Loadstone of his Soul is not self-interest but Gods honour, he casts no squint-eye at by-respects, but looks directly forward at his Creator's glory.

1767.

Wives to be beloved of their Husbands, as Wives.

Hieron. advers.
Jovin. lib. 1.

Facies, non
uxor amatur.
Juvenal.
Sat. 6.

WHen Martia Cato's youngest daughter had buried her husband, it was after some competent time demanded, why she did not marry again? she made answer, *Non se invenire virum* &c. she could not find a Man that would love her more then hers: Thus it is heartily to be wished, that this might not be charged on too many Men, they love onely with their eyes, and their fingers, because of the beauty they see in, or the Money they receive with their Wives, nor with their hearts out of an ingenious or rather pious respect to that relation of a Wife, wherein they belong to them.

1768.

Ignorant, upstart Preachers, reproved.

In lib. Moral.

N. Hardy
Sermon at
funeral of
R. Goddard,
at S. Greg.
Lond. 1653.

Leo apud
Gratian.

Greg. Naz.
Orat. 22.

PLutarb tells us, that the Virgins, which were to attend Diana's Temple, were for many years, as it were brought up in a School, and called *μαθηταίς*, such as should administer sacred Rites, and then being sufficiently instructed, they were called *ἐπίσται*, admitted to their divine mysteries, and afterwards they became *καθηγούμεναι* Instructors of others: Then surely if the light of Nature taught them to use so much care in educating those who were to perform the worship of a false Goddess, How shamefull is the blindness of those Christians, who think some natural abilities of Memory and Elocution sufficient to qualify a Priest of the true and most high God, such who whilst they can lay no just claim to an immediate inspiration, sodainly and unpreparedly enter upon so high employment; *Sacerdotes momentanei*, such as in a day, in a moment turn Priests; *modo Idiota, mox Clericus*, now Laicks anon Clerks; such as skip from the shop-board to the Pulpit, and owe more Sacrifices for their own then the Peoples ignorance.

1769.

Men or Women painting themselves, condemned.

Cyprian.
Pec. Lili.
Serm. 1619.
Delet picturam
Dei, qui vultum
suum materiali
oblinit. Am-
brof. in Hexa-
mer.

WHen a Carpenter or Joyner hath made some accurate piece of work, he will not think well that any one should discommend, or rend and deface it: And can it be otherwise then a great disgrace, when God hath in a wonderfull manner framed and fashioned both Men and Women, but they must needs be tampering, and overlay his work with the Devill's colours? What is this but in a sort to make Christ a liar; For whereas he saith, yet cannot make

one

one hair white or black, *Math. 5. 36.* they have a way to make them all of what colour they please.

Neutrality in Religion, *reproved.*

1770.

THe *Bat*, like the Woman with the adulterous eye, watcheth for the twilight, *Prov. 7. 9.* such are all Equivocating Hermaphrodite Christians, Religious Neuters, who love the twilight of Truth better then the noon-light, whose Religion may well-enough be declined with the Article (*Hoc*) for it is of the Neuter-Gender; Not much unlike him (in *Pliny*) whose picture was so ambiguously drawn by *Polygnotus Thafius* a cunning Painter, that it was doubted, whether he had painted him climbing upward or going downward with his shield; And so silyly do these *Utringuetaries* carry their shield of Faith (as the *Apostle* calls it, *Ephes. 6.*) that it justly may be doubted whether it be to defend us or our adversaries, They have one foot within the gates of *Sion*, another within the gates of *Babylon*; one within the Church of *England*, another within the Church of *Rome*; one wing to fly to us, another to fly from us upon the least advantage that may be.

Hist. nat. lib. 35. cap. 9.

Franc. Rawlinson Scim. at Court, 1625.

To be carefull in the keeping of our Vow made in Baptism.

1771.

THe Romans in times past, when they prest any Souldiers, ministred an Oath of Fidelity unto them which they called, *Sacramentum militare* the Oath of their military service, without which Oath they made a scruple to bear arms; And we, when we take up Souldiers, do not alwaies swear them, but they receive *Prest-money* which binds them sufficiently; What then is to be thought of a Souldier, that after he is admitted into pay, and enrolled in the Muster-book, shall forsake the Camp without leave of his General, or perhaps revolt and run to the Enemy, or staying in the Camp entertain private conference with the Enemy, and as opportunity serves betray the trust committed to his charge, as divers in our times perfidiously and basely have done? Or if he do none of these, yet either out of cowardise or contempt, never fights blow, nor performs any duty commanded. Do not such Souldiers deserve punishment, greater then if they had refused to serve notwithstanding their Allegiance doth bind them? So is it in the matter of Baptism, We receive Gods *Prest-money*, then we begin to be his Souldiers, and by that mystery do bind our selves as fast as any Vow or Oath can tye us; And being thus bound, if we be desertores *Militie* forsakers of our Christian profession, and become *Apostata's* or disobedient Souldiers, whose standing is in Gods camp, but fight the Devils battels, or such as carry Gods mark in their foreheads, but are the Devils servants in their actions, or such as under pretence of fighting Gods battels, betray the whole Army to the Enemy, then we are more guilty then if we had never contracted with God to serve him.

Justus Lipsius de Milit. lib. 1. dialog. 6.

Pet. Lillie, ut antea.

Cultor Dei memento fontis et lavacri Rorem subisse sanctum. Prudent.

Men and Women to be knowing in the Scriptures.

1772.

IT is said of *Angelus Politianus*, that he would not vouchsafe the reading of the Scriptures, as not containing elegancies suitable to his wit and stile, as if he meant to be saved by Criticisms, and quainter phrases; And *St. Augustine* (whilst unconverted) valued *Tully* above all compares, as worthier of his study, then any of the inspired Authors; A sad choice God wor! But let all of us be heartily affected with the excellency of the Scriptures above all other writings whatsoever, let us be such as *Timothy*, to know the Scriptures from our

I. Vives de verit. fidei. lib. 2. cap. de Vet. Test.

Lib. 3. conf. cap. 5.

2 Tim. 3. 19.

our

Act. 18. 24.
Ant. White
Sermon at S.
Mar. Oxon.
1628.

our youth, such as *Apollos*, mighty in the Scriptures, much learned and versed in them, even to the stopping of the mouths of all gainfayers, and not to suffer our selves to be bewitched with such Authours with whom *Aristotle* is more frequent then *St. Paul*, making them our solemnest and devoutest studies, and the *Bible* onely read at some by-hours, rather because we would not be altogether ignorant, then that we should be very skillfull in it.

1773.

The vanity of an unguided Multitude.

Ro. Willan
Sermon at
Westm. Nov. 5.
1622.
*Multitudo non
ratione ducitur
sed impetu.*
Silv.

IT was a good Emblem of *Cardinal Farnese*, describing the bootlesse attempts of an unguided multitude, A *Beechtree* with the top off, the Motto, *Ruina relinquo*, I am left in ruine; For as that Tree withers when it is lopped, so *Multitudes* vanish without leaders, whose power being not directed, is at the best but armed Folly, so that they suddenly upon the first opposal become a burthen to themselves, and a prey unto those that pursue them.

1774.

A Wife and no Wife.

Jos. Scaliger,

Cicero in
Verrem. 3.
Lanc. Winton.
apolog.
adv. Bellarmin.
Eutipid.
Helena.
Erasmi. adag.

AS a learned Man said sometimes of *Rome*, having been some while there, That a Man might seek *Rome* in *Rome*, and yet not find it there, *Rome* was so much altered from what it had been; Or as the Orator said of *Sicily* after *Verrus* had governed there, that Men sought *Sicily* in *Sicily*, it was by him so impoverished; Or as a Reverend Prelate of ours said of *Bellarmines* latter works. That many missed *Bellarmino* in *Bellarmino*, they were so much unlike unto, and came so far short of his former: So may a Man find much want of a wife in a wife, much misse of a wife in a wife if he maketh his choice amisse, and so consequently do himself great wrong, embracing with *Ixion* a cloud instead of *Juno*, or with *Paris* a shadow without substance, a sorry help, a cold comfort, a wife and yet no wife in regard of any joy or comfort in her, in regard of any help or assistance from her, so that it were much better to be altogether without; For, what can be more miserable, then to have a wife as Covetous wretches have wealth, to have the burthen of a wife, and want the blessing of a Wife, to have the care and not the comfort; Whereas the Man that liveth single, as he misseth of the one, so he is yet withall freed from and eased of the other.

Plutarch.
de Avarit.

1775.

The bountifull goodnesse of God to his Children.

Cyrus tibi
issa, &c.
Xenoph.
de institut.
Cyr. lib. 13.

J. Wall Sermon
at Westm. 1623.

IT is said of *Cyrus* the great Monarch of *Persia*, that he never sate down at the Table to eat, but whatsoever dish liked him best, he would send part of it to his Friends, or such as deserved best of him, *semesos anseres*, *semesos panes*, sometimes the meat off his trencher, and sometime the bread that himself did taste of, with this kind and loving salutation; *The King sends you this, because he likes it best himself, and holds it choice and dainty*: But God intreats his Friends, his Children and servants after another manner, he makes them eat and drink at his Table, or rather makes himself their meat and drink, who is the bread of life, and well spring of Salvation; there is nothing so dear to him but they shall have part with him; his own joy, his own secret, his own sweetnesse, his own comfort, his own robe, his own justice, his own cloathing, his own Righteousnesse; nay they shall have his very life and spirit as a seal and pledg of extraordinary Grace and favour.

Graces

Graces of Gods Spirit *though seemingly lost,*
yet found at last.

1776.

THere is a story of a *poor Man* that served God faithfully, and yet was *op-*
press'd cruelly, having all his goods *taken* from him by an exacting Knight,
Whereupon in a *Melancholy humour* he perswaded himself that God was dead
who had formerly been so *faithfull* to him, and now (as he thought) had *left*
him; An old Man met him, and desired him to deliver a letter into the hands
of his *oppressor*, upon receipt and perusal of which, the *Knight* was so con-
vinced, that immediately he *confessed* his fault and restored the goods, which
made the poor Man say, *Now I see that God may seem to sleep, but can never dye*:
Thus it is that God in the dispensation of his *Graces* may *withdraw* himself for a
time, yet he will *return* at last, he may in his great *Wisdom* for a time *hide*
his face, yet at last he will in *mercy* *lift up* the light of his Countenance to
the *great joy* of that poor Soul that seems to be *deserted*, and make *bare* the arm
of his power for *comfort*.

*Speculum
Exemplorum.*

N. Hardy
a Valerian.
Serm. to Sir
T. Bendish,
1653.

Esay 54. 2.

Men to be active in regaining their lost Souls.

1777.

IT is said of *Xerxes*, the greatest of the *Persian Princes*, that when the *Gracians*
had taken from him *Sardis*, a famous City in *Asia* the lesse (in *S. John's* time
one of the seven Churches) charged, That every day at dinner, some one or
other speaking with a loud voice, should remember him, that the *Gracians*
had taken the City of *Sardis* from him: But what shall poor *Sinners* do, that
have *lost* more then a City, even their *precious Souls*, which are of more worth
then all the *world* besides; Let them then give their Redeemer no rest by *in-*
cessant Prayers, till he deliver them, and repair their ruines, let them still be
calling upon him to remember his losse and theirs (for theirs are his) till they
have *regained* by him that which was at first taken from them by the Enemy,
even the Image of their God, after which they were created.

Plutarch, in
vita The-
mistocl.

J. Rowland-
son *Serm. at*
East-Tyfler
in Hampshire,
1623.

Hypocrites discovering their own shame.

1778.

IT is said of the *Peacock*, whose pleasant wings (as holy *Job* calls them
chap. 39. 16.) are more for ostentation then for use, For whiles he *spreads* out
his gaudy plumes, he *displays* the ugliness of his hinder parts: Such are ma-
ny *Hypocritical* dissembling wretches at this day, who yet differ from the *Pea-*
cock in this, that whereas he is said to have *Argus* his eyes in his tail, they (it
should seem) have them in their heads, else how could they *espy* so many faults
in others, none in themselves; yet whilst they *spread* out their gay plumes,
whilst they *simper* it devoutly, and *raile* Jesuitically against Church and State,
whilst they *hear* Sermons, pray, give Alms, make a *lowre Lenten face*, all to
be seen of Men; What do they else but *discover* their own shame? *shew* the
ugliness of their hinder parts? *bewray* the fearfulness of their latter end?

Fulgent.
Mytholog.

Franc. Raw-
linson *Serm. at*
Court, 1625.

Matth. 6.

Sin, the chief cause of a Nation or Cities ruine.

1779.

Phytians make the *Threescore and third* year of a Mans life, a dangerous
Climacterical year to the body Natural; And *Statists* make the *Five hun-*
dredth year of a City or Kingdome as dangerous to the body Politick, beyond
which (say they) Cities and Kingdomes cannot stand: But (which is matter
of Wonder) Who hath ever felt a Cities languishing pulse? Who hath *dis-*
cerned the fatal diseases of a Kingdome? *found out* their Critical daies? Do
they *wax* weak and heavy, and old and shriveld and pine away with years as
the body of Man? No, they may *flourish* still and grow green, they may *con-*

J. Bodin
Com. weal.

tinue

J. Grene.
Burthen of
Tyre ; A
Serm. at S.
Pauls, Lond.
1627.

tinne as the daies of Heaven, and be as the Sun before the Almighty, if his wrath be not provoked by their wickednesse ; So that it is not any *divine aspect* of the Heavens, any *malignant Conjunction* of Stars and Planets, but the *Peoples loose manners*, ungratious lives, and enormous Sins, which are both the *chief cause* and symptome of a Kingdome or Cities sicknesse, and they, indeed, soon bring them to a *fearful end* and utter desolation.

1780.

Wherein the poysonfull Nature of Sinne consisteth.

Joseph Scaliger in Theophrast. de plantis.

IT is credibly reported, That in some parts of *Italy* there are Spiders of so *poysonous* a Nature, as will kill him that treads upon them, and break a glasse if they do but creep over it ; This shews clearly, that the force of this *Poyson* is not in measure by the *quantity*, but in the *Nature* by the quality thereof : And even so the force of *Sin* consisteth not in the *greatnesse* of the subject or object of it, but in the *poysonful Nature* of it, For that it is the breach of the *Law*, violation of the *Justice*, and a provocation of the *wrath of God*, and is a present *poyson* and damnation to Mens Souls ; therefore as the *least poyson*, as poyson, being deadly to the body, is detested ; so the *least sin*, as sin, being mortal to the Soul, is to be abhorred.

W. Crashaw
Parable of
Poyson.

1781.

Our own Natural corruption, the cause of Sin.

T. Bastard
Serm. 1612.

Gen. 3. 16.

Jam. 1. 13.

AS corruption and infection could not by the heat of the ayr *ambient* enter into our bodies, if our bodies did not consist of such a Nature, as hath in its self the causes of corruption ; No more could *Sin*, which is a generall rot and corruption of the Soul, enter into us through the *allurements* or provocation of outward things, if our Souls had not first, of themselves, received that inward hurt, by which their desire is made subject to Sin, as the *Womans* desire was made subject to her Husband, and (as the Philosophers say) the Matter to the Form. The causes of *Sin* are to be ascribed to our own *Concupiscence* ; the root is from our own hearts ; It is confessed, that *Sathan* may instill his poyson, and kindle a Fire of evil desires in us, yet it is our own *Flesh* that is the first Mover, and our own Will which sets the Faculties of the Soul in combustion.

1782.

Death of the Soul more to be lamented, then the death of the body.

Confess. lib. 1.
cap. 13.

J. B. A Serm.
at request of
Sir Rich.
Blunt, 1616.

ST. Augustine confesseth, That in his youth (as many Wantons do) he read, that amorous discourse of *Aeneas* and *Dido* with great affection, and when he came to the death of *Dido*, he wept for pure compassion ; But, *O me miserum!* (saith the good Father) *I bewailed (miserable Man that I was) the fabulous death of Dido, forsaken of Aeneas, and did not bewail the true death of my Soul forsaken of her Jesus :* Thus it is, that many unhallowed tears are sacrificed to the Idols of our eyes, which yet are as dry as *Pumices* in regard of our Souls, We bewail a body forsaken of the Soul, and do not grieve for the Soul abandoned by God ; Hence we are to learn from every Corps that is buried ; what the daughters of *Israel* were to learn from *Christ* crucified, Weep not for me, but weep for your selves, *Luke* 23. 28. not so much for the losse of your bodies, as for the death of your immortal Souls.

Not

*Not to wait Gods good pleasure in times of
Affliction, very dangerous.*

1783.

A Man that is unskilful in *swimming*, having ventured past his *depth*, and so in danger of *drowning*, hastily and inconsiderately *catcheth* at what comes next to hand to save himself withall; but it so happeneth, that he oft layeth hold on *sedgy weeds*, that do but *intangle* him, and draw him deeper under water, and there keep him *down* from ever getting up again, till he be (by that whereby he thought to *save* himself) *drown'd* indeed. Thus it is, that whilst many through weaknesse of *Faith*, and want of *Patience*, are loath to wait Gods good pleasure, and being desirous to be *rid* in all haste of the *present Affliction*, they put their hand oft to such *courses* as procure fearful *effects*, and use such *sorry shifts* for the relieving of themselves, as do but plunge them further and deeper, into such a Labyrinth of *evils*, out of which they seldome or never get out again.

Cyrl. Alex.
Epist. 29.

T. Gataker
A Sermon be-
fore the Jud-
ges, 1623.

*The great benefit of timely accompting
with God.*

1784.

A Merchant or Tradesman, that at leisure times casteth up and ballanceth his Accompts, and brings all to one entire summe, is at any time ready, if on a sodain he be called to a *Reckoning*, though he have not time or leisure then amidst many distractions, otherwise to run over *Accompts*, or to cast up the particulars; yet to tell how things stand with him, it requires no more then the bare reading, he needs not stand to recount it, being sure it was well and truly cast up before: So he that hath before-time truly examined his own estate, and made up the *Accompt* betwixt God and his own Soul, may thereby know how it standeth with him in regard of God, by calling to mind onely the issue of his former *Examination*, when by reason of disturbance and distraction through the violence of *Temptation*, he shall have small liberty, and lesse leisure, to take any exact tryall or proof of it at the present.

Iſocrates ad
Demonic.

T. Gataker
Davids Re-
membrance,
A Sermon 1623.

*Ignorance, especially in the wayes of
God, reproved.*

1785.

Socrates being asked, What was the most beautiful Creature in the world? He answered, *A Man deck'd and garnished with Learning*: And Diogenes being demanded, What burthen the Earth did bear most heavy? replied, *An ignorant and illiterate Man*. Now if these Philosophers did thus judge of the excellency of *Knowledge*, and vilenesse of *Ignorance*, How should Christians blush for very shame, that having lived so long in the *School of Christ*, trod so often upon the threshold of Gods *Sanctuary*, and sate so many years under the droppings of *Gospel-dispensations*, they should yet be found ignorant of *Christ*, and of the wayes to everlasting happinesse.

S. Maxim.
Serm. 17.

Im. Bourne
Serm. at S.
Pauls, Lond.
1622.

*All the Creatures subservient to the good
Will and Pleasure of God.*

1786.

IT is reported of the River *Nilus*, that it makes the Land barren, if in ordinary places, it either flow under fifteen cubits, or above seventeen; And therefore that *Prefter-John* (through whose Country it runneth, and in which

Loy de Ue-
retta hist. de
Ethiopia. lib. 1.
cap. 20.

G. Sandy's
Travels.

J. Rowland-
son ut antea.

cui cuncta
assistent: afflu-
et agenda
simul. Prosper
in sentent.

it ariseth from the Hills called, *The Mountains of the Moon*) can at his pleasure drown a great part of *Egypt*, by letting out into the River certain vast Ponds and Sluces, the receptacles of the melted snow from the Mountains; Which that he may not do, The *Turks*, who are now the Lords of *Egypt*, pay a great tribute unto him, as the Princes of that Land have done time out of mind; which tribute when the great *Turk* denied to pay, till by experience he found this to be true, he was afterwards forced with a greater summe of Money to renew his peace with that Governour of the *Abusines*, and to continue his ancient pay. The truth of this Relation may be questionable; but this we are all bound to believe, That the great Emperour of Heaven and Earth, who sits above us, can at his pleasure make our Land, and all the Regions of the Earth fruitful or barren, by restraining or letting loose the influences of his blessings from above; At his Command the winds blow, and again are hush'd, the Ayr pours down rain, or sends Mildews upon the Earth, and it rests in his power to make our Land barren, if we continue disobedient, or to fruitifie it more and more if we repent; He hath dams and ponds, yea, an Ocean of Judgments in store, which he can (when it seems him good) let down upon us to make both the Land fruitlesse, and the Soul it self accursed that rebelleth; Not onely Fire, or hail, or lightning, or Thunder, or Vapours, or Snow, or stormy winds, blasting or Mildews, but even whole Volleys, or Volumes of Curses more then can be numbred, are prest to do his Will to afflict and vex them that grieve his holy Spirit by their sins, and daily provocations.

1787.

Heaven, a place of Holinesse.

Diog. Laert.
in vita.

J. Wall Ser-
mon. 1623.

IT was a good Inscription which a bad Man set upon the door of his house, *Per me nihil intret mali*, Let no evil passe through me; Whereupon said *Diogenes*, *Quomodo ingredietur Dominus?* How then shall the Master get into his own house? A pertinent and ready answer! How it agrees with our Mansions upon Earth, let every Man look to that. But most sure it is, that no unclean thing can enter into Heaven, whatsoever is there, is holy, the Angels holy, the Saints holy, the Patriarks holy, the Confessors, Martyrs, all holy; but the Lord himself most holy and blessed, to whom all of them, as it were, in a divine Anthem sing and say, *Holy, Holy, Holy, Lord God Almighty, Heaven and Earth are full of the Majesty of thy glory.*

1788.

God, a sure fast Friend.

N. Hardy
a Valedict.
Sermon to Sir
T. Bendish, 7
1653.

Isa. 79. 10.

Job. 1. 5.

Heb. 13. 5.

IT is usuall with Men to make towards a *Sun-diall*, whilest onely the Sun shineth; And with Women to make much of *Flowers*, and to put them in their bosomes whilest they are green and flourishing; but when once withered, they cast them upon the dunghill; But the Almighty deals not so with his Friends; yea, when their danger is greatest, his help is nearest; And though oft-times the case is so desperate, that Friends society can onely afford pity, not succour; they may look on, they cannot take off; but the presence of God is ever active and powerfull; And whereas most Faithful Friends part at death, this Friend will not leave us; *David* knew, he would be with him in the shadow of death; and *S. Paul* assureth us, that neither death nor life shall separate his love, nor onely when we walk through the pleasant meadow of Prosperity, but when we go through the salt-waters of Affliction, nay, when we passe *Mare mortuum*, the Sea of death, he will be with us. It is the deriding question which the Saints enemies put to them in the time of Affliction, *Ubi Deus?* where is now their God? but they may return a confident answer, *Hic Deus*, Our God is here, nigh unto us, round about us, in the midst of us. It was his promise to *Joshua* then, and is since repeated by *S. Paul*, as belonging to all the Faithful, *I will never leave thee, nor forsake thee.*

*To rely upon Gods blessing notwithstanding
all opposition.*

1789.

WHen an Alderman of London was given to understand by a Courtier, that the King in his displeasure against the City, threatned thence to divert both Term and Parliament to Oxford; he asked, *whether he would turn thither the channell of the Thames, or no?* if not, said he, *by the grace of God we shall do well enough.* Thus when either Envy of meaner Men *repineth*, or the Anger of greater persons *rageth* against our lawful thriving, we shall do well to remember, That there is a River which shall *make glad the City of God*; a current (I mean) of *Gods blessings*, which whilest he vouchsafeth to our *honest labours*, and legal Callings, no malice of Man or Devill shall be able to *stop* or *avert*; For, whilest this blessed River of God *keeps its course*, we shall *do well enough*; but if his hand for our Sins *turn it aside* (as it were) into another channell, no wonder then if we *thrive backwards*, if we *prosper not* in the labour of our hands.

Rich. 3.

Joh. Rowland-
son ut antea.
Psal. 46. 4.

Regeneration, the excellency thereof.

1790.

ST. Augustine maketh this observation of Demosthenes, that being asked, What was the first and chiefest amongst the Precepts of Rhetorick? he answered, *Elocution* (or good utterance); what, the second? He answered, *Elocution*; what, the third? He answered still, *Elocution*: After the same manner saith the good Father, If you ask me, What is the first, the second, or the third, among the Precepts of Christian Religion? I must answer, *Humility*; And what S. Augustine attributes to *Humility* in the praise and commendations thereof, may justly be given to *Regeneration*, or the new Creature, and to the excellency and dignity of that: If it be asked, What is the first, or the second, or the third, amongst the *Graces of Gods holy Spirit*? the answer will be *novum creatum*, our new Creation; And good reason too, For without this new Creation, there is no Freedom from damnation, no happiness to be obtained, if any Man be in his Natural condition, and would have any benefit by the death of Christ, he must be a new Creature.

Augustin.
epist. 56. ad
Dioscorum.

Im. Bourne
ut antea.

*Ignorance, especially in the wayes of
God, condemned.*

1791.

IT is related of Bion the Philosopher, That meeting with one of his Friends, who was somewhat too *curiously busied* to have his Picture hewed out to the life in a piece of stone, but *over-carelesse* in the study of Learning, he reproved on this manner, *Tu ut tibi similis lapis fieret*, &c. Hast thou been *carefull*, that the stone might be made like thee, and art thou not *as careful*, that thou by thy Ignorance be not like unto the stone. The like may be said of all the Sons of Vanity, such as are *stocks and stones*, rather then Men, then Christian Men, that are *carefull* to fulfill their lusts, which will prove their destruction, and *negligent* to be filled with divine Knowledge, which will bring them to eternal happiness.

Plurarch.
Apophthegm.

S. Maxim.
Serm. 1.

A Caveat for bloody-minded Men.

1792.

IT was a Christian-like gallant resolution of Anastasius the Emperour, *Quod nihil velit aggredi*, &c. That he would adventure on no exploit, though never so Honourable and glorious, if he thought it might cost him a drop of blood. Then let all such know, that wallow in Flesh and blood, the blood of their Sins, and the blood of their Iniquities, that delight in blood, and make no Conscience how they spill innocent Christian blood, that are set upon miracles, and labour to convert water into blood, colour Seas, die Rivers, as if they would sayl and swim

Evagrii hist.
cap. 3.

Ab nimium
faciles qui tri-
stia crimina
cadis, &c.
Ovid. Fast.

Johan. Wallei
Pretium mun-
di.

swim to Heaven through the hearts-bloud of their Enemies; that *Christ's bloud* may witness against them, and charge them with the *bloud* of their slain, *quo-
cunque sub axe*, whether it were at home or abroad; that as his *bloud* calls for
pardon, so theirs for vengeance, and may one day come upon the desperate
Malefactor, without Repentance, to his ruine and confusion.

1793.

Diog. Laert.
in vita.

Sincere, upright Men, *the scarcity of them.*

IT is storied of *Diogenes*, That at Noon-day he went about the streets with
a Candle lighted; And being asked, Why he did so? returned this an-
swer, *Hominem quero*, I seek for a Man; meaning one that might deserve
the name of a *Man*, but all in vain. It is the same with us at this day,
God commanded the Prophet, that he should run to and fro through the streets
of *Jerusalem*, and seek in the broad places thereof to find a *Man* that executed
Judgment. And the Prophet *David* bids us, behold the upright; but where shall
we find one upright *Man* to behold? Pretenders to perfection, Professors of sancti-
ty, this Age swarms with, but few Praefisers; Facings of Religion were never
more in fashion, but the linings of Piety and goodnesse never more out of request;
so that we may well take up that of the Psalmist, Help, Lord, for there is not
one Godly *Man* left, Psalm 12. 1.

Jer. 35.
Psalm 37.

N. Hardy
Sermon at
Funeral of
Sir Joh. Gays,
1649.

1794.

The Borrowers duty, and comfort.

A Poor Labourer being taken to fell Timber for the building of a house for
the Children of the Prophets, As he was felling of a Tree, the Iron fell
from the helve into the Water; Then he cryed, and said to *Elisba*, Alas, Ma-
ster, it was borrowed; as if the poor Man should say, The losse of the *Axe-head*
doth not so much grieve me, as that I borrowed it, and must restore it again.
Just thus must it be betwixt the Borrower and the Lender; the Borrower's care
must be how to make Restitution; if he have not wherewithall, and therein if
he speak simply from his heart, then *si non effectu tamen affectu*, If he cannot come
any thing near to pay the whole debt, yet come as near as he can, he must shew
his readinesse out of that little that is remaining; if not any thing near to a full,
yet towards satisfaction; And then however perhaps it will not please Men,
yet in having a good Conscience, God will be well pleased.

2 Kings 6. 5.

Sam. Cotters-
ford, Sovereign
Oyl to restore
Debtors.

Demus aut sa-
mulum ab-
ficiendum ut
are liberemur
alieno. Plur.
moral.

1795.

The Time and place of a Mans spiritual Calling, very uncertain to be known.

HE that is locked up in a dungeon, or otherwise immured within some dark-
some place, can and may easily discover the very moment of time, when
either the least beam of the Sun, or glimmer of sky-light shall break in upon
him; Whereas on the other side, He that is in the open ayr, is very sensible
that the Day is broke, that the Sun is up, but cannot make out any certain ac-
compt of the springing of the one, or rising of the other. Thus it is in the mat-
ter of our spiritual Calling, It is possible that a Man may know the very time and
moment, when the day-spring from on high did visite him, when it was the good
pleasure of God to day into his Soul the graces of his blessed Spirit, as in the
case of *S. Paul*, the good Centurion, the Tylor, the Jewish Converts, and some
others; but this is not ordinary, The wind bloweth where it listeth, (yea, and
when it listeth too) even so the Spirit, both time and place uncertain; Some are
called at the first hour, that is, in their Infancy or Childhood, as *Samuel*, *Jeremy*,
and *John the Baptist*; Some in the third hour, that is, in their youth, as *Daniel*
the Prophet, and *John the Evangelist*; Others at the sixth hour, in their middle
age, as *Peter* and *Andrew*; Others at the eleventh hour, in their old age, as *Ga-
maliel* and *Joseph of Arimathea*; And some again not onely in the last hour of the
day,

Aelredi Simi-
lind. selecta.

Act. 2. 37.

J. Boys
Poeticks.

day, but even in the *last minute* of that hour, as the Thief upon the Crosse. Again, our *Calling* is uncertain in respect of *place*; For God calls some from their Ships, some from their Shops, and some from under the hedges, and other some from the Market; so that if a Man can but make out unto his Soul, that he is *certainly called*, it matters not much for the *time* when, nor the *place* where, both of them being *so uncertain*.

The Ministers Calling full of labour and toil.

1796.

THe Vocation of an *Husbandman* admits of little or no Vacation from his daily labour, the *end* of one work is but the *beginning* of another, every season of the year bringeth its several travel with it; And the *harvest Labourers* are of all other the *forest Labourers*, no labour more toilsome then theirs: Such is the *Calling* of every *Faithfull Minister*, Hath he broke up the *fallow ground* of his Peoples hearts, then must he *sow* the precious seed therein? Hath he *sowed seed*, then he must *water* what he hath set and sowed; yea, *tares* and *weeds* will grow, and soon *sprout* up, sleep he never so little, and therefore great need of *daily weeding*; so that surely the *sweat* of the *Ministry* (be it followed as it ought) exceeds the *sweat* of other *Callings*, and with the *forest Labour* doth the *Minister* eat his bread in the sweat of his brows, his *Calling* is not easy but *painful* and laborious; as it is an *honour* so it is a *burthen*, and such an one too as requi-
reth the strength of Angels to *bear it*.

Nat. Rogers
Sermon on
2 Cor. 13. 11.

Nihil est in hac
vita discipulus,
la orisus, pe-
riculosus. &c.
Presbyteri vita.
Aug. de verb.
Dom.

Onus humeris
Angelorum non
leve. S. Chry-
sostom.

True brotherly Love, scarce to be found.

1797.

Histories make mention of one *Ursinus* a Christian Physitian, who being to suffer Martyrdom for the *Gospel of Christ*, began to waver and faint; Which when *Vitalis* a holy Man saw, he step't to him, And though he knew it would cost him his life, comforted and encouraged him; saying; *what have you been heretofore so industrious to preserve Mens bodies, and will you now shrink at the saving of your own Soul?* Be courageous, &c. For which *Faithfull Counsell*, he also was condemned to death and suffered accordingly: But now so it is that brethren have forgot that they are brethren, and almost every Man stands aloof, when necessity requires his *succour*; they flinch away as *Demas* and others did from *Paul*, leaving him to answer for himself; Few such Friends as *Vitalis* are to be found, that will lay down their lives, or hazard them to the relief of their distressed brother.

Hieron. Rubei
hist. Ravennat.

Nich. de Lyra
in loc.
— Fratrum
quoque gratia
rara est.
Ovid. 1. Met.

Men to be Compassionate one towards another, And why so?

1798.

IT is observed of the *Bees*, that *agrotante unâ lamentantur omnes*, when one is sick they all *mourn*; And of the *Sheep* that if one of them be *saint*, the rest of the flock will *stand* between it and the Sun, untill it be *revived*: Thus it is that God hath *benen* us all out of one *Rock*, *tempered* all our bodies of one *clay*, and *spirited* all our Souls of one *breath*; We are all *Sons* of one *Father*, *mem- bers* of one body, and *heirs* of one *Kingdome*, in respect of which *near-linking* together, there should be *Compassion* and sympathy betwixt us; If one *Member* do but grieve, all suffer with it, When a thorn is got into the *foot*, how is it that the *back* bows, the *eyes* pry into the hurt, and the *hands* are busied to pluck out the cause of the anguish; And we being *Members* of one another, should *bear with*, and *forbear* one the other; the not doing whereof will stick as a *brand* upon our Souls, that we are of the number of them that have forsaken the *fear* of the Almighty, Job 6. 14.

Plin. nat. hist.
lib. 1. cap. 17.

Cujus pectus
tam ferreum,
cor tam lapi-
deum, ut pa-
tienti non
compatiatur.
1 Cor. 12. 26.
Junius de uni-
us, condit. hu-
mana.
Annotat. di-
nisi. divers.
in loc.

Men

1799.

Men to be at Peace one with another.

Suidæ hiß.

Plutarch.
in Laconicis.Nar. Rogers
ut antea.Candida pax
homines, irux
deceat ira ferax.
Ovid. 1. amor.

IT is reported of two Noble *Lacedemonians*, that being at mortall hatred, were met by *Archidamus*, their King, in the Temple of *Minerva*; he requires them to put the matter to an indifferent Umpire; They choose the King himself, He makes them swear to abide his order, which accordingly they do: Now, saith the King, *I order that you shall not go out of this Temple untill you be Friends*; And so they parted Friends (For an Oath taken in that Temple was unlawfull to be broken :) Now it were heartily to be wished, that we who are the Temple of God, and such as usually meet in the Temple of God, and there partake the holy things of God, would keep the Unity of the Spirit in the bond of Peace, not to be unpeaceable with the peaceable, which argues a devillish mind; nor unpeaceable with the unpeaceable, which argues a corrupt mind; nor yet content our selves in that we are peaceable with the peaceable, which argues but a civill mind; but if it be possible, and as much as in us lyeth to be peaceable with the unpeaceable, which is that that argues onely a true Christian, and Heroicall mind; And so should we make it good that we are endowed with true Grace, and are true Subjects of that Kingdome which is the Kingdome of Peace, whose King is Peace.

1800.

*Men to labour that they be Regenerated.*Lib. 8. cap. 6.
de Civit. Dei
et in Psal. 56.

S. *Augustine* relateth of the Serpent, that when she groweth old, she draweth her self through a narrow hole, and by this means stripping off her old skin, she reneweth her age; Thus it is our Saviours directions to be as wise as Serpents, *Math. 20. 6.* and if in any thing, then sure it is in this, that we should follow their wisdom, that forsaking the broad waies of vices, we may passe through the narrow and strait way of Repentance and leaving off our old Coat of Sin, we may be clothed anew with the Rich garments of Righteousness, and so become new Men in Christ Jesus.

1801.

*The Ministers and Magistrates duty in the suppression of Vice.*In lib. de Spi-
rit. sancto.
cap. ult.Sevis inter se
convenit viris.Pacere sub-
jectis et acle-
lare superbos.
Virgil.

IT was a good Christian resolution of *S. Basil*, who writing to *Amphilochius* Bishop of *Iconium*, hath these words; *Ἀναρχία δὲ τῆς αἰῶν*, The People through ambition are fallen into grievous Anarchy, Whence it comes to passe, that all the exhortations of the Rulers are in vain, No man will submit, but all would reign being puffed up with pride growing from ignorance. Shall I then keep silence? I may not; Though some supplant, others insult over me being down, and the rest applaud them that do insult; How can it be otherwise since Charity is decayed? Hence some sit no lesse implacable and bitter examiners of things amisse, then unjust and malevolent Judges of things well-done, so that we are become more bruit then the very beasts, for they are quiet amongst themselves, but we wage cruel war against each other, Shall I then hold my peace? Charity will not suffer me; The Children in *Babylon* discharged their duty, though they were but three; Having God then for my Patron and Protector, Ile not be silent, &c. And thus it is, that both Minister and Magistrate in their respective places are to beat down the vices of the time; Where the reins of Government lye slack upon the Peoples shoulders, there they must needs be straitened; Where wickednesse and Sin have put on a whores forehead, it is high time to unmask them; Nay, if Gods people and the house of Jacob will be doing that which is not right, it is the Ministers duty to set up his throat, and tell the one of their sins, and the other of their transgressions, *Elay 58. 1.*

Peace

Peace linking the Church and Common-
weal together.

1802.

THe Secretaries of Nature say, That the *Solsequy* or Marigold opens with the *Sun*, and shuts with the *shade*: Even so, when the *Sun-beams of Peace* shine upon the Common-wealth, then by the *reflection* of those beams; the Church dilates and spreads it self. And on the other side, when the Countreys glory is once *eclipsed*, then is the Churches beauty *clouded*, as all Men (whom the God of this World hath not blinded) must of necessity confesse; the Church and Common-wealth being so *closely linked together*, that the peace or distraction of the one doth *redound* to the *welfare* or *ruine* of the other.

Plin.
Dioscorid.
Theophrast.

Alb. 9. 31.

M.. Griffith
Serm. of Peace
at *S. Pauls.*
London. 1642.

A Caveat for Flatterers.

1803.

IT was a significant and well deserved punishment, that *Alexander Severus* allotted to *Turinus*, a fawning Flatterer, (one that could lick a moath in a *Gnathonicall* fordid way) to be tyed to a stake, and stifled with *smoak*, with an Herald standing by and proclaiming to all the People; *Fumo punitur qui fumum vendidit*, He lived by *smoak* blinding Mens eyes, and by *smoak* let him dye: A good Caveat for those that think to purchase and preserve love and favour, by *deifying* the undeserved and *crystallizing* dusty fordid actions, They may chance to plead, that he that will not flatter, shall hang under the wheel, that he that dares to tell a great Man, he is *not just*; or a General, that he is *not valiant*; or a Lady, that she is neither *beautifull* nor *virtuous*; shall never be Counsellor, Commander or Courtier: but *Solomon*, a wiser Man, is rather to be believed, who bids us take it on his word, that he that *rebukes* a Man, (though for the present he may *storm*) shall afterwards find more *favour*, then he that flattereth with his tongue, *Prov.* 28. 3.

El. Lampri-
dus in *vita*.

W. Price
Sermon at
S. Mary Spittle,
1642.

Ipso maxime
tempore regnat
vitium adula-
tionis, &c.
Tul. ad Ce-
lant.
Prov. 28. 3.

The non-performance of Vowes, Pro-
mises, &c. condemned.

1734.

IT is said of *Andreas*, one of the Kings of *Hungary*, that having engaged him self by *promise* to go to the *holy wars*, (as they then called them) went with all his Forces, and coming to *Jerusalem*, onely bathed himself there, as one that had *washed off his promise*, and so returned back again without striking one blow. Such is the case with many Men at present, their *Promises*, *Covenants*, and *Agreements* with others, (though sealed and subscribed) prove too too often as *brittle* as the glasses they drink in, No *bounds* will hold them, they *rob* the *Gracians* of their Proverb, and *own* it themselves: For let but the worst of Men say, They will *do this* or *that*, is as much as if they had sworn, They would *not do it*, unlesse it be when they *embarque* themselves in some unwarrantable actions, and the *Sun* may sooner be *thrust* out of his sphear, then they *diverted* from their adamantine resolutions.

Car. Bonfinius
de reb. Honga-
ricis.

ut mundus se
sunt mundi
promissa, &c.
Jac. Bil. *An-*
tholog.
Graca fides,
Erasmi
Adagia.

Justice duly administred, the Peoples
benefit thereby.

1805.

IT is said of *Francis* the first of *France*, that when a Woman kneeled to him to beg *Justice*, He bade her stand up; For, said he, Woman, It is *Justice* that I owe thee, and *Justice* thou shalt have; if thou beg any thing of me, let it be *Mercy*. A happy place and People surely, where *Justice* (as it seemeth) was not *extorted*, but dropt as kindly as honey from the comb; where there was no sale of
Offices,

Jean. de Seres
bis.

W. Price
not anted.

Offices, no enhaunſing of Fees, no ſubtilities of delay, no trucking for expedition, no making ſnares of petty penal Statutes, where Juſtice had ſcales in her hand, nor to weigh gold, but equity; Where Judges and Magiſtrates were as Noah's Ark to take in weary Doves, and as the horns of the Altar, for oppreſt Innocency to betake it ſelfe unto; where Lawyers, Advocates, Pleaders did not call evill good, and good evill, bitter ſweet, &c. Where Plaintiffs or Accuſers did not informe or proſecute through malice, envy or for advantage; where ſubordinate Officers durſt not help potent delinquents out of the bryers, nor ſuffer poor men tempeſt-toſt in Law to languish in their buſineſſe within ken of harbour for want of giving a ſop to Cerberus, or ſacrificing to the great Diana of expedition; where thoſe ſetting-doggs, ſuch as baſe promoting Informers, were not countenanced, and ſeverely puniſhed upon any falſe, unjuſt, or malicious information; To cloſe up all, where the Magiſtrate ought Juſtice to the People, and paid it, where the people begg'd for Mercy and had it.

1806.

The State-Polititians Religion.

Athenci
Deipnoſoph.
lib. 2. cap. 6.

Adverſ. hæreſ.
lib. 2.

Moderna
Policy.

There is mention made of a River in Spaine, whoſe upper waters are ſweet and pleaſant, but towards the bottome very Salt and brackiſh: And ſuch is every wicked State-Polititian, he is onely ſuperficiall whilſt others are fundamen-tall Chriſtians, he likes the humour of the Samſeans in Epiphanius, that were neither Jews, Gentiles, nor Chriſtians, but preſerving a commodious correſpondence with all, whatſoever he ſaith in reference to Heaven is meerely theatricall and done in ſubordination to ſome other intereſt; 'Tis to him indifferent whether the Religion he perſonates, be true or falſe, ſo it be but popular; And like the ſtriſtneſſe of that notable Theiſe, who alwayes before he went about the work of his calling (for ſo he called Thieving) went to prayer, that God would bleſſe and proſper him; ſo he ſayes grace to his deſign, be it never ſo wicked and gives thanks for his ſucceſſe, be it never ſo bloody.

1807.

The evill of Exceſſe.

Columnella
de re Ruſt.

Omne nimium
vertitur in
Vitium.

Ariſtotel.

Mauric. Bo-
hem. medit. ma-
tur. loc. Script.
ſelecti.

Hony is very ſweet and comfortable, but too much hony cauſeth gripings in the belly, breedeth choller and bringeth diſeaſes; Fragrant flowers are ſweet to ſmell to, and much reſreſh the braine if uſed moderately, but too much ſmelling of them cauſeth paine in the head, as experience teſtifieth; how delightfull is the light to our eyes? but too much Staring into the Sun-beams, is the dazling of the eyes, if not the blinding of them: Thus it is that the exceſſe, even of good and lawfull things may be evill and unlawfull; we may take of the good Creatures of God (as it were upon a Knives point, or a ſpoonefull at a time, that is, in a ſtinted moderate quantity) in due meaſure; but if we fall a graſping with both hands, cate great morſells, or drink down great draughts at once, we may eaſily ſurfer unto death, unleſſe wee evacuate one way or other after our exceedings; And the rule in Philoſophy holds true, vehemens ſenſibile ladiſ ſenſorium, Moderate ſounds, ſuch as in Muſick, may much affect the eare with delight, but vehement ſounds, as in ringing of Bells neere hand, beating of Drums, ratling of Guns, or blowing of Trumpets, dulls the hearing: Thus it is that moderate joyes and delights are ever beſt, leaſt hurtfull, moſt contentfull and comfortable to our Spirits; whereas intemperance, immoderate neſſe, and Exceſſe, marrs all pleaſures and delight, though in themſelves never ſo pleaſant and delightfull.

1808.

The State-Polititian ſiding with all parties.

S. R. Nanton
Fragm. Regal.

There is mention made of Marques Paulet, of Wincheſter, who having ſucceſſfully ſerved ſoure Princes, and ſtill in the roome of favour, unthaken with the viciffitudes he had run through, being asked by one, by what meanes he preſerved his fortune, he replyed; that he was made ex ſalice non ex quercu, of

of the pliant Willow, nor the stubborn Oak, alwaies of the *prevailing Religion* and a Zealous Professour: Thus it is that the wicked *State-Polititian* sides with all parties. If Religion be *fasbionable* you can scarce *distinguish* him from a *Saint*. He will not onely *reverence* Godly Ministers, but (if need be) he will *preach* himself; If *cunctation* prevail, he acts *Fabius*; If the *buckler* must be changed for a *Sword*, he personates *Marcellus*; If mildnesse be usefull, *Soderini* of *Venice* was not more a *Lamb* then he; If *Severities* are requisite, *Nero's* butcheries are *Sandities* compared with his. Thus like a subtle *Protem* he assumes that shape which is *most in grace* and of most profitable conducement to his ends, onely he hath so much advantage of the *Camelion* that he can *turn* himself into *white*, For he is often to be found wearing the *Vest of innocency* to conceal the ugliness and blackness of his attempts.

Paratus ad omnia quare. Observat. ex Machiavel. Borgia, &c.

Simulata sanctitas.

Tyrants raising themselves by a seeming compliance with the People.

1809.

A *Thenam* tells a pretty story of one *Athenion*, born obscurely, who as long as he was private and poor, *excel'd* in a soft and tractable disposition; but when by *jugling* he had obtained the *Athenian government*, there was none more odious for a cruell, barbarous, covetous Tyrant: *Nero's quinquennium* will never be forgotten, nor that which is reported of *Caligula*, that there was never a *better servant and a worse Master*: Thus it is by wofull experience made out, that *Tyrannically-minded Men* personate goodnesse till they have *accomplish'd* their ends, make a *shew* of all goodnesse, till they have *wrought* themselves into the good liking of all those whom they intend to *deceive*; And then off goes the *Vizard* of dissimulation, and they appear in their native colours what indeed they are, *bloudy, barbarous, inhumane*.

Deipnosoph. lib. 6. cap. 13.

Sueton.

Modern Policy.

True Obedience.

1810.

IT is reported of the old Kings of *Peru*, that they were wont to use a *Tassell*, or Fringe made of red Wool, which they wore upon their heads, and when they sent any Governour to rule as Vice-roy in any part of their Countrey, they delivered unto him one of the threads of their *Tassell* and for one of those simple threads, he was as much *obeyed* as if he had been the King himself; yea, it hath so happened that the King hath sent a Governour onely with this *thread* to slay Men and Women of a whole Province, without any further Commission; For of such power and authority was the *Kings tassell* with them, that they willingly submitted thereunto, even at the sight of one *thread* of it: Now it is to be hoped, that if one *thread* shall be so forcible to draw Infidel-obedience, there will be no need of *Cart-ropes* to hale on that which is *Christian*; Exemplary was that *Obedience* of the *Romans*, which was said to have come abroad to all men, *Rom. 16. 19*. And certainly *Gospell-obedience* is a Grace of much *worth*, and of great *force* upon the whole Man, For when it is once *wrought* in the heart, it *worketh* a conformity to all Gods will; be it for life or death; one word from God will *command* the whole Soul as soon as *Obedience* hath found admittance into the Heart.

Levinus Apollon. de Regno Peruano.

Maurit. Boehm. ut antea.

The true improvement of Peace.

1811.

IT is observeable in Scripture, that *Moses Altar* was but five cubits in length, and five in breadth, and three in height; but *Solomons Altar* was much larger, Now the reason hereof seems to be this, because *Moses* was in a warfar, in an unsettled condition, in the *Wildernesse*, in continual travel, full of troubles and could not conveniently carry about an Altar of that bignesse; But *Solomon* was on his Throne in a tranquill estate, settled in quiet possession of his King-

Exod. 27. 1. 2 Chron. 4. 1. M. Borrhais in locum.

M. B. *A Christian's delight.*

dome, and as his name was, so was he a *true Solomon*, that is, *Peaceable* : Thus it ought to be with all good Men, that when they have more *Peace* and prosperity then others, their service of God should be proportionable ; *Solomons Temple* must out-strip *Moses his Tabernacle* in beauty and glory, and *Solomons Altar* must exceed the bignesse of *Moses his Altar* ; In their *Peace* and plenty, their holinesse should out-shine others that are in want and misery, when God layes not so much sorrow upon them as upon others, they should lay the more duty upon themselves ; If God send them fewer *Crosses* and more comforts, they are to return more service and commit lesse evill.

1812.

The true Christians confidence and contempt of Death.

1 Sam. 25. 32.
Fr. de Mendoza in loc.

Observable is that speech of King *Agag*, when *Samuel* sent for him, Surely the bitterness of *Death* is past. Now the ground of this speech was either his false hope, as thinking that the worst was past, because he was fetched off the Kings guard of Souldiers and brought to *Samuel* the Prophet who was *Vir togatus* a Man of *Peace* ; Or else if the Messengers did tell him, why he was sent for, then he set a bold face upon it, and spake out of stomach intimating his resolutenesse and contempt of *Death*, that he was resolved to die bravely and like himself ; This now was carnall gallantry ; And thus many a man may *Agag-like* contemn *Death* and all Gods judgments out of stoutnesse and stiffness of heart ; But all true believing Christians may and do graciously despise *Death*, and say thus from a principle of Faith and certain hopes of Heaven, Surely the bitterness of *Death* is past, certainly Christ by his *Death* hath taken away the bitterness of *Death*, and hath sweetly perfumed our graves by the burial of his own blessed body, so that we shall taste nothing but the sweetness of *Death*, and may now courageously and triumphingly sing and say not as *Agag* did, Surely the bitterness of *Death* is past, but as *S. Paul* did, O *Death* where is thy sting ? &c. and to me to dye is gain, *Phil. 1. 21.*

P. Martyr in locum.

Non potest male mori qui bene vixit. August. de doctrina Christi.

1 Cor. 15. 55.

1813.

Mans Nothingnesse.

In lib. de Hom. excellent.

Leo. Heb. dial. de amore. Pythagoras.

Gen. 28. 27.
Psalm 39. 5.

Josephus Phavorinus a learned Phyisitian of *Italy*, marvelled at nothing in the World but *Man*, and at nothing in *Man* but his mind ; And *Abdala* the Saracen King of *Toledo* being asked what he most wondred at upon the stage of the World ? answered, *Man* ; One calls God an immortall Man, and *Man* an immortall God ; Another sets him out as *μικρονκοσμος* a little world, and the World *μεγαλοκοσμος* a great *Man* ; Now these Men were not certainly so well-knowing of Gods word and *Mans* sin, and of the matter that *Man* was made of, as they should have been, Whereas such as know God in his most excellent glory, and *Man* in his best estate to be but *Vanity*, turn'd from his Innocency to Iniquity ; must and do acknowledg themselves to be less then the least of Gods mercies, such as he created being *Nothing*, recreated being worse then nothing, and without great Mercy on his part are like to fall again to *Nothing*.

1814.

Men of corrupt Judgments.

Ioh. Fernelius de humorib. lib. 6.

As those that have the *Jaundise* see all things yellow by reason of the humour of that disease, corrupting the sight by the overflowing of the gall over the whole body. So men of corrupt Judgments misapply matters and persons, and are not able to give a right Judgment according to truth, but run on according as their Fancy leads them, just like a blind Man that can see no more light at noon-day then at mid-night, and must needs there mis-judge day for night and night for day.

Wanton

Wanton Hearers of the Word *reproved.*

1815.

Such as have weak and sickly *stomachs* are alwaies finding fault with the *Cat*, *Cook*, or *Carver*, and think they could *feed* a great deal better, if there were better provision. And thus there are some *queasy wanton Hearers of Gods Word*, such as find fault with their *Pastor*, and think they could *edify* much better by such or such an other, Wherein they say they know not what; For it is neither *Paul* nor *Apollos* that can *edify*, that is, give *encrease*, make the Word *effectual*, God hath reserved that work to himself that so his *Ordinance* not the *gifts*, his *bleſſing* not the commendations of the *Preacher* might be regarded; that the *Treasure* might not be esteemed for the *Vessel*, but the *Vessel* for the *Treasure*, and so neither *Paul* magnified, nor *Apollos* despised, nor either or both *relyed* upon, and God himself *neglected*; Nor *Hearing* severed from *Prayer*, for that makes *Prayer* abominable; nor *Prayer* from *Hearing*, for that makes *Hearing* unprofitable, but that *both being joyned together*, our obedience in *Hearing* may make our *Prayers* accepted, and our fervency in *praying* may procure our *hearing* to be blessed.

S. Croke
Visti. Sermon at
Bath, 1615.

Nisi Spiritus
sanctus audi-
torum corda
repleat, ad
aures corporum
vox doctoris
ineffusum sonat,
&c.

Greg. in pa-
store.

The vast difference betwixt the Power of
God and Man.

1816.

IN matters of *Arithmeticall accompts*, set one against ten, ten against an hundred, an hundred against a thousand, a thousand against ten thousand, although there be great *oddes*, yet there is some *comparison*; but if a Man could set down an *infinite number*, then there could be no *comparison* at all, because the one is *finite*, the other *infinite*: So it is betwixt the *Power of God and Man*, set all the *Princes and Powers of the Earth* in *opposition* to God, they shall never be able to *withstand him*; It was once the saying of *Pompey*, That with one stamp of his foot he could raise all *Italy* up in arms; And the *mighty Men of the World* may have *Nations, Kingdoms, and Common-wealths*, at their command, but yet God is more *powerfull* then them all, If he do but *arise*, they shall all of them *flye before him*. If he once fall to *fettering of Princes*, it shall be done so sure, that no *flesh* shall be able to *knock off* their bolts again. If he but once make fast the *barrs of our City gates*, we may trust to it, they shall be so fast, that no *Invader* shall be able to *break* them open, so *infinite* is his *power*, that in *Dauids* thoughts it was not to be matched, *Psal. 89.*

Steph. Gosson
Sermon at S.
Pauls, 1598.

Plutarch.
in vita Pomp.

Psal. 68.

Psal. 147.

The great danger of Apostasie.

1817.

IN the affairs of this life, it is a shame for a Man to *begin* an enterprife, and not to go through; to *begin* a piece of Work, and *leave* it off in the middle, it will give just occasion for every Man to point at him with his finger, deride and jeer him, saying; *This Man began to build, and was not able to finish, that he hath taken a great deal of pains to no other purpose, but to leave a Monument of Folly and Vanity for the world to laugh at.* And thus he that hath *received* the common graces of God, and many good gifts of his Spirit, which have *enabled* him to do much good and faithful service, and then takes the grace of God, and *turns* it into *wantonnesse*, and *smothers and quenches the Spirit*; Or having been in a *fair way to Heaven*, having some time *walked* on Religiously and faithfully, till he come within some *sense* of his Reward, and within *view* of the Crown prepared for him, then to *turn out of the way*, and *Apostatize* in the broad way, What is it else but to *tread* in a path, that without Repentance will lead to utter destruction, *Heb. 6.*

Geo. Jay
Sermon at
Court, 1632.

Tunc vir Apo-
stolicus nunc
vilis Apostata
factum.
Sedul. de Juda
prodit.

1818.

Wicked Thoughts to be carefully washed off from the Heart.

R. Maverick
Serm. at S.
Pauls, 1617.

Math. 15. 19.

Jer. 4. 14.

Aquini. sum.
part. 2. da. 2. da.
quaest. 154.

IT is the part of a skilful *Surgeon* or *Physician*, not onely to take away any appearing *Ulcer*, or to cool the heat of a burning *Feaver* with outward applications, but to look into the inward causes and malignity of the disease, and so to order the matter, that the cause being taken away, the effect may necessarily follow. Now it is well known, that the seed of all sins, and the Well-spring of all Wickednesse arise from the *Heart of Man*; the *Heart* is therefore to be washed as from all wickednesse, so from all wicked thoughts, they being the *Sources* and originals of all unrighteousnesse, not that they are all so, For they may be sometime accompanied with horror and detestation of *Sin*, or cast into our *Hearts* by *Sathan*, yet not consented unto; but Men think too little of such thoughts: the thoughts therefore that are to be thought on, and cleansed from the *Heart*, are such as proceed from our own corrupt *Nature*, or suggested into our minds by the malice of *Sathan*, whercunto we give consent and liking, or else they be the allurements of the *World* which we cherish and delight in.

1819.

The high price of Mans Redemption.

Wolfgang.
Lazius de Re-
pub. Rom.

Maurit. Bobe-
mus. de lit.
Christ.

Amongst the *Romans* those their proper goods and estates which Men had gotten in the Wars with hazard of their lives were called *Peculium castrense*, or a Field-purchase: Well then may the Church and every true Member therein be called Christ's *Peculium castrense*, his purchase gotten not onely by the jeopardy of his life, but with the losse of his life and blood, 1 *Pet.* 1. 18, 19. And if it were possible, he would rather lose his life a second time, ere he would lose the least limb for which his life was so laid down.

1820.

Gods great tenders of Mercy to repentant Sinners.

Joh. Hill
Penitent Sin-
ners entertain-
ment.

Penitentia est
spes salutis,
per quam Deus
ad misericor-
diam provocat-
ur, &c.
Isidor. de sum-
bono.

IF a Judge of an Affize should say to a *Felon*, or some Malefactor in the Goal, Confesse but your faults, and become an honest Man, I will pardon you, and not onely so, but you shall be made a Justice of Peace, or some great Man, whereby you shall have power to judge and examine others. Surely, he would upon this promise be moved quickly to confesse the Felony, and forgo his theft: Thus it is, that the Judge of all the World makes great tenders of Mercy, that if a Sinner will truly, and from his heart confesse his sins, and resolve to leave them, he shall have pardon, and not onely so, but he shall be made a King and Priest unto God the Father, an heir of God, and joynt-heir with Christ Jesus, *Rom.* 8. 17.

1821.

The fulnesse of Reward reserved till after this life.

In lib. de Con-
solat. ad Apol-
lon. ex Ho-
mero.

Plutarch, though an Heathen, yet of Honourable esteem even to this day amongst us, hath a story, How that upon a time, a Complaint was sent from the Islands of the Blessed to the Judges of the superiour Courts about certain Persons sent thither who formerly had lived impiously; humbly intreating that this abuse thus offered unto them might speedily be redressed; Whereupon these impartiall Judges taking the businesse into their considerations, found not onely the complaint to be true, but withall the reason and cause thereof, which was, that judgment and sentence was passed upon them here below in this life; Whereupon it oft fell out, that many Persons clothed with Honourable titles

titles, Riches, Nobility and other like dignities and preferments brought many witnesses with them, who solemnly swore in their behalf, that they deserved to be sent to the *Islands of the Blessed*, when the truth was they deserved the contrary; To avoid which inconveniency, it was decreed by an eternal doom, that for the time to come no Judgment should be passed till after death, and that by Spirits onely, who alone do see and plainly perceive the spirits and naked Souls of such upon whom their sentence and Judgment was to passe, that so of what estate and condition soever they were, they might receive according to their works: Here now was a great deal of light in a dark vault, the divine eye of a meer naturall Man discovering an *Heavenly truth*, which is; That definitive sentence is not to be passed upon any here below, nor that any whosoever shall receive his full Reward of what he hath done, whether it be good or bad till after this life be ended.

Tym. Olden say.
Sermon at the
Fun. of Ed.
Lewknor, Esq.,
1636.

Good meanings of bad Men, destructive.

1822.

THE Poets prate much of *Plato's Ferry-boat*, that never rested to carry Men through the *infernall River* to the *infernall place*: So that what was then feigned is now verified; For if there be any *Ferry-boat* to *Hell*, it is the thing that Men call, a *good Meaning*; This is that which carries Men and Women down to *Hell* by multitudes, by Millions; There cannot be found so many Passengers in all the boats upon any River, as there are in this one wherry wafted down to the pit of perdition; Many in all Ages have had their good meanings, and to this day, the *Jews, Turks, Pagans, Papiſts*, the worst of them all do not want for good meanings. It is the good meanings of bad Men, that brings them to an *evill end*, they think they do God good service by abusing his People, but they are sure to find and feel one day what disservice they have done to God and their own Souls for ever, and that their good meanings before Man shall never excuse their bad actions before God.

Maurit. Bohem. medic.
in loc. select.
Script.

Gods readinesse to maintain the cause of his Church.

1823.

AS in publique Theaters, when any notable shew passeth over the stage, you shall have all the spectators rise up off their seats and stand upright with delight and eagernes, that so they might take the better notice of the same. Thus it is, that though by an article of our Faith we are bound to believe, that *Christ sitteth at the right hand of God the Father Almighty*, as a Judge to pronounce sentence; Yet he is said in the Scripture to stand upright at the sufferings of his People, as at the stoning of *S. Stephen*, either as an Advocate to plead the Church's cause, or as one in a posture of readinesse to take revenge upon all her Enemies.

St. Gellon
us antea.

Mark 16. 19.

Act. 7.
Ambros. lib. 10.
ep. 82.

Men not to be proud of Honours and Preferments.

1824.

IT is *Pliny's* observation of the *Pidgeons*, that taking a pride in the excellency of their feathers, and the height of their flying, they tarry it in the ayr so long, that at last they become a prey to the *Hawk*, whereas otherwise if they would but fly outright, they are swifter of wing then any other bird. Thus Men that take a pride in the height of that honour whereunto they are advanced, are many times made a prey to the *Devil*, and a laughing stock to Men, whereas did they but moderate their flight, and make a right use of their preferments, they might become serviceable to God and their Country.

Nat. hist.
lib. 10. cap. 36.

Moderation

1825.

Moderation, the fore-runner of Peace.

In Matth.
Can. 4.Mark 9. 50.
Col. 4. 6.W. Selater
Remedy of
Schism.

IT is the observation of S. Hilary, that Salt containeth in it's self the element both of *Fire* and *Water*, and is indeed (saith he) a *third thing compacted out of both*; It is *water*, lest we should too much be *incensed* unto heat and passion; It is *Fire*, lest we should grow too *remiss* and *chill* with neglect and carelesnesse: Hence is that advice of our Saviour to his Disciples, *Have salt in your selves, and peace one with another*, that is, as S. Paul interprets, *Let your speech be alwayes with grate, seasoned with salt*, let it not be rancid or *unsavoury*, larded with bitter and unchristian Invectives, but *tempered* alwayes with sobriety, meeknesse and temperance: And then when the *salt* is first set upon the Table, *Peace* as the best and choicest dish will follow after.

1826.

The Saints Infirmities.

Sam. Croke
The Waking
Sleeper; A
Serm. 1613.— Non æcum
semper tendit
Apollo.

AS all Men, dwelling in *houses of clay*, and carrying about them the *earthly Tabernacles* of their bodies, between whiles (will they, nill they) *sleep*, by reason of bodily infirmity, and by a kind of unwelcome heavinesse *nod* towards the Earth, as it were *pointing* at their natural Element, wherunto they must in a short processe of time be *reduced*: So even the best of Gods children, compassed with *Flesh and blood* cannot but at times *bewray* their folly and unsteadfastnesse; The best *Artist* hath not alwayes his *wits* about him, *quandoq; bonus dormitat Homerus*; and the most watchful circumspect Christian doth not alwayes stand so *fast* upon his guard of *Faith* and a good *Conscience*, but he may at one time or other be taken *napping*:

1827.

God onely to be trusted unto in time of distresse.

Steph. Gosson
ut antiq.Essay 30. 3.
Jer. 7. 4.
Ezech. 16.
Jer. 17. 5.
1 Tim. 6. 12.
2 Sam. 15. 31.

AS when little Children do first learn to go alone, and feeling the *weaknesse* of their feet, Nature reacheth them to thrust out the *hand* to the Wall, and trust it onely for a *stay* unto them. And thus it is, that especially in *times of distresse*, Nature and Religion teach us to trust to a *stronger* then our selves, that we shall have *help* at Gods hands, and that without him there is no *reall*, true *help* at all; none in the *smooth tongue* of Man, nor in his *fair looks*; not in the *strength* of Man, nor in his *Riches*; nor in the *wit* of Man, that may be turned into *Foolishnesse*; but in God alone, who is able and willing to *relieve* his People in the time of their *distresse*.

1828.

The great heat of Ambition.

Coc. Sabel.
lib. 5. Emend.
6.Regnandi dira
cupido,
Quid non?C. Tacit.
annal. lib. 14.

IT is reported of Julius Caesar, that as he passed over the *Alpes* in his journey to *Spain*, he took up his quarters one night in a little, poor inconsiderable Village, where one of his Company came unto him, & asked him merrily, *If he thought there would be any contention in that place for the Sovereignty?* Wherunto he made this stout answer, *I had rather be the first Man here, then the second at Rome*. Now it is much to be feared, that there are many at this day thus *affected*, that they had rather be *Kings*, though it were but of a *Mole-hill*, then to be in *subjection* unto any; yea, such is the heat of their *Ambition*, that the intemperancy of Nero's Mother may seem to be revived again, who being very desirous that her Son might be *Emperour*; And being certified by the Sooth-fayer, that if he were so, he should *kill* her; she brake out into this unstayed and outrageous speech, *Occidat, dum imperet*, Let him *kill* me, and spare not, so he may be *Emperour*; so they stick not to say, *Let us perish, so we may but bear rule and sway over others*.

Dead

Dead Men soon forgotten.

1829.

IT is a memorable Example, amongst many others that we have, of *William* the Conquerour's Successor, who being *unhappily kill'd*, as he was hunting in New-Forrest, all his Nobles and Courtiers *forsook* him, onely some few that remained, laid his body in a *Collyer's-Cart*, which being drawn with one silly lean beast through very foul and filthy way, the *Cart broke*, and there lay the spectacle of *worldly glory*, both pitifully goared and all to bemired. Now if this were the *portion* of so mighty a *Prince*, whom immediately before so glorious a troop attended; What then must others of *meaner rank* expect and look for, but onely with *Death's* closing up of their eyes to have all their Friends excluded, and no sooner gone, but to be as *sodainly forgotten*; Hence is it, that *Oblivion* and *neglect* are the two *Hand-maids of Death*, and her Kingdom where she principally tyrannizeth, is *Terra oblivionis*, the Land of Forgetfulness, *Psal. 87. 8.*

Matth. Paris
hist.

Tym. Old-
moyne ut an-
ted.
Mortuus etiam
gravis sermones
deserunt.
Menand.

Man by Nature, lawlesse and ill-advised.

1830.

O *Rphem* in the Poet had no sooner tuned his Instrument, but all the birds and beasts assembled; and forgetting their several appetites, though some were of *prey*, some of *game*, some of *quarrel*, yet they stood all together in a sociable manner listning unto the sweetness of the *Musick*, the sound whereof was no sooner ceased, or drown'd by some lowerd noyse, but every beast returned to his *Nature*, ready to devour and to be devoured one of the other. Such is the *Nature* and condition of *Man*, lawlesse and ill-advised, full of savage and unreclaimable desires of profit, lust, power, and Revenge, yet as long as he gives ear to Precepts, Laws and Religion, sweetly touched with Eloquence and divine perswasions, so long is *Society* and peace maintained; but if these Instruments be *silent*, or that sedition and tumult make them *not audible*, then all things dissolve into Anarchy and meer confusion.

Ovid. Met.
lib. 10.

Gens humani
vici in Vetu-
tum nefas.

Fr. Bacon de
augment.
Scient. lib. 1.

God the onely object of his People's trust
in time of distresse.

1831.

The *Fish* distressed slides into the *water*, and is relieved; The *bird* flies to the *Dam*, and is throwed under her wings; The *Child* runs to its Parents; strike the *Dog*, and he runs to his *Master*; Wound the *Souldier*, and he flies to the *Army*; And by way of Antiperistasis, cold makes the heat retire into the *Fire*, and the force thereof is greater. Thus if meer *natural causes*, whose goodness is finite, do cherish their effects, How much more shall *God*, whose goodness is infinite; It is he, and he onely, that is the *object of his Peoples trust* in the midst of their distresse, he is the *first cause* of all things, and all things have recourse unto him, *Psal. 145. 15.*

St. Gesson
Serm. at S.
Pauls, Lond.
1598.

Tu vita, et ge-
nitor vita, lu-
cisq. profunda,
Tu lux vera
Deus, &c.
Mar. Victor.

How it is, that God is more powerfull
then all the Creatures.

1832.

IT is a Rule in Philosophy, That, *that is most active, which is most separated from Earthly parts, most elevated à materia*; The Physician distills his simples into waters, he makes his extractions and quintessences, that the more they be elevated à *materia*, the more they might be *active*, and work the better; hence is it, that *Water* is stronger then *Earth*, *Fire* stronger then *Water*, *Angels* stronger then *Men*, *God* stronger then them all; And why? but because he is *actum purum*, above and over all, so full of *activity*, that none is able to inflict the least of passion upon him.

Ven. Beda
axiomata Phi-
losoph.
Imbecillus est
omnis homo,
si cum Dei ma-
nibus conferta-
tur. Const.
annal.

In

1833.

In the apprehension of Fear and courage, Mans mistaking of the Object spoils all.

2 Chron. 20.
12.

Animalia multa agunt, &c.
Aristot.

Numb. 13.

T. Jaggard.
Serm. at Petworth in Sussex, 1638.

2 Kings 7.

1 Esdras 4.

Esay 40. 23.

HE that stands *below* and looks up to the top of *St. Pauls London*, or some such high place, they that are upon the *top* of the steeple, appear to be out of *small stature*, though in themselves they be *tall and great*, and they that are at hand upon the *same flat*, seem to be *great*, and all this by reason of the *distance* of the one and the *nearness* of the other: But *è contrario* if a Man stood upon the top of *S. Pauls* and should look down, then they that are *above* would seem *great*, and they that are *below* would seem *little*: So it is with Men in *time of trouble*, if their eyes be fastened upon the *Earth*, their Enemies will appear to be *great and mighty*, and God which is *higher* then the highest Heavens, *small and impotent*; but if their eyes be in *Heaven*, as *Jehosaphats* were, and that they look down from thence upon their Enemies, then God will appear *strong and mighty*, and the Enemy *weak and withered*: It is the *misapprehension of the Object* that makes many living Creatures here below *do and suffer* many things more then they need to do. The *Sheep* at the first sight of the *Wolf* apprehends him for a *terrible object* of fear, whereas the *Lyon* passeth by him and all other beasts of the *Forrest* with an *honourable scorn* and *disdain*; As for Men, the *three spies* that were sent out to discover the *Land of Promise* having a *sheeps eye* spied out *more danger* then they needed, Whereas *Caleb* having a *Lions Heart* apprehended *no terror* at all. The *Nobleman* upon whom the King leaned in the siege of *Samaria* had so *base an eye*, that looking upon the *present miseries*, he took them to be *greater then God*, and periwaded himself that although God should rain *Victuals* out of *Heaven*, the *Famine* could not speedily be removed; But *Elisba* had his eyes in *Heaven* and looking down from thence despised the *present calamities*, in respect of the *present help of God*, that by next day would make the *price of Corn* to stoop so low at the gates of *Samaria*, that it should be there at a very easy rate, and the siege removed. And there was a *flattering Courtier*, that looking upon the *Royall person* of the *King*, held a *Paradox*, That the *King is the strongest thing in the world*. But the good old Prophet saw *no such great matter* in *Kings and Princes*, when they be compared with *God*, they were in his esteem but as so many *Grashoppers* skipping and leaping up and down the *Field*. By all which may be easily concluded, That in the *apprehension of Fear and courage*, *Mans eye mistaking of the Object spoils all*.

1834.

Ministers to be Men of Knowledg and Understanding.

Tho. de Wann
Serm. de tempore.

Oportet ut Praedicatores sint fortes in praeceptis, terribiles in minis, &c.
Grec. moral. in Job.

THe Archer first takes a view of his *mark*, then considers the *distance* of the ground, after that he carries his eye over all the *shafts* in his quiver, he pulls out and puts in one after another, untill he have made *choice* of his *Arrow*; then he *proves* it with his finger and judges by his ear whether it be *fit* to fly to the mark; then he considers how the *wind sits*, whether to help him or to hinder him; When he hath put his *Arrow* into the bow and begun to draw, if there come a *gust of contradiction* in his way, he hath the discretion to *bear* with it, till it have spent it self; When the *blast is over*, he sets his foot to the ground, draws his *Arrow* up to the head, and sticks it up to the *Feathers*: Thus it is that *Preaching* is a kind of *Artillery exercise* that requireth *strength and knowledg*, *Ministers* a kind of *Archers*, and the *Souls* of Men are the fairest *marks* that can be shot at; but it is cometh to passe that many for *want of growth* to draw the Bow of the Prophets and Apostles, or *want of skill* to shoot, or care to shoot when they have taken their *aim*, many times *miss the mark* being either *short or wide* and so become *despised*.

Christ

*Christ to be made our Example in
bearing the Crosse.*

1835.

Vhen Alexander the great marched through *Perſia*, his way was ſtop-
ped with Ice and Snow, inſomuch that his Souldiers being tyred out
with hard marches, were diſcouraged and would have gone no further; Which
he perceiving, diſmounted his horſe, and went on foot through the miſt of them
all, making himſelf a way with a pickaxe; VWhereat they all being aſhamed.
Firſt his Friends, then the Captains of his Army, and laſt of all the Common-Soul-
diers followed him; So ſhould all men follow *Chriſt their Saviour* by that rough
and unpleasant way of the *Croſs* that he hath gon before them, He having
drunk unto them in the cup of his Paſſion, they are to pledg him when occaſion is
offered; He having left them an Example of his ſuffering, they are to ſollow him
in the ſelf-lame ſteps of ſorrow, 1 Pet. 2. 21.

Quin. Curr.
lib. 5.

Te pater Ae-
neas et avun-
culus exaltet
Hector.
Virgil.

The ſlavery of Sin.

1836.

It is the obſervation of a learned facetious *Italian*, That they which lead a
ſervile life, as bodily ſervants in Princes Courts, and meniall in other houſes;
who being occupied in other Mens buſineſſe, are ruled by the Will of another
Mans beck, and learn in another Mans countenance, what they muſt do; All
that they have is another Mans, another Mans threshold, another Mans Houſe,
another Mans ſleep, another Mans meat, and which is worſt of all, another
Mans mind; They neither weep, nor laugh at their own pleaſure, but they caſt
off their own and put on another Mans affections; beſides, they do another Mans
buſineſſe, think another Mans thoughts, and live another Mans life: Such and worſe
is the ſlavery of Sin and Sathan; Never was there any Vaſſall endured greater
villany and drudgery, though never ſo hard and cruell, then every impenitent
Sinner doth under Sin and the Devill, who hath them at ſuch command, that if
he bid them but go, they are ready to run, he leads them as a Dog in a chain,
he ruleth over them like a Prince, and worketh in their hearts as in a ſhop, cau-
ſing them to fulfill the will of the fleſh, Ephes. 2. 23.

Petrarch. de
vita ſolitaria.

M. Pemberton
Sermon. at S.
Fofſers, 1653.

Malus eſt ſer-
vus eſt;
nec unus ho-
minis, ſed quod
gravius eſt, tot
dominorum
quot victorum,
Aug. de civit.
Dei. lib. 4.

*The great danger of not keeping cloſe
to Gods Word.*

1837.

It is a thing very well-known in the great and populous City of *London*,
that when Children, or ſome of bigger growth newly come out of the Coun-
try, and ſo not well-acquainted with the ſtreets, are either loſt, or found ſtraying
from their home, there is a ſort of leud wicked People, (commonly called
Spirits) that preſently faſten upon them, and by falſhood and fair language draw
them further out of their way, then ſell them to forreign plantations to the great
grief of their Parents, and Friends, who in all likelihood never afterwards bear
what is become of them. Thus it is that when Men and Women are found
ſtragling from God their Father, the Church their Mother, and reſuſe to be led
by the good guidance of the bleſſed Spirit, when they keep not to the Law and
to the Teſtimony, nor ſtick cloſe to the Word of God, which is in it ſelf a lantern
to their feet, and a light unto their paths, then no marvell if they meet with wick-
ed Spirits, ſeducers and falſe teachers that lead them captive at their will, and
that not receiving the Truth in the love of the Truth, God give them over to
ſtrong deluſions to believe alye, 2 Theſ. 2. 11.

St. Marſhall
Sermon. at Weſtm.
1651.

Joh. 13. 16.

Eſay 8. 20.

Pſal. 119.

1838.

How it is that Men fail so much in the true service of God.

Luke 12. 46.

J. Bery Sermon
at Exeter
Assizes, 1615.

THe *Sun-beams* collected in a burning-glasse, kindle a fire upon certain conditions; viz. that the *Object* be combustible and apt to take fire, that the *glass* be held still and steady, and that it be in a *just distance*, neither too far off, nor yet too neer, but so as the *beams* may best unite their force: Such a *burning glass* is Christ. Through him Gods Fatherly love *shineth* upon us, he standeth as *Mediatour* betwixt God and us, receiving the *beams* of his Father as his natural Son, and *transfusing* them altogether upon us, his adopted brethren: Being then in so clear a *Sun-shine*, and having so perfect a *burning-glass*; How comes it to passe that so many of us continue so cold, so *key-cold*, so much *failing* in the true service of God? Surely, there is some defect in the conditions, some hold the *glasse* too far off, and think of the *Mercies* of God in Christ, but slightly and confusedly; some hold it too near, and being all upon *Mercy*, *Mercy*, make remission of sins a *plaster* for *presumption* in *sinning*; Some hold it not still by steady and fixed Meditations, but superficially *glance* upon it by spurts and flashes; And some others are not of such *combustible matter*, not so fit to be fixed with the *fear* of his *Mercies*, as to be feared with the *fire* of his *Judgments*.

1839.

Dissention, the Forerunner of Confusion.

Plin. nat. hist.
lib. 11. cap. 17.
Aug. Hill
Sermon at S.
Pauls, 1640.

IT is observed that when *Sheep* fall a *butting* one against another, a *storm* follows not long after; And they say of *Bees*, that when they stir and *strive* amongst themselves, it is a sign that their *King* is about to remove and *leave* the *hive*: Surely then prodigious must needs be all *intestine Enmity*; when the *sheep* of Christ are so malignant one against another it is a fearful *presage* of an ensuing ruine, when there are such *stirs* and *schisms* in the *Church*, such *tumults* and *hurliburlies* in the *State*, it may be justly feared, that *God* is about to remove from us.

1840.

Hypocrisy discovering it self in the end.

S. Bond, A
Sermon before
the Assembly of
Divines, 1646.Nemo potest
personam fici-
tam diu ferre,
&c. Sen. in
ep. ad Nero-
nem.

Counterfeit *Diamonds* may sparkle and glister, and make a *great shew* for some time, but their *lustre* will not last long; And experience shews that an *Apple*, if it be rotten at the coar, though it have a fair and *shining* outside, yet *rottenness* will not stay long, but will *taint* the outside also; It is the nature of things *unsound*, that the *corruption* stayes not where it begun, but putrieth and corrupteth more and more, till all be alike: Thus it is that *Sincerity* tells the Christian, *Nil fictum est diuturnum*, Nothing counterfeited will last long, and that Man that hath a rotten heart towards God, his want of *sincerity* will in time be discovered, and his outside be made as rotten as his inside; Fraud and guile cannot go long *unspied*, dissembling will not alwaies be *dissembled*, and Hypocrisy will discover it self in the end.

1841.

The Devills rage an argument of the day of Judgment near at hand.

R. Peck Sermon
at Exeter,
1632.

AS some ill-minded *Tenant*, whom if you should see to make havock and spoil of every thing upon the *Tenement* he holds, as to fell the *Trees*, rack out the *ground*, grub up the *hedges*, tear down the *gates*, rife the *house*, would you not be ready to think; Surely, this *Mans* lease is almost expired, else he would never play such *tricks* as he doth: So now, that the *Devill* so ruffles

ruffles abroad, stirs up contentions, conspiracies, tumults, wars, labours to bring all kind of Sin into fashion, to convert the World all into Pride, drunkenness, Whoredome, Epicurism, Atheism, and attempts above all former wont, to do all the villany and mischief that he can; What implies it, but that the date of his time is even almost out, his Lease very near out, and Christ near at hand, to Judgment.

Savitia Diaboli
pradomus est
judicii extre-
mi. Bern. in
Serm. quodam.

The Simonist discovered.

1842.

Here is mention made of a certain sort of Indian people near unto the River Ganges, called *Aslomi* who have no mouths; but a kind of hole instead thereof, whereby they receive the sweet sent of flowers which is all the sustenance they receive for the support of Nature: And just such are all Simonists and Simoniacall parties, who have no mouths to shew forth the prayes of God, but onely a tonguelesse hole; by which they suck up the sweetness of Church-livings, purchased by bribery at Steeple-fair; such as make their Profession a meer Mechanick trade or Occupation, and their Ministry a ladder onely to climb to preferment; Mercenaries, no true Pastors; Creepers in through the Window, no true Preachers; Men easily to be known by their works, For they seek their own not Christ's; they feed upon the fat of the Flock, and cloath themselves with the wool, but suffer the sheep to starve for want of food, the People to perish for want of due Instruction.

Strabo.
Geograph.
lib. 5.

Plin. lib. 2.
cap. 7, 16.

Franc. Raw-
linson Serm.
at Court,
1611.

The excellency of Justice.

1843.

The Sages of elder times seated the Virgin Justice amongst the Constellations of Heaven, betwixt the signs of the Lyon and the Ballance, 1. Power and Equity, receiving the Comforter of the World, the Sun in Harvest time, and bearing in her hand an ear of Corn, in token of Plenty to the Husbandman; And before her walks or stalks Bootes, the Heard or Pasture-man, holding up one hand as triumphing and blessing his security under the protection of Justice, and with the other guarding the Crown against the Gyant and the Serpent. 1. Violence and Treachery; Wisely shewing as by an Emblem, visible to the eye of the World, that Justice, Laws and Magistracy are Divine and Heavenly things, Mothers and Nurles of Piety, Security, Felicity; Justice being the very life-breath, which many thousands draw, who else would be a very burthen to themselves, and a prey unto others; Do but take away Justice, and what are great Kingdomes but great Thieveryes? Justice is that which tames and bridles the fiercest, defends and strengthens the weakest, keeps all quiet, secure, peaceable, happy.

Patricius de
Regno. lib. 8.
cit. 1. ex Ni-
gid. Figulo.

Omnes Virtu-
tum species uno
justitia nomine
continentur.
Hieron. ad
Demet.

Augustin. de
civit. Dei.
lib. 4. cap. 4.

God Predestineth to the means as well as to the end.

1844.

Here is mention made of one Ludovicus, who was a learned Man of Italy, yet wanting the guidance of Gods spirit, and so never considering advisedly of the means of his salvation, grew at last to this resolution, *Si salvabor, sal- vabor*, It's no matter what I do, or how I live, For if I be saved I am saved, If I be predestinated to life, I am sure of Salvation, if otherwise I cannot help it; Thus bewitched with this desperate opinion, he continued a long time, till at length he grew very dangerously sick, whereupon he sent for a skillfull Physician, and earnestly requested his help; The Physician aforehand, made acquainted with his former leud assertion, how he would usually say; *If I am saved I am saved*, directed his speech to the same purpose, and said; Surely it will be altogether needless to use any means for your recovery, neither do I purpose to administer any thing unto you; For if the time of your death be now come, it is impossible to avoid it.

D. Maxey
Serm. on
Rom. 8. 30.

Laur. Beyer-
linck in theatro
magno Con-
cionat.

Aristot. Rhet.
lib. 7.Hacitur ad
astra.

Ludovicus musing in his bed of the matter, and taking the *Physicians* speech into serious consideration, makes out this conclusion to himself. That if *means* were to be used for the *health* of the body, then much more had God also ordained *means* for the Salvation of Mens Souls. And so upon further conference (with shame and grief) he recanted his former opinion, took *Physick*, and was happily cured both of Soul and body together: Thus it is that the determinate Counsell of God in the matter of *Predestination* doth not take away the *Nature* and property of *secondary causes*, nor exclude the *means of Salvation*, but rather sets them in order, and disposes of them to their proper end; And common sense and Reason teach, that in every *action* the end and the *means of the end* must go together; Now the end which every one of us doth aim at, is, *Eternall life*, we must be sure then to lay hold upon *Calling* and *Justification* as the *means* ordained to come to this end, For God hath chosen us from everlasting, there is *Predestination*, yet there he doth not leave us, but then he doth teach us by his word, there is *Calling*; This word (through his Spirit) ingendreth *Faith*, there is *Justification*, And *Faith* lifts up unto God, there's the *Ultimate* of all, *Glorification*.

1845.

Man by refusing the tenders of Grace, becomes the cause of his own destruction.

Gab. Inchini
scala Celi.Ἀμαρτία
νόσος,
Plato de leg.
10.Augustin. in
Matth. 9. 12.
Musculus
in Matth.

Man being sick and like to die, the *Physitian* knowing his case, takes with him some *preservative* to comfort him, and coming to the dore falls a knocking; Now if he either will not, or be not able to let him in, he must of necessity perish, and the cause cannot properly lye at the *Physitians* door, who was ready and willing to relieve him, but in himself that is not willing to be relieved: Thus it is that *Sin* is a disease, whereof we are all sick, we have all sinned; Now *Christ* is the great *Physitian* of our Souls, he came down formerly from Heaven on purpose to heal us, and he comes down daily to the door of our hearts, and there he knocks, Rev. 3. 20. He bringeth with him *ἀρωγὴν ζωῆς* the bread of life, his eternal word to comfort us, and if we but open the dore of our hearts he will come in and sup with us, as he did with *Mary*, and forgive all our sins, Luke 10. but if we will not let him in, or through long contagion of *Sin* be not able to let him in, we must of necessity dye in our Sins, and the case is evident, not because he doth not offer *Grace*, but because we receive it not when it is offered.

1846.

Otherwise thus.

D. Maxcy
ut antea.
Mari just
comparatur hic
mundus.
Cassiod. super
Psalm 44.

Job. 3. 19.

IN the Fourteenth Chapter of St. *Matthews* Gospell, our Saviour walking on the Sea, bade St. *Peter* come unto him, who being not any thing acquainted with such a slippery path, and seeing a great storm arise, his heart failed him, and he began to sink, but crying out for help, *Christ* who was onely able to give it, stretched forth his hand, took him into the Ship, and saved him: This World (we know by experience) is a Sea of trouble and misery, Our Saviour, as he did to *Peter*, so he most lovingly willesh every one of us to come unto him, but as we walk towards him, storms and tempests do arise, so that through frailty of our flesh, and the weaknesse of our Faith, we begin to sink, *Christ* stretcheth forth his hand, he giveth us *ἀρῶν ἀγῶν*, his Word, his Sacraments, the good motions of his Spirit to save us from sinning, to keep us in the Ship of the Church, If we refuse these means, we perish, we sink in our sins; And why so? Not because *Christ* doth not most kindly put forth his hand unto us, but because in want and distresse we lay not hold upon him. It is he that invites all Men to his great Supper, but if they make excuses, or willfully refuse to come, he may justly pronounce, None of them that were bidden shall ever tast of my Supper, Luk. 14. 24.

The

*The giddy uncertain disposition of the Multitude
or common People.*

1847.

IT is said of the *Roes* and *Hinds*, that they are most tender and fearful of all beasts, affrighted with any noise, checked with the least toyl, turned out of course with the snapping of a stick, presently make head another way, and when they are once out of their wonted walk, *Erranti in via nullus est terminus*, they run they know not whither, even to their own death. Such is the natural disposition of the *Multitude* or *Common People*, soon stirred up, quickly awry, sometimes running full head one way, on a sodain turned as much another, easily set a gog, delighted with novelties, full of alteration and change, one day crying *Hosanna*, the next day, *Crucifie him*; Whilest the Viper is upon *S. Paul's* hand, he is a Murtherer; but no sooner off, in the turning of a hand, a God; One while the People wept, because they had no Temple; and when the Temple was built again, they wept as fast, because the glory of the second was not like the first. In the sad time of *Q. Mary*, there was lamentation and crying out, That *Idolatry* was set up, the Church polluted, and the Gospel taken away: Afterwards, in the time of that famous *Q. Elizabeth*, when through the great mercy of God, the Gospel was advanced, and the light thereof did comfortably shine throughout the whole Kingdom; then they murmured and cryed out as fast again, That we had no Church, no Ministry, Truth was wrapp'd up in Ceremonies, and all was *Antichristian*; so giddy and uncertain, nay such is the madnesse of the People.

Philosophus.
Plin. lib. 8.
cap. 53.

Solinus.

AB. 18.

Tho. Westfield
Serm. at S.
Barth. great.
Lond. 1634.
Ezra 3. 12.

Populi turba
verum novarum
avida. T. Liv.
dec. 1.

*Sectarian, schismatical Seducers, their Company
to be avoided.*

1848.

AS a Man that travelleth with a great charge of Money in a way where many Robbers haunt; Or happens to be in some great Market or Fair, where many Cheaters and Cutpurses resort, had need look well about him, be very wary and circumspect; Or in times and places of the Pestilence, where many be infected, shut up and dye of the Plague, had need be very carefull of himself in the provision of Antidotes, to comfort and preserve his Spirits, and corroborate the vitals. So had every sober, humble, discreet Christian, that carrieth in him a pretious, immortal, invaluable Soul, bleste himself out of the Company, and carefully avoid all contagious, schismatical Seducers, who truly are what Tertullian falsely said, *S. Paul* was λοιμοὶ ἀνδρες, pestilent Fellows, *AB. 24. 5.*

J. Clark
Serm. at Lin-
coln, 1645.

Melius est ha-
bere malorum
odium quam
confortium.
Idid. Soliloqu.

Sins Lethargy.

1849.

IT is said of those that are fallen into a Lethargy, that their bodies are subject to a continual drowsinesse, and their Memories so taken off, that they do not remember any thing of what either they speak or do, nay they forget the very necessary actions of life. So deals Sin with the Soul of Man, it drawes upon it such a deadly and fearful sleep, that it makes Men to forget the most necessary thing, the *Unum necessarium*, that which in a special manner concerns them, even all the wayes of God, all reverent fear and obedience to his Majesty, all peace of Conscience, all salvation of their Souls, all eternal joy and Felicity; in a word, all consideration of their lamentable estate and condition.

Aegineta
Trallianus.

G. Reffoldi
Serm. de Pec-
catis conta-
gione.

The

1850.

The glasse of the Law, truly shewing Men
what they are.Jof. Hall
Exon. Serm.
on Prov. 29.
23.Index pecca-
ti lex est
Jac. Billii
Antholog.

AS it is with some old, foul and wrinkled Dame, that is soothed up by her Parasites in an admiration of her beauty, to whom no glasse is allowed but the Piſſurers, that flatters with a smooth fair and young Image; Let such a one come casually to the view of a true glasse, she falls out first with that Miroir, and cries out of the false representation; but after when upon stricter examination, she finds the fault in her self, she becomes as much out of love with her self, as ever her flatterers seemed to be enamoured on her. It is no otherwise with us, we easily run away with the conceit of our spiritual beauty, of our innocent Integrity, every thing feeds us in our overweening opinion; but let the glasse of the Law be brought once and set before us, we shall then see the shamefull wrinkles and foul Morphews of our Souls, and shall say with the Prophet, We lye down in our shame, and our confusion covereth us, for we have sinned against the Lord our God, Jer. 3. ult.

1851.

The great danger of cherishing wicked thoughts.

Joseph. in
lib. contra
Apion.Plin. nat. hist.
lib. 5. cap. 15.

AS the stream in the River Jordan doth carry the Fish swimming and playing, till on a sodain they fall into the dead Sea, where by reason of the brimstone and other bituminous matter, wherewith that Sea is infected, they presently dye. So there are many in the world, that suffer themselves to be carried away so long with wicked thoughts, and wicked imaginatiōs, that on a suddain the powers of the Mind be generally tainted and infected; It may seem a small matter to lend the Devill an evil thought; but it is very dangerous so to do; For he dares not tempt any one unto murder, treason, or any such grievous sin, till he hath sent an evil thought before, to try whether he shall be welcome.

1852.

Custome in Sin, not easily removed.

Sh. Simson
Serm. at S.
Marg. new-
Fisb-street,
1629.—Longa;
alic assuetudine
flammas Ovid.
Met. lib. 10.

IF a Man take in the Spring three or four plants, and set them altogether at one time, if he come by and by, or within a while after, he may easily pull up one of them; if he stay a Fortnight or a Moneth, he may pull up another, but it will be somewhat harder; If he stay a year or two till it have taken deep root, then he may pull and pull his heart out, his labour is all in vain, he shall never be able to move it. And thus it is, that one Sin, one offence, if we labour to pull it up in time, it may be forgiven, it may be taken away; And if we let that one go on to two or three, yet with unfeigned Repentance, with bleeding tears, with uncessant out-cries to a gracious God, they may be rased out, and wiped away, but with greater difficulty: but if a Man give up himself unto Sin, accustom himself to do evil, so that it take deep root in the heart, and be settled in the Soul, he shall never be able to pull it up, nor arise from the death of Sin, which hath so fast seized on him.

1853.

Sectarian subtilty, Diabolical delusion.

R. Hooker's
Eccles. polit.
in preface.

AS common Drunkards, when they get in a temperate Man upon their Ale-house-bench, entice him, tempt him, tole him on, first to taste, then to pledge them, then when he is well whittled and come on, cup after cup, this health and that health, till he be fully fudled, and his brains intoxicated. Thus the subtle Sectarians are modest at the first, and very Maiden-like, they will not force upon their Profelytes a full carouse of their Circean cups, but by degrees, by little and little, they wind into their hearts, and privily bring in damnable heresies. They do not violently rush, but slyly creep into houses, and there they begin at the

the apron strings, with illiterate *Mechanicks*, filly women, such as are led more by *affection* then *Judgment*, then they let fall an apple to see if *Atalanta* will take it up, some general received *Truth*, but withall secretly foyst in some *erronious opinion*, or *poysenous principle*, scatter some sparks of their *wild-fire*, to see whether they will heat or enflame; And having their methods and wayes, *μυσθίας τῶ διακόνα*, rules to go by; they grammer and ground their *deluded Followers* at their first admission in general and Fundamental principles of their black art, but let them not see at what they *drive*, acquaint them not at the first dash the mystery of *Iniquity*, the depths of *Sathan*, *Rev. 2. 24.*

Mr. Edwards
Antapology,
p. 296.
2 Pet. 2. 1.

Ephr. Pagett
Heresiograph.
Ephes. 6. 11.

Men not to be proud of their Lands and Livings.

1854.

WHEN *Socrates* saw *Alcibiades* proud of his spacious Fields and wide Inheritance, he calls for a Map of the World, looks for *Greece*, and finding it, asks *Alcibiades*, Whereabout his Lands lay? When he answered, They were not set forth in the Map: Why, saith *Socrates*, art thou proud of that which is no part of the Earth? And to speak truth, Why should any Man bear himself high upon the greatnesse of his *Revenue*, the largenesse of his *demesnes*; For if the dominion of a King be but a poor spot of *Earth*, What a *nothing* must the possession of a Subject be? some small *parcell* of a *Shire*, not worthy the name of a *Chorographer*; And had he with *Lycinius* as much as a *Kite* could fly over, yea, if all the whole *Globe* were his, six or seven foot would be enough to serve his turn in the *Conclusion*.

Aeliani
Var. hist.

Jof. Hall
Exon. Se m.
at Court,
1632.

Quid superbis
terra ac cinis?
Bern. in Serm.

Repentance to be Universal.

1855.

IF a *Ship* spring three leaks, and onely two be stopped, the third will sink the *Ship*; And if a Man have two grievous wounds in his body, and take order to cure onely one, that which is neglected will kill him: Even so, if we having *divers lusts*, which fight against our Souls, do mortifie but some of them, 'tis to no purpose; If the guilt of many *Sins* lye upon us, (as in many things we sin all) and we repent but of some of them, it will not avail us any thing; Hence is that Counsel of *Solomon*, Let all thy wayes be ordered. He that will make a true search, must search all his wayes, and try all his thoughts, words and deeds, repent of all *Sin*; For he that favours himself in any one *Sin*, be it never so small, that Man hates no *Sin* perfectly, what shew soever he makes to the contrary.

W. Jores
Serm. in the
Isle of Wight,
1633.

Prov. 4. 25.
Universalis
debet esse po-
nitentia, &c.

Wicked Men see the miseries, but not the Joyes of Gods People.

1856.

AS a Man standing upon the *Sea-shore* sees a great heap of *waters*, one wave riding on the back of another, and hears too (especially if it be in stormy weather) the lowd *roarings* thereof, but all this while, though he see the *waters*, he doth not see the *wealth*, the gold and silver, the infinite Riches that lye buried in the bottom thereof. So it is that wicked Men see the *want*, but not the *wealth* of Gods People; their *conflicts*, but not their *comforts*; they easily take notice of the *miseries* and troubles that usually attend upon the bodies of the Children of God, but they cannot possibly discover the *joyes and rejoycings* of the Spirit that are in their Souls, neither indeed can they; For they are *spiritually* discerned,

Ben. Needler
Serm. at S.
Giles Crisp'e-
gate, 1655.

Gaudium est
quod non datur
impiis, nec ab
impiis videtur.
Ibid. de sum.
bon.

1 Cor. 2. 14.

Magistrates

1857.

*Magistrates and great Men not to raise themselves by the ruine of the Church.*Herodoti-
clio.Joh. Servilius
de mirandis.D. Joh. Gau-
den Apology
for the Mini-
stry.

IT is reported of *Sabbacus*, a King of *Ethiopia*, who being by dreams admonished, that he could not possesse himself of the Kingdom of *Egypt*, other-
ways then by *Sacrilege*, and the slaying of the *Priests*; He chose rather to
lay aside his *claym* and advantages of *Warr* which he had gotten, and to re-
fer the Government of that Kingdom to twelve wise Men, who erected to
that Prince's piety one of the *stateliest Pyramides of Egypt*, which yet remains:
How much more will it become Christians in any way of *power* and *Magi-
stracy*, not to make their way upon the *spoyles*, nor lay the Foundations, or to
carry on the *Fabrick* of their *greatnesse* and *dominion* upon the carcases and
ruines of any, much lesse of the *Church* and *Church-men*, such as are able, true,
and faithful Ministers of the true God, and the Lord *Jesus Christ*.

1858.

*How it is that the sweet fruits of Grace come to grow on the bitter root of Nature.*Quaest. 9.
Symposiar.
lib. 6.Pier du Mou-
lin traite de
l'amour de
Dieu.

IT is a question put by *Plutarch*, How it comes to passe, that the *Fig-Tree*,
being of that extream *bitternesse*, the root, the branches, the leaves, the
stock and stem, being all of them so *bitter*, the fruit should be so *sweet* and plea-
sant to the taste? The like may be proposed, How it is that the sweet fruits
of the Spirit, should ever grow upon the bitter stock of *Nature*; how Man by
Nature being in the very gall of *bitternesse*, should ever become a *sweet* smelling
favour in the nostrils of his God; Surely, no otherwise, but that by *Faith* and
Repentance, being *ingrafted* into the stock *Christ Jesus*, he sucks in *juicy sweetnesse*
from thence, and so is made a *Tree of Righteousnesse* in Gods Garden.

1859.

*How it is that Afflictions lye oft-times so heavy.*T. W. A Fast-
Serm. at S.
Giles Cripple-
gate, Lond.
3655.Jugum Christi
grave cupu-
leris, leve cum
tulitur.

IT is said of *Hagar*, That when her bottle of *Water* was spent, she sat
down and fell a weeping, as if she had been utterly undone, her provision
and her patience, her bottle and her hope were both out together: O what
must she do? What? Why there was upon the very place, and that near at
hand, comfort enough; a Well of water to refresh her, had she but had her
eyes open to have seen it, *Gen. 21. 19.* Thus it is, that in the midst of *Affli-
ctions* and distresse, Men whine and repine, as if they were quite lost, they eye the
empty bottle, the crosse that is at present upon them, but for want of *spirituall*
sight, they see not the *Fountain* of living waters, *Christ Jesus* with the open
arms of his Mercy ready to relieve them; they, as it were, groan under the
heavy burthen of *oppression*, but for want of coming to *Christ* and believing on
him, they misse of that speedy *refreshing*, which otherwise they might happi-
ly enjoy.

1860.

*The supernatural workings of the Spirit.*Aristoteles
16. Ambros.
de Regenerat.

Philosophers observe, that the *ebbing and flowing of the Sea*, is by virtue of
the *Moon*, she flings her fainting beams into the *Sea*, and being not able
to *exhale* them as the *Sun* doth, she leaves them there, and goes away,
and that *drawes* them, and when they grow wet, they return again,
so that the *Sea* ebbs and flowes not from any principle in its self, but by
virtue of the *Moon*. Thus the heart of every poor Creature is like the *Water*,
unable

unable to move towards Heaven to think a good thought, much lesse **all** any thing that is good, till the holy Spirit of Grace bring in its beams, and leave a supernaturall virtue by them upon the Soul, and thereby drawes it up to it self.

*Afflictions, Not to be altogether taken up
with the sense of them.*

IT is very observable of *Jacob*, That when his Wife dyed in Childbirth, she called the child *Benoni*, that is, a son of sorrowes; But *Jacob*, in all probability, thought thus with himself, If I should call this Child *Benoni*, every time that I name him, it would put me in mind of the death of my dear Wife, which will be a continual affliction to me, and therefore I will nor have my child of that name, but will from henceforth call him *Benjamin*, that is, the son of my right hand. And this of *Jacob* may serve to shew us thus much, That when Afflictions befall us, we should not give way to have our thoughts continually upon them, alwayes poring on them, ever thinking and speaking of them, but rather to have our thoughts on those things that may comfort us, or that may stirre up our thankfulness to God for mercies, even in the very midst of our Afflictions afforded unto us.

To suffer any thing for the Cause of Christ.

IT is said of *Hormisdas*, a Nobleman of great eminency in the King of *Persia* his Court, that because he would nor deny *Christ*, he was degraded of all his honours, stript out of his Lordly habit, clothed with sordid rags, and so turn'd out to keep the Camels; After a long time, the King seeing him in that base, slavish condition, and remembring his former estate, took pity on him, caused him to be brought into his Pallace, suited him like himself in rich attire, and then perswadeth him to deny *Christ*; at which he rent his silken cloaths, and said; If for these silly things you think to have me to deny my Faith in *Christ*, take them again, Ile none of them; And so with great scorn and reproach he was the second time cast out. Thus it is, that all of us should be ready to suffer any thing for the cause of *Christ*, be contented to be made a by-word and laughing-stock for *Christ*, and to bear with willing shoulders the most disgraceful things that can by the malice of Men and Devils be put upon us for *Christ*; nay, to bear up our spirits, though all the World should frown upon us, cast us off, scorn us, and accompt us as a disgrace unto them.

*The sins of our Religious duties corrected
by Christ, and then presented to
God the Father.*

AS a Child that is willing to present his Father with something or other that might please him, as a Poesie or Nofegay, goes into the Garden, and there for want of judgment gathers sweet smelling Flowers, and noysome stinking weeds together; but coming to his Mother, she picks out the weeds, and binds up the flowers by themselves, and so it is presented to the Father. And thus it is, that whether we pray unto God, or hear God speak unto us in his Word, or are otherwise employed in the performance of any Religious action, *Christ* comes and picks out the weeds, takes away the iniquity of our holy things, observes what evil, or failing there is in duty, and draws it out, and so presents nothing but flowers, nothing but what is pleasing and acceptable to God his Father.

1861.

Gen. 35. 18.

If. Ambrose
ut supra.

Tu ne cede malis
sed contra
audentior ito,
Qua tua re
fortuna fiet.
Vir. il.

1862.

Si me hujus
causa pietas
&c. Theodo-
ret. hist. Ec-
cles. lib. 5.
cap. 28.

Perfer et ob-
dura; dolor
his tibi prode-
rit olim.
Ovid. 3. amor.

1883.

If. Ambrose
Media.

Pro nobis apud
Patrem inter-
pellans ac Ad-
vocatus noster,
&c.
Rom. 8. 34.

1864.

The comfortable sight of Christ Jesus crucified to the poor Repentant Sinner.

I Magine that you saw some Malefactor led along to the place of Execution, wailing and weeping for his *mis-spent time*, for his *bloudy acts*, for his *heinous crimes*, and that his wailings and his weepings were so bitter, that they were able to force tears from others, and to make all eyes shoot and water, that did but look upon him; but then if this Man in this case should suddenly see his King running and riding towards him with a *pardon in his hand*, What a sight would this be? Surely, none like it. Thus, thus it is with Man, *sorrowing and repenting for Sin*, Whilest he is weeping over the *sadness of his condition*, and confessing what a little step there is betwixt him and damnation (as if he were even dropping into Hell) in a maze he looks up unto Christ, whom he sees with a *Spear* in his side, with *thorns* in his head, with *nayles* in his feet, and a *pardon* in his hands; this were a sight indeed, a most pleasant ravishing, *Heavenly sight*, such as all the rich and curious sights on Earth, nor all those glittering spangles in Heaven could afford the like.

St. Ambrose
ut supra.

Christi passio,
solatium in
tribulatione,
interna devo-
tionis exerci-
tium, &c.
Thoa. Kempis.

1865.

Heart-Communication, the want thereof deplorable.

I T was the ingenuous confession of a learned Divine, sensible of his neglect, but more especially of the difficulty of the duty of Heart-communication; I have lived (said he) Forty years and somewhat more, and carried my Heart in my bosom all this while, and yet my Heart and I are great strangers, and as utterly unacquainted, as if we had never come near one another; Nay I know not my own Heart, I have forgotten my Heart; Ah my bowells, my bowels, that I could be grieved at the very Heart, that my poor Heart and I have been so unacquainted: Thus he then, in a pious and conscientious manner expressing himself; but *mutato nomine*, it is the condition of most Men now in this *Athenian* age of ours, such as spend their time in nothing more then in telling and hearing news, How are things here? how there? how in this place? how in that? None almost enquiring, how things are with their poor hearts, few or none debating the matter, nor holding a serious communication, clear intelligence, and acquaintance, with their own hearts, saying; Heart, how dost thou? How is it with thee for thy spiritual estate? Heart, how wilt thou do? or what dost thou think will become of thee, when thou and I must part, and never have the happiness to talk with one another again.

* R. J. Lightfoot in a Sermon before the House of Commons on Psalm 4. 4.

Aut nihil aut male, aut aliud agendo.

Redi ad cor tuum, et subtiliter discute teipsum, considera unde venis, quid tendis, &c. Hugo de anima lib. 3.

1866.

Faithfull Soul and an Unbeliever, their difference in relying upon God.

Look how it is with two watermen, the one hales his Boat about the shore, and cannot get off, but tugs and pulls hard, yet never puts her forth to the tide; the other having more skill puts off presently, sets up his Sail, and then sits still committing himself to wind and tide, which easily carry him whither he is to go: Just thus it is with a Faithfull Soul, and an Unbeliever, all the care of the one is to put himself upon the stream of Gods providence, to set up the Sail of Hope, to take the gale of Gods Mercy, and so he goes on cheerfully. And why, but because he is not moved by any externall Principle, it is Faith in Christ Jesus that puts him on, it is by Faith that he hath got a skill and a kind of slight to put over all cares to another; and though he take up the Crosse, yet he hurls all the care upon Christ, and then it is an easy matter to lye under the burthen when another bears the weight; But the unfaithfull, unbelieving Soul, thinking by his own wit and power, to bring things about, tugs and pulls hard, yet finds neither ease

St. Ambrose
ut antea.

Per fidem attingit inaccessa, deprehendit ignota, comprehendit immensa, &c. Bern. super Cant.

nor

nor successe, but *sinks* under the *pressure* of every carnal, worldly, *current* that be-
tides him.

Self-deniall, *the excellency thereof.*

1867.

THere is mention made of a certain godly Man, that was in his time sore
tempted by *Sathan*, the Man was much in duty, to whom *Sathan* said, *Why*
takest thou this pains? thou dost watch, and fast, and pray, and abstainest from the sins
of the times; But O Man, what dost thou more then I do? Art thou no Drunkard, no
Adulterer? No more am I; Dost thou watch and fast? why let me tell thee, I never
slept, I never ate nor drank, what dost thou more then I do? I will tell thee (said the
good Man) I pray, I serve the Lord, nay more then all this (which is indeed the
*sum of all) I deny myself: Nay then, saies *Sathan*, thou goest beyond me, For I am*
proud, I exalt myself, and so vanished: O the excellency of self-deniall, when
Christ may be said to rule within a man, when in every way a Man subjects him-
self to Christ, in his understanding to know Christ, in his will to choose and em-
brace Christ, in his thoughts to meditate upon Christ, in his fear to serve and honour
Christ, in his Faith to trust and depend upon Christ, in his love to affect Christ,
in his joy to delight in Christ, in his desires to long after Christ, in his endeavours
to exalt Christ, in all his duties, graces, gifts and abilities to make them ser-
viceable to Christ, so that he may be said to live, yet not he but Christ that liveth in
him, Gal. 2. 20.

Tho. de Wann
Sermon de tem-
pore.

Is. Ambroso-
ut antea.

Sichvillum dis-
is satis est se
cetera nescis.

Graces divine, *not parts humane, hold*
out in the end.

1868.

AS it is with two *Children* playing together in the day, when night comes,
One Child goes to his Father and the other to his Father; It may be all the
day they are so like that you cannot say, whose Child is this or that, but when
night comes, the Father then cometh to his Child, and saith; Come my Child come
in at dores, And if the other do but offer to come in, No child, you must go home to
your Father: So while we are living, Grace and gifts are mingled together,
some men have gifts and some Men have graces, and they look very like; Ah,
but when night comes, when Death comes, then saith God to those that have
Grace, Come my Children, enter in; but if those that have gifts onely come, he
sends them another way; so that if a Man have never such parts and gifts yet if he
have not Grace withall, he may go to Hell and perish to all Eternity.

Hier. Dreze-
lius in Zodaico
Christiano.

Rich. de Me-
diavilla Pro-
gref. Calestis.
Gratia, sine
qua nec infan-
tes, nec atate
graves, salvi
fieri possunt.
Aug. de nat. et
gratia.

How it is that Graces of the Spirit may at
present seem to be lost.

1869.

AS in a Fire, the fewel may be quite burnt out, the flame abated and quite
extinguished; but yet there still remains an heap of Coals on the hearth, and
in them a good Fire, though all may seem to be quenched; And it is obvious
to every eye, that the Sun doth not alwaies shine out in its lustre, a cloud may
interpose, and so intercept its beams, yet for all that the body of it is in the Hea-
vens as the Fountain of all other light whatever: So it is that the Graces of the
Spirit, such as Faith, Hope, Love, cannot be finally and totally extinguished
in the Soul, when they are once wrought there by the Spirit, yet their lustre, their
radiancy, their shine and flame may be clouded for some time; And so it comes
to passe that though a Man cannot lose his hope, yet he may at present lose the
comfort and confidence of his hope; though he cannot lose his Love, yet he may
cool the heat and fervour of his Love; The flame of the Spirit, the feeling and
sense of it may in the secondary causes thereof for a time be quenched, but yet
the Spirit it self, and the Cardinal graces thereof remain still in their full glory and
splendor.

Jer. Dyke
Sermon on
1 Thess. 1. 19.

Gaudium salu-
tis amittere,
gratia Dei non
excidere possunt
e' celi. G. Fe-
bricius in
Psalm. 51. 14.

1 Thess. 5. 19.

1870.

Paul. Wann
Serm. de 7. Vi-
tiis.

A'phonf. ab
Avendan. Com.
in Maub.

Delinquendi
materia debet
in omnibus
praescindi.
Cyprian.
lib. 2. ep. 2.

Sin to be removed, as the cause of all Sorrow.

IF a Man have a *thorn* in his foot, it puts him to a great deal of *pain*, it *swells* and is full of *anguish*; Now let him *anoint* his foot, let him *lap* it up and keep it *warm*, let him sit still and not walk upon it; yet all the while the *thorn* is still in his foot, he hath *no ease*, but it *akes* and *throbs*, and goes to the very Heart of him; The way then for *ease* in such a case, is to *remove* the cause of the *sorrow*, by all means to get the *thorn pluck'd out*, to get that drawn forth: So when a *Mans Conscience* is in trouble and disquiet, he may use *plasters of ease*, may seek to *quiet* his Spirit with merry Company, good fellowship, following his *Pleasures*, *mending* his *business*, he may be *padding* with these *plasters* and *Poultresses* that Men of the World seek *ease* by; but yet so long as the *thorn* is in the Heart, *guilt* in the Conscience, and *Sin* in the Soul, all these *flabberments* will do no good, the *thorn* must be *pluck'd out*, *Sin* must be removed as the *cause of all sorrows whatsoever*.

1871.

Jer. Dyke
Sermon on
Prov. 23. 23.

Ruth. 2. 15.

Illud quod me-
dium est, atq;
inter utrumq;
probat.
Martial.

Means in the attainment of Grace, and the use thereof enjoyed by God.

IT was as easy for *Boaz*, and might have been done with as little charges, to have given *Ruth* as much corn at once, as would have yielded her an *Ephah of Barly*, and so have sent her home without any more ado; but he would have her to use her *endeavours*, to gather and to glean it, and beat it out too when shee had gleaned it. Thus God gives *grace* and the knowledge of his Truth as *Boaz* gave *Ruth* corn, not but that he can (if it so please him) give knowledge by *immediate Revelation*, and Grace by *immediate infusion*, yet he will have us to use the *means* of hearing, reading, conference, &c. and so leave the *issue* of all our labours and endeavours to his good Will and pleasure.

1872.

The great benefit of Hearing and practising Gods Word.

1 Kings 19. 8.
Aloys Novari-
nus in Elef.
Sac. is.
Nehem. 9. 25.
Dan. 1. 13.
Jer. 15. 16.
Rom. 15. 24.
Psalms 92. 14.

AS we see in the *siege* of some strong hold, when Men have been long *coop'd up*, and have not had *meat* to eat, they have come out like so many *dead carcases*, as it were so many *Skeletons*, so weak, so poor, with such *gastrly looks*, as it were enough to scare any Man with the sight of them; But now *eating* mends all this, upon *eating* follows strength to *walk*, and strength to *work*, upon *eating* follows fatnesse, and goodnesse of Complexion. And thus it is upon *eating of the Word*, when Men with *readinesse* and *forwardnesse* receive the Word of God, and *practise* what they hear, then it is that they have strength in their Souls to walk in the wayes of God, then it is that they *grow up*, as *Calves of the Stall*; full of good; fat and flourishing; and then it is that they have fair and good *complexions*, their *Wisedome* and other *Graces* cause their faces to *shine* in the fair and lovely carriage of their *lives and conversations*.

1873.

Meditation, the difficulty in the first entrance thereupon.

T. White
Art of Divine
Meditation.

AS in the *heating* of an Oven, the *Fewel* is *set on fire*, yet not without some pains to *blow it up into a flame*; but afterwards when the Oven begins to be *somewhat hot*, the *Fewel* will catch and kindle of *it self*; and no sooner is it

thrown

thrown in, but it is all in a blaze on a sodain. Such is the difficulty of Meditation at the first, When there is but (as it were) a little spark of Love in the heart, it will cost a Man some pains to blow it up into a Flame; but afterwards when the heart is once heated with those flames of Love, then it will enflame all the thoughts, and set the affections on fire, In so much, that the duty of Meditation will not be onely easie and delightfull, but so necessary, that a Man cannot tell how to avoid it.

Nihil est quod
omniorem cu-
ram postulet,
quàm cogitare
quid gerendum
sit. Aulon.

Sathan's subtilty to ensnare.

1874.

Here is a story of an excellent Painter, that to shew the rarity of his Art, drew a white line so small, that it could hardly be discerned; Whereupon another that was looked on as a very able Artist, to shew that he could excell him, drew a black line through the middle of it so exactly, that it required an exquisite sight to discern either. Thus it is that the Devill slyly insinuateth into, and craftily worketh upon, the hearts of the sons of Men, the thread of his Policy being so finely spun, the train of his subtilty so privily laid, and the black line of his Temptations made so small, that it is almost impossible to discover the secret destruction that runs through the plausibility thereof.

Phil. Diez
sum. Prædi-
cant.

Mille-artifex
est Sathanas,
Varia illius
fraudes refere-
re nemo potest.
Laur. Justinia-
nus de vita
Monach. c. 12.

Purity of Heart, no comfortable sight of God without it.

1875.

As the eye that hath dust in it without, or thick vapours stopping the nerves within, cannot see except it be cleansed from the one, and purged from the other; And as the Glasse, on which there is a thick mist, does not represent ones face clearly before it be wiped off: So neither can we see God in his Creatures, in his Word, in his Sacraments, or in those secret, inward and sweet manifestations of comfort and joy, whereby he often reveals himself even in this life to them that love him, so long as there is any impurity cleaves to us; The pure in Heart are the onely ones that shall see God, Matth. 5. 8. It is not Learning, nor a clear understanding, nor Religious education, nor any one of these, nor all of these together, but holinesse and purity of Heart, that fits a Man for such a blessed Sight as God is.

Vine. de la
Nuxx. itall.
Evang.

Hinc illud
Hermenii,
Malo mori
quàm corde
sedari.

Active Christian, the best Christian.

1876.

Plutarch speaks of two Men, that were hired at Athens for some publique work, whereof the one was full of tongue, but slow at hand; and the other blank in speech, yet an excellent workman; Being called upon by the Magistrates to expresse themselves, and to declare at large, how they would proceed, When the first had made a large speech, and described it from point to point, the other seconded him in few words, saying; 'Αρδεις 'Αδελφαι, ος υτος εγεννη, εγω ποιησω; Ye Men of Athens, what this Man hath said in words, that will I make good in true performance. And as he was adjudged the better Artisan, so is the Man of action the better Christian; It is not the Man of words, but the Man of deeds; not the learie, but the fruitfull; not the discoursing, but the doing Christian, that shall be blessed here in this world, and happy in that which is to come.

In libro
Politie.

Joh. B. of
Lincoln, Serm.
at Funeral of
R. James,
1635.

Joh. 13. 17.

The good Christian's Hope at the death of a Child of God.

1877.

As Papinius Statius reports of the old Arcadians, That mourning all night for the setting of the Sun, they were comforted notwithstanding at the break of day when they saw him in his sphere again; And as the People enraged at the

Thebaid. 4.

Plin. Secund.
de viris illu-
stribus, cap. 2.

Pius mors ultra
non est mors,
sed nomen tan-
tum habet
mortis, &c.
Chrysoft. in
Matth.

the death of *Comulus*, were quieted by and by with *Proculus* his newes, that he saw him in glory riding up to Heaven; So it is that such as are without *Hope* are extreemly troubled at the death of their intimate Friend and acquaintance, as if he were lost, and they should never see him again; but the good Christian remains full of *Hope* at the death of any Child of God, well knowing, that *Mors janua vite*, he had no way but by this *Mortality*, to cloath himself with *Immortality*, and that as he is gone before into glory, they shall both meet in Heaven with comfort.

1878.

Blessing of God attendant on People listning to the doctrine of their own Minister.

Hippocrat. de
nat. pueri.

W. Gurnall
Christ. Compl.
Armour. in
Epist. dcd.

Physitians say, That the *Mothers milk*, though not so weighty as anothers, if no noxious humour be tasted in it, is more proper for the Child then any strangers can be, because it is more natural; And certainly, it would not be an error, if a Man should say as much of the *milk* which the Minister gives to his own Flock; and that a People conscientiously lying at the breasts of their own Minister, (if the *milk* he gives be wholesome, the doctrine preached be sound and Orthodox) may expect the blessing of God for their nourishment, though it hath not so much lusciousnesse to please the curious taster, so much of Rhetorick to tickle the itching ear, as some others have.

1879.

State of Nature an absolute state of impotency.

Hieron.
Drexelii
Gymnasium
Patentiae.

Natura, i.
corrupta nec
dum regenerata,
nihil per se
potest boni, &c.
Eucher. Lug-
dunens.

IF a Ship that is lanch'd, rigg'd, and with her sayls spread, cannot stirre till the wind comes fair and fills them; much lesse can the Timber that lyes in the Carpenters-Yard, hew and frame it self into a Ship; If the living Tree cannot grow except the root communicates its sap, much lesse can a dead rotten stake in the hedge, which hath no root, live of its own accord. And thus if the Christian's strength be in the Lord (as most certainly it is) and not in himself, then the Christlesse person must needs be a poor, impotent Creature, void of all strength and ability of doing any thing of it self towards its own salvation; If a Christian that hath a spiritual life of Grace, cannot exercise that life without strength from above; then surely one void of that new life, dead in Sins and trespasses, can never be able to beget it in himself, or any way concur to the production of it; so helplese is the state of unregeneracy, so impotent the condition of every Man by Nature.

1880.

The state of Nature for all its specious out-side, a state of Friendship with Hell.

W. Gurnall
Christian in
complete
armour.

AS it is with the fighting of two Fencers on the Stage, you would think at first they were in earnest; but observing how wary they are where they hit one another, you may soon know they do not intend to kill one another; And that which puts all out of doubt, when the prize is done, you shall see them merry together, sharing what they have got from their deluded Spectators, which was all they fought for. Thus you shall have a carnal heart, a Man in the state of unregeneracy make a great bustle against Sin, by complaining of it, or praying against it, so that there seems to be a great scuffle betwixt Sathan and such a Soul; but if you follow him off the Stage of duty (where he hath gain'd the reputation of a Saint, the prize he fought for) you shall see the Devil and him sit as Friendly in a corner as ever.

The Sinner's desperate madnesse.

1881.

Tertullian flood, as it were, amazed at the folly of the Romans ambition, who would endure all manner of *hardship* in Field and fight, and run through any *difficuly* whatsoever, and for no other thing, but to obtain at last the honour to be *Consull*, which he aptly calls, *Unum anni gaudium volaticum*, a joy that *flits* away at the years end: Desperate then mult needs be the *madnesse* of all wretched *sinfull Men*, who will not endure a little *hardship* here, but *entayl* on themselves the *eternal* wrath of God hereafter for the *short* Feast and *running-banquet* their lusts entertain them here withall, which often is not *gaudium unum horæ*, a joy that *lasts an hour*, nay so transient, that it hardly seems to be at all.

In lib. de corona militis.

O cæcos hominum mentes,
O peiora durat

*The difference betwixt Sermons preached,
and Sermons printed.*

1882.

THere is as much difference between a *Sermon* in a *Pulpit*, and *printed* in a book, as between *milk* in the *warm breast*, and in a *sucking bottle*, yet what it *loseth* in the lively taste is *recompenced* by the convenience of it; The *book* may be had at hand, when the *Preacher* cannot; And that's the chief end of *Printing*, that as the *bottle* and *spoon* is used when the *Mother* is sick or out of the way; so the *book*, to quiet the *Christian*, and stay his stomach in the absence of the *Ordinance*; yet he that *readeth* *Sermons* and good books at home to save his pains of going to hear, is a *Thief* to his *Soul* in a *Religious* habit; he consults for his *ease*, but not for his *profit*, he eats *cold meat* when he may have *hot*; He hazards the *losing* the benefit of both by *contemning* of one, offering *sacriledg* for *Sacrifice*, in robbing God of *one duty* to pay him in *another*.

W. Gurnall
Christian completely armed,
in the Epi³.
dedicat.

Prædicatoris
vox; corda tor-
pentia homi-
num excitat:
plus quam
lectionis, &c.
Greg. super
Evang.

*The bare enjoyment of Church-priviledges doth
not make up a true Christian.*

1883.

VHen a Statute was made in Q. Elizabeths reign, that all should come to *Church* upon penalty of being looked upon as in a way of *Refusancy* and so punishable by Law, The *Papists* sent to *Rome* to know the *Popes* pleasure, He returned them this answer; *Bid the Catholiques in England give me their Hearis, and let the Queen take the rest*; And withall a *dispensation* was granted; so that very many came to *Church*, but it was more for fear then love, more for the saving of their *purses*, then any thought at all of saving their poor *deluded Souls*: And thus it is, that as *Christ* had his *Saints* in *Nero's Court*, so the *Devill* his servants in the outward *Court* of his *visible Church* so that a *Man* must have something more to *entitle* him to *Heaven*, then living within the pale of the *Church*, and giving an *outward conformity* to the *Ordinances* of *Christ*; There must be an *inward conformity* of the mind to the laws of God, a *subjection* to the Scepter of *Jesus Christ*, and a *readinesse* to be led by the guidance of the *blesed Spirit*, otherwise he may be of the *Church*, but not in the *Church*; a *Partaker* of *Church* priviledges, but no *true Proprietor* of the *Graces* and benefits thereby accrewing.

Anno 1. Eliz.
Pulton's
Collecⁿ. of
Statutes.
W. Cambdeni
Annal. Reg.
Elizabeth.

W. Gurnall
Christian in
compl. armour.

Re non nomine
Christiani.

Acknow-

1884.

Acknowledgment of Mercies received, *the ready way to have them further enlarged.*

Agathocles.
Willigis.
see B. Smith's
Sermons.

* Dr. Prideaux
late B. Wigorn.

Beneficia Dei
omnibus horis,
et omni tempore
consideranda
sunt. Chryl.
in Gen. hom.
67.

IT is and usually hath been the manner of *great Men* (such as from baseness and beggary have ascended to Kingdomes and Empires, and from sitting with the hirelings and dogs of the flock have been seated on Thrones of State and Tribunals of Justice) to be delighted to *speak* often of their poor and *mean beginnings*, to go and see the *low roof'd Cottages*, where they were first entertained and had their birth and breeding; yea, there was * one of late years that being got by desert into the Divinity chair, did without superstition hang up in his Closet, some part of that *mean apparell* wherein he first saluted his *Oxford Mother*: A good way no doubt, and being done with a good mind, the ready way to have *Mercies and blessings enlarged*; It would not be unusefull therefore for the Christian to look in at the *grate*, to see the *smoaky hole* where once he lay, to view the *chains* wherewith he was laden, and to behold the *snarcs* of Sin and Sathan wherein he was once entangled; but then to open his mouth with *thanks unto God*, who will be sure to fill it with his tender and loving kindneses.

1885.

The excellency of Christ Jesus.

Alphonf. ab
Avendano
moralitat. in
cap. 1. S.
Matth.

In cassum la-
borat in acqui-
sitione Virtu-
tum, qui eas
alibi quam in
Christo querit.
Bern. in
Cant.

IT is observeable, that when some great King or Potentate *draweth near* unto his Royall City, the Dukes, Marqueses, Earls, Lords, and others of the Nobility and Gentry *ride* before him; Now if a stranger standing by should ask, *Who is this Man?* and who is *that*? What *power* hath that Man at Court? What *place* hath this? What *means* hath a third? It would be answered; This is my Lord Duke, that, such an Earl, the other, such a great Lord, such a one is the Lord Treasurer, that, the Lord Admirall, and that other the Lord Chancellor, &c. but when the King comes, he saith no more but onely, *That's the King*; And why so? And why no more but so? because in that one slender word, all the *greatness* of the rest is included, the King being the Fountain of Honour from whence all their glory is derived: Thus it is that if all the *created goodnesse*, all the *Priviledges* of Gods children, all the Kingdomes of the Earth and the *glory* of them, were to be presented at one view, they would all appear as *nothing* and *emptiness* in comparison of the *excellency* and *fullness* that is to be found in *Christ Jesus*.

1886.

The Ministers joy in the conversion of Souls.

Sen. ep. 24.

Ven. Beda.
in ep. 1 Joh. 2.
4.

Auditores be-
nevoli, alacres
reddunt Pra-
dicatores.
Chryl. in Heb.

IF it cannot but *delight* the Husbandman when he seeth his plants *grow*, his fruits *ripen*, his Trees *flourish*; If it must needs *rejoice* the Shepheard to behold his sheep *sound, fat, and fertile*; If it *glad* the heart of a Schoolmaster or Tutor to observe his Schollers *thrive* in Learning and *encrease* in knowledg, It must needs be matter of *abundant joy* to any Minister of the Gospell, when People are *brought* to Fellowship with God in *Christ Jesus* when they are (as it were) *snatched* out of the slavery of sin, the jaws of Death and Hell, and *brought* into the glorious *liberty* of the Sons of God; then it is that he may be said to *reap* the fruits of his labours in the *great comfort* of his own Soul.

Gods

Gods pardoning other Repentant Sinners, a
great motive to perswade us that he
will pardon us also.

1887.

IF one should come to a *Physitian*, of whom he hath had a large report of his skill, and should meet with *hundreths* by the way, such as were at that time his Patients, and all of them should tell him how he hath cured and healed them of their severall infirmities, this must needs encourage him to go on with confidence of his skill, that he will recover him also: So should every Repentant Sinner run to Christ, the great Physitian of his Soul, because so many thousands have been healed, so many great Sinners have been forgiven, such as *Manasses*, *Mary Magdalen*, *S. Paul*, &c. This may be a great motive to perswade us all, that upon Repentance he is and will be ready to forgive us also, according to that of the Apostle; He hath shewed Mercy unto me that others might believe in God.

J. Preston
Breast-plate of
Faith and
Love.

2 Chron. 33.
13.
Luk. 7. 38.
Mat. 9. 18.

O penitentia
quid de te na-
vi, veterem,
&c. Cyprian.

Men to be carefull in the triall of their Faith,
Whether it be sound or not.

1888.

IF one be told that his Corn is blasted, that all the Trees in his Orchard are dead, that all his Money is counterfeit, that the deeds and Evidences, upon which his Lands and whole estate depend are false, it must needs affect him much, and make him look about him to see if these things be so or no. And shall not Men look then to the Faith they have, upon which depends the eternall Welfare of their immortall Souls, seeing God accepteth none except it be sound, effectually, lively, and accompanied with good works, such a Faith as worketh by love, purifieth the heart, and shews it self in fruits worthy amendment of life, 1 Thes. 1. 3.

Treat. of
Effect. Faith,
ut supra.

Non bove
mactato, ec-
clesia numina
gaudent,
sed fide quæ
præstanda est.
Ovid.

Men not to be ashamed of their Godly Pro-
fession, though the Wicked speak
evill of them.

1889.

SUPPOSE a Geometrician should be drawing of lines and Figures, and there should come in some silly ignorant fellow, who seeing him should laugh at him; Would the Artist think you, leave off his employment because of his derision? Surely no; For he knows that he laughs at him out of his ignorance, as not knowing his Art and the grounds thereof: Thus let no Man be ashamed of his godly Profession, because Wicked Men speak evill of it; And why do they so, but because they understand it not, it is strange to them; they see the actions of Godly Men, but the rules and principles that they go by, they know not, and hence is it that they throw dirt in the face of Religious profession, but a Wise man will soon wipe it off again.

J. Preston.
Golden Scep-
ter.

1 Pet. 4. 4.
Id manica
quod in ergo est
non videtur.

God ordering all things for the good
of his Church.

1890.

PUT the case, all were turned upside down, as it was in the confused Chaos, wherein Heaven and Earth were mingled together, and the waters over-coming all the rest, yet as when the Spirit of the Lord did but move upon the waters, many beautifull Creatures were produced, and the Sea divided from the rest, so that those waters which then seemed to spoil all, serve now to water

Rudis indige-
næq; moles.
Ovid.
Serm. at Line.
Innr, on Gen.
22. 14. ut
supra.

all, without which cannot possibly subsist : Even so, were the Church in never so confused confusion, yet God will in his great Wisedome so order the things that seem to undo us, that they shall make much for us, and bring forth something of speciall use for the Churches good, something to water and make fruitfull the house and People of God.

1891.

Sin, the godly Mans hatred thereof.

Ulysses Aldrovandi Ornitholog. lib. 14.

IT is said of the Dove, that she is afraid of every Feather, that hath grown upon an Hawk, and brings as much terrour upon her, as if the Hawk were present, such a native dread is (as it seems) implanted in her, that it detests and abhors the very sight of any such feather : So the Godly man that hath conceived a detestation against Sin, cannot endure any thing that belongs to it, or that comes from it ; No nor the least motion or inclination, though it bring along with it never so fair pretences, never so specious shews shall have the least welcome or entertainment.

1892.

Vanity of the Creature without God.

J. Preston Churches Marriage.

Esse accidentis plus est in subiecto, &c. Aristot. Creatura fuit Deo nihil potest, &c. Isidor.

TAKE a beam of the Sun, the way to preserve it, is not to keep it by it self, the being of it depends upon the Sun, take the Sun away, and it perishest for ever ; but yet though it should come to be obscured, and so cut off for a while, yet because the Sun remains still, therefore when the Sun shines forth again, it will be renewed again. Such a thing is the Creature compared with God, If you would preserve the Creature in it self, it is impossible for it to stand, like a broken glasse without a bottom, it must fall and break ; It is well known, that the being of an accident is more in the subject then in it self, insomuch, that to take away the subject, the very separation is a destruction to it. So it is with the Creature, which hath no bottom of it self, so as the separation of it from God, is the destruction of it ; as on the contrary, the keeping of it close unto God, (though in a case that seems to be the ruine of it) is its happinesse and perfection.

1893.

How it is that God is to every one of his Children, alone.

Pier du Moulin traite d'Amour de Dieu.

IT is observed, That a Mathematicall point hath no parts, it is one indivisible. For let a thousand lines come to one point, every one hath the whole, and yet there is but one that answers all, because it is indivisible, and every one hath all. So it is with God, though there be many thousands that he loves dearly, yet every one of them hath the Lord wholly ; For that which is infinite hath no parts, and therefore he bestowes himself not partly on one, and partly on another ; but he bestowes all himself on every one, and expects that every one should do the like unto him.

1894.

Excesse of Apparrell, condemned.

Mark 12. 38.

In vita Elizab.

WHAT heavy things are thundred against those curious Dames of Jerusalem by the Prophet Isaiah, who being himself a Courtier, inveighs as punctually against the Noble vanity of Apparrell, as if he had late viewed the Ladies Wardrobes ; And our Saviour finds fault with the Scribes that loved to go in long cloathing. But to come nearer ; In the year 1580, great ruffs with huge wide sets, and cloaks reaching almost to the ancles, no lesse comely then of great expence, were restrained here by Proclamation, saith Mr. Camden ; And need we not the like Law now, when so many Prodigals turn Rents into ruffs, and lands into lace, singulis auribus bina aut terna pendant Patrimonia, as Seneca hath it, hang two or three Patrimonies at their ears, a pretty grove upon

upon their backs, a reasonable Lordship or living about their necks, from whence both S. Cyprian and S. Augustine drew up this conclusion, That *superfluous Apparel* is worse then *whoredome*, because *whoredome* onely corrupts Chastity, but this corrupts Nature.

Joh. Trap
Com. on Matth.
6. 29.

God to be seen in the works of the Creation.

1895.

A Godly Antient being asked, by a Prophane Philosopher, How he could contemplate high things, sith he had no books? wisely answered; That he had the whole world for his book ready open at all times, and in all places, and that he could therein read things Heavenly and divine: And most true it is, that God is to be seen and admired in the works of the Creation, there's not a Flower in the Field, not a pile of grasse we tread on but sets forth God unto us in very lively colours; so that not to see him, is to incur the curse he hath denounced against such as regard not the work of the Lord, i. the first making; neither consider the operation of his hands, i. the wise disposing of his Creatures for our good, Esay 5. 12.

Ant. Eremita
apud Augustin.
de doct. Christ.
lib. 1.

—refert qua-
libet herba
Deum. Ov d.

To keep close to the Word of God in seeking after Christ.

1896.

IT is the observation of a good Man now with God, That the Wife-men travelling to find Christ, followed onely the starre, and as long as they saw it, they were assured that they were in the right way, and had great mirth in their journey; but when they entred into Jerusalem, (whereas the starre led them not thither, but unto Bethlem) and there would be instructed where Christ was born; they were not onely ignorant of the place, where, but they had lost the sight of the Starre that should guide them thither. Whereof we learn in any case, that whilest we be going to learn Christ, to seek Christ, which is above, to beware we lose not the Star of Gods word, which onely is the mark that shews us where Christ is, and which way we may come to him. These are the good Man's own words; whereunto may be added, That whereas David made the word of God a lanthorn to his feet, and a light unto his paths, we would not suffer our selves to be led aside by every ignis fatuus, every false fire that presents it self unto us, but to keep close to the word of God, which will bring us to the Knowledge of Christ here, and the full enjoyment of him hereafter.

B. Hooper
in a Letter to
Mistr. Anne
Warcup.

Acts & Mo-
numents of the
Church, by
J. Fox.

Psalms 119.

Recurrendum
est ad solas
Scripturas.
P. de Alliaco
in Sent.

1897.

There was a King of this Land, that being engaged in Warre, sent to the Generall of his Army to spare such a City, yet he had a command under the broad Seal, and the King's own hand to do it, and to disobey his warrant was death; but withall, the King gave him private instructions to destroy the City, and in so doing, he would save him harmlesse; The Generall did so, and truted the King for his life, so that if he had failed him, he had been utterly destroyed. Thus if a Man be brought to such an exigent, if he will trust God in such a case, as wherein if he say him, he is undone; so to lean upon God, that if he slip away, he sinketh; so to be unbottom'd off himself and every Creature, so to cast himself upon God, that if he step aside, he is like to perish; this is to trust in God really and truly.

J. Preston
of Effelt.
Love on the
1. Thess. 1. 3.

Si saviat
mundus, si fre-
mat malignus,
&c. Tu es
spes mea Do-
mine. Bern-
nard.

The monstrous Sin of Ingratitude.

1898.

Q. Elizabeth in a letter of hers to Hen. 4th. King of France, amongst many other expressions, hath this upon the sin of Ingratitude, That if there were any unpardonable sin in the World, such as the sin against the Holy Ghost, it was, Ingratitude; Call me unthankfull, (said another) and you call me all that naught

Gulielm.
Cambd. Eliz.

Ingratum si
dixeris, &c.
David Pareus
in Matth.
cap. 5. v. 6.

1899.

How it is that Faith is said to be made perfect by Works.

J. P. Treat.
of Effectual
Faith.

Per fructum
dignoscitur
arbor.

is: And without all doubt, such a *Vice* it is, that Nature frowns at, though she smile at many others; Nay, It is a *Monster* in Nature, a *Solecism* in manners, a *Paradox* in Divinity, an *ugly sin*; Inasmuch, that Christ himself joyned the Evill and unthankfull together, Luke 6. 35.

AS one that professeth, That he hath an art, and that he is able to do this, and that, by his art; Now if he make up some exquisite piece of Workmanship, by that he is said to make good his Art; Or as when we say, such and such Trees are good, because they have sap in them, they are not dead Trees, yet for all this the Tree is made perfect by the fruit. So Faith by Works is made perfect; Not that works put life into Faith; the sap must first be in the Tree, and then it bringeth forth fruit; so there must be first a life in Faith, and then it bringeth forth good works; So that when it is said, Faith is made perfect by works; the meaning is, that Faith is made good by works, that works declare Faith to be right, as the Fruit doth declare the Tree to have sap.

1900.

How to make tryall of Faith, whether it be right or not.

Rich. de Me-
diavilla clavis
David.

Tunc enim fi-
deles veraciter
sumus, &c.
Greg. hom. 29.
Tu dicis quod
credidisti, fac quod
dicis et fides
est, &c. Aug.
in Job.

TAKE a cup of Wine, and if you would know, whether it be good or not, drink it off; but if it heat you not, warm you not at the Heart, quicken you not, nor in any way revive your spirits, you will say, *It is naught*, flat and dead, had it been good wine, it would have done all this; Then if you come to Plants, and find no fruit, nor leaves, you say, *This plant is dead*; If you come to take a dram of Physick, and it do not work, you say, *It is bad Physick*; And so if you take leaven, and put it into the dough, if it *sow* not the lump, you say, it is a dead leaven, a counterfeit: Thus if a Man find not Faith in the operation thereof, that it works not a generall change in the Soul, that it fire not the heart with love to Christ, if there be no life in it, then let such a Man know, that he is deceived, his Faith is not right, not effectual, not any way conducing to life eternal.

1901.

The proposall of Rewards and punishments, very usefull to the bringing into Christ.

J. Preston
Golden
Scepter.
Promiss etiam
magnorum
victorum animi
excitantur.
Arn. Ferron.
lib. 2.
Eccles. 1. 5.

A Spouse that is considering with her self, Whether she should marry such a Husband or not? beginneth to consider, What she should be without him, and what she shall have with him; she considers him perhaps as one that will pay her debts, and make her Honourable, &c. and yet, it may be, she considers not the Man all this while: however, these considerations are good preparatives to draw her on to give entertainment to him; but after some converse and acquaintance with the person, she comes to like the Man himself so well, that she is content to have him, though she have nothing with him, and so she gives her full and free consent to him; and the match is made up betwixt them, out of true and sincere free love and liking. Thus it is, that the proposals of Rewards and punishment are, as it were, a beginning, a *Prodromus*, a good introduction to the full sight and fruition of God, When it is that Men begin at first to consider their own misery most, and that if they should apply themselves to other things as remedies, they would be still to seek; For there is a Vanity in all things; And if to themselves, that they cannot help themselves in time of Trouble; therefore they judge, that they must go to Almighty God, who is able to do more then all, and to rid them out of misery; And they consider, that going to him;

him, they shall have Heaven besides; yet all this while they consider not the Lords power; however, this consideration makes way, that God and they may meet and speak together, it brings their hearts to give way, that the Lord may come to them, it causeth them to attend to him, to look upon him, to converse with him, to admit him as a Suitor, and to be acquainted with him; And whilst they are thus conversing with him, God reveals himself; And then being come to the knowledge of him in himself, they love him for himself, are willing to seek his presence, to seek him for a Husband, though all other things were removed from him; And now the Match is made up, and not till now, and then they so look upon him, that if all other advantages were taken away, they would yet still love him, and not leave him for all the worlds enjoyments.

Job.

Jamq; opus
exegi, &c.
Ovid. ult.

*No Man a loser by giving up himself
unto God.*

1902.

IT is said of Vapours, that arising out of the Earth, the Heavens return them again in pure water, much clearer, and more refined then they received them; Or as it is said of the Earth, that receiving the Sea-water and puddle-water, it gives it better then it received it in the Springs and Fountains; For it strains the water and purifies it, that whereas when it came into the bowels of the Earth, it was muddy, salt and brinish, it returns pure, clear and fresh, as out of the well-head, waters are well known to come. Thus if Men would but give up their hearts desire, and the strength of their affections unto God, he would not only give them back again, but withall much better then when he received them, their affections should be more pure, their thoughts and all the faculties of Soul and Body should be renewed, cleansed, beautified, and put into a far better condition then formerly they were.

Gab. Inchini
Scala Cal.

Et tibi (crede
mibi) tempora
veris erunt,
Ovid. Fast. 1.

Ignorance and Wilfulness ill-met.

1903.

IT is a Maritime observation, that if a thick Fogg darken the ayr, there is then (the great God of Heaven and Earth, having in his providence so ordered it,) no storm, no Tempestuous weather; And if it be so, that a storm arise, then the sky is somewhat clear and lightsome; For were it otherwise, no Ship at Sea, nor Boat in any Navigable River could ride or sayl in safety, but would clash and fall foul one upon another. Such is the sad condition of every Soul amongst us wherein Ignorance and Wilfulness have set up their rest together; And why? because that if a Man were Ignorant onely, and not Wilfull, then the breath of wholesome Precepts and good Counsell, might in time expell those thick mists of darknesse, that cloud his understanding; And were he Wilfull, and not Ignorant, then it were to be hoped, that God in his good time would rectifie his mind, and bring him to the knowledge of himself; but when the storm and the fogg meet, when Wilfulness and Ignorance (as at this day amongst the Jews, and too too many Christians) do close together, nothing without the greater Mercies of God, can befall that poor Shipwrack't Soul, but ruine and destruction.

T. Fuller
Serm. at S.
Brides, Lond.
1655.
occasioned by
a motion of
bringing in of
the Jews into
England.

Eheu, quam
miseros et amite
deus Abducit
ignorantia, &c.
Boet. 3. 8.

*Unsteadfastnesse, giddinesse, &c. in the profes-
sion of Religion, reproved.*

1904.

IT is said of an intoxicated Man, who (the liquor being busie in his brain) fancied himself at Sea in a great storm, in present danger of Shipwrack, and thought there was a necessity of lightning the Ship, and throwing some of the lading over-board, and so threw the goods of his house out at the Windows. Thus it is, that this Age hath been taken with an unhappy Vertigo, which hath made some

Athenæus.

Geo. Hall
Serm. at S.
Pauls, to the
Sons of Mini-
sters, 1655.

some Men not *keep* the ground they first *stood upon*; and wanton delight hath *possessed* many Men to be meddling, trying of experiments, and ringing changes; Nay, so *distempered* have divers been, that like the drunken Man they have *fancied* a great necessity of *abolishing* and *throwing away*, what they would have done better to have *kept*.

1905.

Men in the midst of their Worldly contrivances, prevented by Death.

St. Marshall
Serm. at Westm.
1651.

Heu mortem
invisam, &c.
Maph. Vegius
in appendice
Virgil.

AS it is with a *Man*, being come to some great *Fair* or *Market*, with a considerable summe of *money* about him, who whilest he is *walking* in the throng, considering with himself, how he should *lay out* his *money* to the best advantage; some silly fellow either cuts his *purse*, or an unawares *dives* into his pocket, and there's an end of all his *marketing*. So it is with the most of Men, that whilest they are in the midst of all their *secular employments*, and, as it were, crowded in the throng of *worldly contrivances*, how to *secure* such a *Ship*, *advantage* trade, *compass* such and such a bargain, *purchase* such and such *Lands*, &c. (things in themselves with necessary cautions not unlawful) in steps *Death*, cuts the thread of their *Life*, spoys all their *Trade*, and layes their *glory* in the dust.

1906.

Riches, their uselesnesse in point of Calamity.

* Mich. Paleologus.

T. Brooks
unsearchable
Riches of
Christ.

Nagas the Scythian King, despising the rich Presents and Ornaments that were sent unto him by the * Emperour of Constantinople, asked him that brought them, whether those things could drive away sorrow, diseases, or Death? looking upon them as not worthy presenting, that could not keep off vexation from him. And such are all the *Riches* and glories of this world, they cannot *secure* from the least calamity, nor *make up* the want of the least Mercy: It is not the *Crown* of gold that can *cure* the head-ache, nor the gilded Scepter that can stay the shaking hand; nor the *Honourable* garter that can ease the gowt, nor the *Neck-lace* of Pearl that can take away the pain of the teeth; And a bag of gold will prove but a hard pillow to rest on; miserable Comforters are they all; onely the usefull *Riches of Grace* that are to be found in *Christ Jesus*, give ease and refreshment under all *pains* and torments whatsoever.

1907.

Apparrel, whether richer or plainer, the necessity thereof.

Diog. Laert.
lib. 6. cap. 6.

Lib. 5. cap. 4.

Aquin. 12. 2. a.
qu. 169. art. 1.
ad 3.

AS Crates reproved by the Athenians, because (to countenance his professorship) he wore *Σινδύς*, that is, a Mantle of Estate (being but a Philosopher) which Theophrastus before him was never seen to do, answered them again, that Theophrastus (whom they all thought so well of) did many times wear a lighter garment; The which when the Magistrates would not believe, he brought them to a Barbers shop, and shewed him unto them, all dight as he sate in his pyed napery; Intimating hereby, that costly *Apparrell* and other *cloathing* in themselves are things indifferent, but grow often *necessitated* by the circumstances of time and place, as *soft cloathing* for the Court, and that which is *coarser* for the Cart; a *fine suit* for the Citizen, a *plainer* for the Countryman; every one wearing that which is *fitting* for his place and Calling.

True

True comfort in God onely.

1908.

GREAT was the grief of C. Figulus who to his Friends that came to comfort him about the losse of the Consulship, said, *Omnes consulere scitis, Consullem facere nescitis*; All can give me counsell, but ye cannot make me Consul: And could outward things rid us from the troubles of this life, from death the end of this life, from damnation after death, then said they something worth the hearkning to; but this they cannot do, they cannot make us happy, there's no true comfort to be drawn out of the standing pools of outward sufficiencies, but out of the living Fountains of the All-sufficiencies of the Lord Almighty.

Val. Max. lib. 9. cap. 3.

Dr. Stoughton Sermon at St. Pauls, Lond. 1624.

The resolved constant Christian.

1909.

IN the *Salentine* Country is mention made of a Lake brim full, put in never so much it runneth not over, draw out what you can it is still full: Such is the condition of a resolved, constant child of God, tide life, tide death, come what can come he is still the same, so true to his primitive institution, that if Adversity frown, he entertains it as a tryall of his patience; if Prosperity smile upon him, he looks upon it as a blessing extraordinary; whether it be peace or war abroad, sickness or health at home he is resolved: Whereas a carnal Man who bears his Prosperity neither with moderation nor prudence, but is full blown like a bladder, with the wind of his own Pride, he seldome in Adversity shews either courage or constancy: one small prick of distaster empties his swollen heart of all hopes, and like an unskillfull and dejected Sea-man upon every little storm, he cuts Cable and Mast, and throws all overboard, where but the flaking of a few sails would serve the turn, Godly Resolution would do the deed.

Plin. hist. lib. 2. cap. 103.

Rob. Dallington Aphorisms Civil and Military.

Sorte sua contentus abi. Superbus secundis dejectus adversi. Thucid.

—sonus excitat omnis Suspensum. Virgil.

The rage of War in the richest Countries.

1910.

IN natural bodies, the longer they subsist in perfect health, the more dangerous is the disease when it cometh, and the longer in curing, as having none of those humours spent, which by distemper give foment, and force, to the approaching malady: So it is in bodies politique, when war once seizeth on a Country, rich in the plenty of a long peace, and full with the surfeits of a continuall ease, it never leaves purging those superfluities till all be wasted, and consumed.

Hippocrat. aphorif. 3.

Rob. Dallington ut supra. Nulla salus bello. Virgil.

The grace of God is all in all.

1911.

VVe get *Aqua-Vitæ* ready against qualms, *Bezoar* stone and *Cordiall* against fits; It was well said of Reverend Dr. Lake late B. of Bath, when in the time of his sickness a *Cordiall* was tendered unto him; O (said he) the *Cordiall* of *Cordialls* which I daily take, is this; The blood of *Jesus Christ* cleanseth us from all our sins; And it is true, that *Art* is blind and often posed; *Nature* weak and often foyled (like a *bow* that must not be drawn beyond compass): Onely the *Grace of God* is all in all, helps all, get but that and you may sleep in a *Dungeon*; want all, and yet have all: want that, and a *Flea* may break your sleep, and a *hand-writing* dash all your mirth in pieces.

Rob. Harris Peter's Enlargement.

1 John 1.7.

Ephes. 2.

Promises

1912.

*Promises without abilities of performance
not to be regarded.*

Plin. *hist.*
lib. 3. cap. 103.
Sir Rob. Dal-
lington *Aphe-*
rism.

Hæu patior te-
lis vulnera
falla meis.
Ovid. *ep.*

IN the country *Carinensis* of Spain, there is a River that shews all the Fish in it to be like Gold, but take them into your hand, they appear in their natural kind and colour: Such are Promises, and specious pretences of love in his mouth, that would obtain his purpose; bring them to the touch, and thou shalt find, *All is not Gold that glitters*: Great boast and small roast will never fill the belly; He therefore that will engage himself into any great action, upon promise of great assistance if he be not as sure of his Friends ability in power, as readinesse in will, he reckons without his Hoast, and sits down with the losse.

1913.

*The workings of God in the deliverance of his
People are Various.*

AB. 7.

J. Prellon
Covenant.

Fata viam
inveniunt.
Virgil.

WHEN God said to Paul, that all the Souls with him should be safe, there were divers means used, all were not able to swim to the shore, and the Ship was not able to bring them all to the shore, but yet by broken boards, and by one means or other all got to the shore: So the Lord brings things to passe in a strange manner, sometimes by one way, sometimes by another, if one way do not hold, another shall; he breaks in pieces many times the ship that we think should bring us to the shore, but then he casts us on such planks as we little thought on, opens a dore for our deliverance that we little dream't on.

1914.

*Kings, Princes, Governours, &c. to be regarded
by those that are under them.*

Joh. Evans
Treat. of
Nature and
Grace.

1 Tim. 2. 2.

2 Sam. 18. 3.

ALL the members of the body have care one of the other, but especially of the Head, and the Heart: If the Head do but ake, all the humours of the Arms run to the Head, and therefore the Arms become small and slender, because they want their proper nurture: And so if the Heart be sick, or in danger, or in fear, the outward heat retires inward to comfort the Heart, so that the body looks outwardly pale: yea if the Head, or the Heart be in danger (*periculis se exponunt*) the other members will hazard limb and life to save them: Thus should all subjects do for the King their Head, they ought to have speciall care of him; They are to care one for another, to pray one for another, and to do good one for another, but especially for Kings and Princes, and those that are in Authority, they are to prefer their lives before ten thousand of their own, as the People of Israel did; for if a Member, or some of the inferiour Members, be cut off, yet the body may live, and do indifferently well, but if the Head be taken off, if the King be set aside, *actum est de Republica*, that Kingdome, that People cannot long stand.

1915.

Christ the proper object of the Soul.

Aristot.
Physica.

Joh. Evans
ut antea.

THERE is no Agent that takes any rest or contentment but in its proper Object; If a man had all the Muscical raptures, and melodious Harmony in the whole World before him, he could not hear it with his eyes, because it is the proper object of the Ear; If never so triumphant shews, or Courtly Masques, he could not see them with his Ears, because they are the proper Object of the Eye: So it is with the Soul of Man, if it were possible that all the treasures, pleasures, honours,

honours, preferments, and delights which the World doth affect were presented and tendered to the Soul, yet would they not afford unto it any true satisfaction, because they be not the proper Object and Center of the Soul; it is the Lord onely, or as a godly Martyr said once, None but Christ, none but Christ can compasse the Soul about with true content and comfort.

*Sathans aim at those that have most of God
and Religion in them.*

Pirates and such as are Robbers at Sea, slightly passe by smaller Vessels that are but poorly freighted, whilst Ships that are richly laden, and furnished with Merchantable commodities, become the object of their greedy thoughts, at whom they make the strongest opposition, and for the gaining of whom (rather then fail) they will hazard their lives to the utmost of danger imaginable: Thus it is that Sathan, that Arch-Pirate, lets poor silly ignorant Souls alone, such as by their own default are but as so many empty Vessels floating on the Sea of this World; Oh, but when he spies out a rich Soul laden with the fruits of the Spirit, that hath much of God, Christ, and Heaven in it, there it is that he bends all his Forces, and against such a Soul it is, that he raiseth all his strength, [that so, if possible, he may bring it under his more then miserable subjection.

Sin to be abhorred as the cause of Christs Death.

After Julius Caesar was treacherously murdered in the Senate-house, Antonius brought forth his coat, all bloody, cut and mangled, and laying it open to the view of the People, said; Look, here is your Emperours coat, and as the bloody-minded Conspirators have dealt by it, so have they also with Caesars body, where upon they were all in an uproar, crying out to slay those Murtherers, then they took the Tables and stools that were in the place and set them on fire, and ran to the houses of the Conspirators, and burnt them down to the ground; But behold a greater then Caesar, even the Lord Jesus himself all bloody, rent, and torn for the Sins of the World; How then when we look on Sin as the cause of his death, and seriously consider that Sin hath slain the Lord of life, should our hearts be provoked to be revenged on Sin? How should we loath and abhor it, as having done that mischief that all the Devils in Hell could never have done the like.

*A lesser Sin given way unto, makes way for
the committing of greater.*

IT is S. Augustines story of Manicheus, that being tormented with flies, was of opinion that the Devill made them and not God; why then, said one that stood by; If the Devill made flies, then the Devill made Worms; True, said he, the Devill did make worms; But, said the other, If the Devill did make worms, then he made birds, beasts, and Man; He granted all; And thus saith the good old Father, by denying God in the fly, he came to deny God in Man, and consequently the whole Creation; And thus it is that the yeilding to lesser Sins, draws the Soul to the commission of far greater, as in these licentious dayes of ours is too too apparent; How many have fallen, First to have low thoughts of the Scripture and Ordinances of God? then to slight them, afterwards to make as it were, a Nose of Wax of them, and in conclusion to cast them quite off, lifting up themselves, their Christ-dishonouring, and Soul-damning opinions above them, so that falling from evill to evill, from folly to folly, and as it is in all other cases of the like Nature, from being naught to be very naught, and

Nnnn

from

Alts and Mo-
numents.

1916.

Gab. Inchini
Scala Cali.

Aquila non
capit muscas.
Erasim. adag.

Validis incum-
bit remis, om-
nem movet
lapidem, &c.

1917.

Niceph. Gre-
goras de vitis
Cesarum.

Agnosce homo
quam gravia
sint vulnera
tua, &c. Bern.

Tho. Brooks
Pretious Rem-
edies against
Sathan's De-
vices.

1918.

Exposit. in
Evangel. S. Job.
166. cap. 1.
tom.

Obstare primum
est Velle, nec
labi via, &c.
Sen. Hippol.

Tho. Brooks
ut antea.

A malo ad
pejus.

from very naught to be stark naught, till God in his most just Judgment sets them at naught for ever.

1919.

Men to prefer suffering before Sinning.

Suidas.
Niceph. hist.
Eccles. lib. 10.
cap. 9.

ut exiguum
pecuniae por-
tionem daret.
Theodoret;
hist. lib. 3.
cap. 6.

IT is reported of that eminent servant of God *Marcus Arethusus*, who in the time of *Constantine*, had been the cause of overthrowing an Idoll-Temple, but *Julian* coming to be the Emperour, commanded the People of that place to build it up again; all were ready so to do, onely the good Bishop dissented, whereupon they that were his own people, to whom he had formerly preached, and who (as in all probability any one would have thought) might have learn't better things, fell upon him, strip't off all his cloaths, then abused his naked body and gave it up to children and School-boyes to be lanced with their pen-knives, but when all this would not do, they caused him to be set in the Sun, having his naked body anointed all over with honey, that so he might be bitten and stung to death by Flies and Wasps, and all this cruelty they exercised upon him, because he would not do any thing towards the re-building of that Idoll Temple; Nay, they came so far, that if he would give but an half-penny towards the charge, they would release him, but he refused all, though the advancing of an half-penny might have been the saving of his life, and in doing thus he did but live up to that principle, that most Christians talk of, and few come up unto. And thus it is that all of us must chuse rather to suffer the worst of torments that Men and Devills can inflict, then to commit the least Sin, whereby God should be dishonoured, our Consciences wounded, Religion reproached, and our Souls endangered.

1920.

Discretion, a main part of true Wisedome.

Tho. Brooks
of Assurance,
in Ep. dedicat.

Tolle discretio-
nem, et virtus
vritum erit.
Isidor.

A Father that had three Sons was desirous to try their discretions, which he did by giving to each of them an Apple that had some part of it rotten, The first eats up his Apple, rotten and all; The second throws all his away, because some part of it was rotten; But the third picks out the rotten, and eats that which was good, so that he appeared the wisest: Thus some in these daies for want of Discretion swallow down all that is presented, rotten and sound together; Others throw away all Truth, because every thing delivered unto them is not Truth; but surely they are the wisest and most discreet, that know now to try the Spirits, whether they be of God or not, how to chuse the good and refuse the evil.

1921.

The difference betwixt true and feyned Love unto Christ.

Quintus
Curcius.
Diodorus
lib. 17.

Vix diligunt
Jesus propter
Jesus. Aug.

WHAT *Alexander* said of his two Friends *Hephestion* and *Craterus* is made good in the practise of too too many in these daies; *Hephestion*, saies he, loves me as I am *Alexander*, but *Craterus* loves me as I am King *Alexander*, so that the one loved him for his Person the other for the benefits he received by him: Thus some *Nathaniels* there be that love Christ for his Person, for his personall excellencies, for his personal beauty, for his personall glory, they see those perfections of grace and holinesse in Christ, that would render him very lovely and desireable in their eyes, though they should never get a Kingdom, or a Crown by him; But so it is that most of those (which is to be lamented) do it onely in respect of the benefit they receive by him, scarce any loves Christ but for his Rewards, some few there are that follow him for love, but many for the loaves; few for his inward excellencies, many for his outward advantages, and few that they may be good by him, but many that they may be made great by him.

The dangerous use of Riches.

1922.

IT was a wise and Christian speech of *Charls* the fifth, to the Duke of *Venice*, who when he had shewed him the Treasury of *S. Mark*, and the glory of his Princely Pallace, in stead of admiring it, or him for it, onely returned this grave and serious Memento, *Hæc sunt quæ faciunt invitos mori*, &c. These are the things that make Men so loath to dye, so that they cry out with *S. Peter*, *Bonum est esse hîc*, It is good to be here; but that of *S. Paul*, *Cupio dissolvi*, &c. I desire to dissolved, and to be with *Christi*, which is best of all, they cannot abide to hear of. Thus it is, that *Riches* not well used prove very dangerous; If *Poverty* with *Saul* has kill'd her thousands, *Riches* with *David* has kill'd her ten thousands; they are called *thorns*, and that not improperly, as piercing both head and heart, the head with cares in getting them, and the heart with grief in parting with them; Many are the Souls that *Riches* have pierced through and through with many sorrows; Many are the Minds that *Riches* have blinded; Many the hearts that *Riches* have hardened; Many the Wills that *Riches* have perverted; Many the Affections that *Riches* have disordered; Whereas the *Riches* that are to be found in *Christi Jesu*, are such as will neither harm nor hurt the Soul, there was never any that was ever made worse by them.

Phil. Nepos
Imp. vii.

Matth. 17.
Phil. 1. 23.

Tho. Brooks
Unsearable
Riches of
Christi.
— Plures ni-
mia congesta
Pecunia curâ
Strangulat.
Juvenal.
Sat. 10.

*God's Mercies to the worst of Sinners
repenting.*

1923.

THERE is a story concerning a great *Rebell*, that had made a great party against one of the *Roman* Emperours; A Proclamation was thereupon sent abroad, That whoever could bring in the *Rebell* dead or alive, he should have a great sum of Money for his Reward; The *Rebell* hearing of it, comes and presenting himself before the Emperor, demands the sum of Money proposed; The Emperor bethinks himself, that if he should put him to death, the World would be ready to say, that he did it to save his Money, and so he freely pardoned the *Rebell*, and gave him the Money. Here now was light in a dark Lanthorn; Mercy in a very Heathen; And shall such a one do thus, that had but a drop of Mercy and compassion in him? and will not *Christi* do much more, that hath all fulnesse of grace and Mercy in himself? Surely, his bowels yearn to the worst of Sinners repenting, let them but come in, and they shall find him ready to pardon; yea, one that is altogether made up of pardoning Mercies, *Nebem. 9. 17.*

Joh. Bodin.
Com. 7. eal.

Quid est pec-
catum ad Do-
mini misericor-
diam?
Tela avante
quæ vento
stante nusquam
apparet. Chrys.
in Psal. 50.

*Rulers, Magistrates, &c. to be Men of
publique spirits.*

1924.

IT is written of *Augustus Cesar*, (in whose time *Christi* was born) that he carried such an entire and Fatherly affection to the Common-wealth, that he called it *Filiam suam*, his own daughter; and for that cause refused to be called *Dominum Patriæ*, the Lord or Master of his Country, because he ruled not by fear, but by love, so that at the time of his death, the People were very much troubled, and, much lamenting his losse, said; *Utinam aut non nasceretur*, &c. Would he had never been born, or never dyed; And such were *Titus* and *Aristides*, and many others both in divine and humane story, that have been famous in their generations for preferring the publique good before their own private advantage. And it were heartily to be wished, that all *Rulers, Magistrates*, &c. may be so spirited by God, that they may be willing to be any thing, to be nothing, to empty and deny themselves, and to trample their sinfull selves under foot in order to the honour of God, and the publique good; that so neither

Macrobi
Saturnat.

Suëtonius.

* Moses.
Nehemiah.
Daniel.
Nec tibi nec
tua te movent
sed publica vo-
ta. Claud. 4.
Horo.

Saints nor Heathens may be Witnesses against them in that day, wherein the hearts and practices of all the Rulers of the Earth shall be laid open and bare before him, that shall judge the World in Righteousness and true Judgment.

1925.

In operibus
cum Com.
Joh. Savar.

Vultu Tyrannus possit esse
latissimo,
Intus dolores
sed fovit gravissimos.
Sophocles.

The heavy weight of Government ill attained.

Sidonius Apollinaris relateth, how a certain Man, named *Maximus*, who arriving at the top of greatness, and that by means sufficiently indirect, was the very first day of his Government much wearied and perplexed in his thoughts, insomuch, that fetching a deep sigh, he broke out into this expression; Oh, *Damocles*! how happy wast thou for having been a King but a dinner-while, whereas I have been so one whole day, and cannot possibly bear it any longer: Thus without all doubt his heart and head too must needs ache, whose brows are empaled with a Crown that is ill acquired, his shoulders bow whereon lyes the weight of a Government usurped, and his hands tremble that sways the Scepter of an ill-gotten power and dominion.

1926.

Exposit. in
Evang. S.
Matth. cap. 6.

Tho. Brooks
Pretious Remedies against
Sathan's Devices.

Worldly Professors of the Gospel, reproved.

Melancthon tells a story of an Abbot that lived strictly, walked demurely, and looked humbly, so long as he was a Monk, one in somewhat a lower form in the Monastery, but when by his seeming extraordinary sanctity, he got to be Abbot, he grew intollerably proud and insolent, that being asked the reason of it, he confessed, That his former lowly looks were but to see, *If he could find the keyes of the Abby*: Such is the case of many worldly Professors at this day, they looke low, that they may rise high, they put on Religion but as a Cloak to cover their foul designs, so that they are not acted from spirituall and intrinsecall Principles, as from the sense of divine love to all for God, sweetness of the Promises to wait on God, excellency of Communion with God, and pretious discoveries that the Soul hath formerly had of the beauty and glory of God; but from poor, low, vain, externall motives, as the ear of the Creature, the eye of the Creature, the rewards of the Creature, and the keeping up of a Name amongst the Creatures, and a thousand such like considerations; as in *Saul*, *Jehu*, *Judas*, *Demas*, the Scribes and Pharisees, &c.

1927.

Guicciardino
hist. di Italie.

Terrena substantia eterne
felicitatis comparata, Greg.
in homil.
N. de Carbo
de certitud.
gloria.

Riches of Christ, inexhaustible.

IT is said of a Spanish Ambassador, that coming to see that so much cryed up Treasury of *S. Mark* in *Venice*, fell a groping at the bottom of the Chests and Trunks, to see, Whether they had any bottom; And being asked the reason, Why he did so? answered, *In this among other things, my Masters treasure differs from yours, in that his hath no bottom, as I find yours to have*; alluding to the Mines in *Mexico*, *Peru*, and other parts of the Western *India*: So it may be said, and Scripture, History, and Experience, do abundantly testifie, That Mens Baggs, Purles, Coffers, and Mints may be exhausted and drawn dry; but the Riches that are to be found in *Christ Jesus* have no bottom, all his baggs are bottomlesse; Millions of thousands feed upon him, and he feels it not; he is ever giving, yet his purse is never empty; alwayes bestowing himself, yet never wanting to any that faithfully seek him.

1928.

B.P. The Practices
practise
in Godliness.

Men created for the service of God.

AS we see Birds make their nests and breed up their young; beasts make a scuffle for their fodder and pasture; Fishes float up and down Rivers; Trees bear fruit; Flowers send forth their sweet odours; Herbs their secret Virtues; Fire with all its might ascending upward; Earth not resting, till it come into

its

its proper center; Waters floating and posting with their waves upon the neck of one another, till they meet in the bolome of the Ocean; And Ayr pushing into every vacuity under Heaven. Shall we then think, or can we possibly imagine, that God the great Creator of Heaven and Earth, having assigned to every thing in the World some particular end, and (as it were) impressed in their Nature an appetite and desire to that end continually, as to the very point and scope of their being; that Man (the most noble Creature) for whom all things were made, should be made in vain, as not having his peculiar end proportionably appointed to the noblenesse of his quality? yes, doubtlesse, that God that can never erre, nor over-see in his Works, hath allotted unto Man the worship and Service of himself, as the main object and ayming point, whereto he ought to lead and refer himself all the dayes of his life.

Oi homini
sublime dedit
calumq; iuris
&c.
Ovid. Met. 1.

Prudentiall part of a Man to do as well as he may.

1929.

P *Alibi* in the Poet, finding that he could not sayl against the wind into Italy, steered his course by the approbation of *Aeneas* into Sicily, a place where they had before been friendly entertained. Thus it is a great point of wisdom, the onely prudentiall part of any Man, who when he cannot sayl by a fore-wind where he would (and happily where he should) to tack about, and sayl by a bowling or side-wind, or at leastwise to cast anchor where he with most safety may, however to strike sail, rather then perish in the storm, and to sit down contented with what he can do, when he cannot do what he otherwise would.

Virgil. Aeneid.
lib. 5.

Quo fata
trahunt, retia-
buntq; sequa-
mur. Virgil.

Gods dwelling in the Soul that truly fears him.

1930.

IT hath been an usual observation, that when the Kings Porter stood at the gate, and suffered none to come in without examination, What he would have, that then the King was within; But when the Porter was absent, and the gates open to receive all that came, then it was an Argument of the Kings absence. So in a Christian, such is the excellency of the Fear of God, that when it is present, as a Porter shutting the doors of the senses, that they see not, hear not what they list, it is an Argument, the Lord of that house, even God himself is within; but when this Fear is away, a free entrance is given to all the most dissolute desires, so that it is an infallible demonstration of Gods removal from such a Soul.

Rich. de Me-
diavilla Pro-
gres. Calestis.

The praise-worthinesse of reading and enquiring into the Scripture.

1931.

MAny have thought *Agessilaus*, that most wise and excellent King of Sparta, worthy of all commendations, that he would never go to bed, nor rise up before he had looked into *Homer*, whom he called *Anasium suum*, his Sweet-heart; but others have extolled *Alphonsum* King of Arragon, for reading the Scriptures fourteen times over with glosses and expositions; And the Emperour *Theodosius* the second, for reading Prayers, and singing Psalms every Morning with his Family; Nay, *Scipio Africanus* was thought worthy of commendations, that he had usually in his hands the books of *Xenophon's* Institution of *Cyrus*, which yet were rather written according to the form of a just Empire, then the truth of the history. O, but how much more praise-worthy are they that read and enquire into the holy Scriptures, such as with *David* make the Law of God their delight and Counsellor, such as consult those blessed Oracles of Truth, and with those noble Bereans are upon the search, Whether the things spoken, or any otherwise delivered as concerning God, be so or not, *Act. 17.*

Panormit.
Xenophon
in orat. de
Laud. Agessilai.

Socratis.
hist. Eccles.
Phararch.
Moral.

Truth

1932.

Truth of Religion, lost (as it were) in the crowd of many Religions.

Ed. Water-
house
Discourse of
the Piety, Cha-
rity, &c. of
elder Times.

Job. 20. 15.

AS ingenious Florists, to pick the purses of witty persons, delighted with their art, have so heightned flowers by transplantations, preparations of mold, adumbrations of them at unbenigne seasons of the year, by cutting their roots, and sundry such, not uncommendable, feats of their skill; so that out of one single root of a Lilly, hath come forth an hundred and odde blowings, and amongst Roses, gilly-flowers, and Pionies, incredible Varieties. So out of the doctrines, the glorious and pure doctrines of Faith, which the Apostles and their Followers comprised in, Repent and believe, there is put forth such an Ocean of points of Religion, and all of them pressed on the People to be believed, that that it is hard to find Truth in the crowd of contests about her, and easie to mistake, as Mary did the Gardiner for Christ, Error for Truth, both pretending their Jus Divinum's, their authoritative confidences, as their just titles to Mens beliefs, and blaming Men as restive and sortish, if they resign not themselves to a senselesse, and universall credulity; When all this while, the truth of Religion, is in the heat of so much contention, and in the midst of so much contradictory Profession (as it were) quite lost and over-crowded.

1933.

Ministers of all men, not to be found trucking for Preferment.

Rodolph
Hollingshed.
Chron. pag. 18,
19.

Luke 14. 10.

Psal. 55. 6.

Ed. Water-
house, ut
antea.

IN the time of King Rufus, there was an Abbots place void, and two Monks of the Covent went to the Court, resolving to bid largely for it; The King perceiving their covetise, lookt about his Privy-chamber, and there espyed a private Monk that came to bear the other two company; and looking on him, guessed him the more sober and pious Man: The King calling him, asked; what he would give to be made Abbot of the Abby: Nothing, Sir, (quoth he) For I entred into this profession of meer Zeal, to the end that I might more quietly serve God in purity and holinesse of Conversation; Sayest thou so, replied the King, then thou art he that art worthy to govern the whole Covent. Thus it is, that every good Man is contented to be in his station, to sit below till he hear the Governours voyce calling unto him, Friend, sit up higher, to walk before God in the light of his own candle, to keep in the warrantable circuit of his Vocation, and if he see dangerous honours pursue him, he flies for it, and with David wishes, that he had the wings of a Dove, that he might flye away and be at rest: But what a sad thing must it needs be then, to see Ministers, Men in holy orders, greedy after and trucking for Church-preferment, ravelling out their lives in proggings after great Friends and Fortunes, as if Godliness were a Bustrophe, a courle of going backward and forward to the right and left hand for advantage sake.

1934.

God onely able to perswade the Heart fully.

J. Preston
Sermon on
Eccles. 9. 1,
2, &c.

Alt. 1. 24.
GOMARUS.

A Smith that undertakes to make a Key to open such a lock that is out of order, must of necessity first know all the wards, else he may make a key that will not fit; he may endeavour, but not be able to turn the lock. Thus it is, that whereas there are in the heart of Man so many windings, so many turnings, such a Labyrinth, such a depth in it, that in the eye of humane reason there is no possibility to find out the bottom thereof; How then is it to be imagined, that the most knowing quick-sighted Man should be able fully to perswade the Heart? He cannot; that's peculiar to God onely, He is that great Kapsdayworm, that onely knowes all the inwards, all the secret passages, all the cunning contrivances, and all the crosse-wards of the Heart, to him onely be-
longeth

longerth that especial key of *David*; It is he that can best *unlock* the Heart, answer all objections, enlighten all the corners, turn all the wheels of the Soul, suit and fit the Heart with such arguments as shall be effectual to Perswasion.

Apoc. 3. 7.

Ingratitude condemned.

1935.

Philip of *Macedon*, hearing of one in his Kingdom, that refused most *unthankfully* to receive a stranger, of whom he had been formerly succoured in a time of extream need, as having lost all he had by a wrack at Sea, caused him to be worthily punished, by branding in his Forehead these two letters, J.H. i.e. *Ingratus Hospes*, The unthankful guest. Now if every *unthankful* Man were thus used, there would be many a blistered Fore-head amongst us; O the *unthankfulness* that we shew unto God, who, when we were strangers to him, ship-wrackt even in an Ocean of Sin, sent his Son *Christ Jesu* to deliver us, yet we refuse to receive him, to relieve him in his distressed Members, and to be obedient to his blessed commands; And then our *Ingratitude* to one another is such, that though we come off with smooth fronts here in this World, yet such characters of shame and confusion are engraven on our Souls, that Men and Angels shall read them with amazement, when the books shall be laid open, Dan. 7. 10.

Plutarch. moral.

Th. Zuingeri, ibeat. bum. vita.

Quam cito mortalibus Beneficium perit, &c. Sophocles in Ajace.

The unhappinesse of a disordered Family.

1936.

IT is said of that right Religious and worthy *George Prince of Anhalt*, That his very *Bed-Chamber* was a Church, a University, and a Court, wherein besides the dispatch of civil businesse, there was daily praying, reading, writing, yea and preaching too; so that it cannot be imagined, that the noble Earl having a Church for God in his Chamber, should suffer a Temple to *Bacchus* in his Cellar. But (which is to be lamented) in too too many Families, *Venus* hath her Altar in the Chamber, and *Bacchus* his Sacrifice in the Buttery, which two having shared their *Devoto's*, What a poor third must be left for God and his People to delight in? *Joshua's* resolution for the better ordering his household; and *Dauids* vow for reformation of his Family are little set by; Let but a servant fail in the neglect of his Masters profit, or in the carelesse performance of his place, what ado is there? yet in the mean time, though the same servant be ignorant, scandalous, and what not? *altum silentium*, there's no notice taken of it at all.

Abrah. Schaller. terus. Phil. Melancthon in Praefat. 5. tom. oper. M. Luther.

Josh. 24. 15. Psalm 101.

Signs of Heaven, as *Sun, Moon, with their Eclipses, &c.* as we are not to be dismayed at them, so not to be contemners of them.

1937.

Pericles the great and famous *Athenian*, who in the beginning of the *Peloponnesian* war, being ready with a great Fleet of an hundreth and Fifty Ships to voyse up sail, was presented (even as he went up into his Gally) with a great and terrible Eclipse of the Sun, which made the sky so dark that some of the bigger Stars appeared; At which the Governour of the Ship was sore affrighted, and thereupon with the rest of the company refused to set sail; which when *Pericles* perceived (either truly contemning the threatnings of the Stars, or fearing that the hearts of his Souldiers should fail) he put his cloak for a while before the Governours eyes, and then by and by taking it away again, asked him; If that which he had done with his Cloak portended any thing; To whom the Governour answered, No; No more, saith he, maist thou think is signified by this Eclipse though the Moon be now betwixt the Sun and our sight: Which being said, he commanded that they should voyse up Sail and be gon about the intended expedition: But this of *Pericles* was surely an overbold presumption, as in the end appeared;

Plutarch in vita.

Joh. Swan
Signa Caeli,
Serm. 1652.

Præstat tamen
teipsum cog-
noscere quam
siderum cur-
sus, vim ver-
barum, &c.
Bern. medit.

peared, there being soon after not onely misery brought upon his own Coun-try and dishonour upon himself, but all Greece wasted under the sad calamity of a long lasting War : Thus it is, that, as the *signs of Heaven*, such as the Eclipses of the Sun and Moon, Comets, &c. are not things whereat we should after an Heathenish manner be *dismayd*, so should we not *contemn* them nor the signification intended by them, they are called by the name of influences, *Job* 38. 31. from the Greek word *ἐπιρροή* from *επι* and *ρρῶ* *super et fluo*, that is to flow into or upon; they must needs then have some object to *flow* into, or *work* upon, and by their *working* they speak to all those who will but lend an Ear to hear them, that is to us who are here below, who inhabit this dull dark Globe of Mortality, over whose heads they hang, that casting our eyes upon them, we may not onely *behold* them, but according to that Wisedome which God hath given us *look* into their significations by *considering* their motions, configurations, Risings, Settings, Aspects, Occultations, Eclipses, Conjunctions, and the like.

1938.

The severall books of God, slighted and neglected by the most of Men.

Psal. 19. 1,
2.
S. Rutherford
Serm. at Westm.
1643.
Act. 14. 7.
Mat. 6. 26.
Conscientia
codex est, in quo
peccata con-
scribuntur, &c.
Chrysost. in
Psal.

Rom. 1. 20.

IT is usual and well-known that Children *sport* themselves and *play* with the pictures in a *book*, gaze upon the *golden cover*, and admire the *Silken strings*, but all this while they little *mind* what is in the *book*: Thus it is that whereas God hath four especiall *books*, First that of the *Creation* a large and visible book. Secondly, that of *ordinary providence*, which is a kind of Chronicle or Diurnal of a God-head and a testimony that there is a God. Thirdly, that of the *extraordinary works*, reaching upon occasion even to Nations without the borders of the visible Church. Lastly, the book of *Man's Conscience*, a book that thought here by reason of our *sinfull blindness*, it may seem to be uncorrected, dim printed, and written with white and waterish ink, so that God is not at present *seen* distinctly in it, yet this *book* together with the rest are but *plaid* withall, slighted and neglected, the most of Men looking *upon* them but not *into* them, are able to *discourse* of them, but have no mind to be truly *informed* by them; so that if the Heathen be *left without excuse*, What shall become of *Christians*, knowing *Christians*, to whom is shewed a more excellent way, *Psal.* 19. 7?

1939.

Gods decree of Election, not to be made the proper object of Faith.

S. Rutherford
ut supra.

SUPPOSE a *rope* cast down into the Sea for the *relief* of a company of poor ship-wrackt Men ready to perish; and that the People in the Ship or on the shore should cry out unto them to lay hold on the *rope*, that they may be saved; Were it not unseasonable and foolish curiosity for any of those poor distressed Creatures, now at the point of death to *dispute*, whether did the Man that cast the *rope* intend and purpose to save me or not, and so *minding* that which helpeth not, neglect the means of safety offered; Or as a Prince proclaiming a *free market* of Gold, fine linnen, rich garments, pretious Jewells and the like to a number of poor Men upon a purpose to *enrich* some few of them, whom of his meer Grace he *purposeth* to make honourable *Courtiers*, and great Officers of State; Were it fitting that all these Men should stand to *dispute* the Kings favour, but rather that they should *repair* to the Market, and by that means *improve* his favour so graciously tendered unto them: Thus it is that *Christ* holdeth forth (as it were) a *Rope of Mercy* to poor drowned and lost Sinners, and setteth out an *open Market* of Heavenly treasure, it is our parts then without any further *dispute* to look upon it as a Principle afterwards to be made good, that *Christ* hath gracious thoughts towards us, but for the *present* to lay hold on the

rope,

rope, ply the *Market*, and husband well the Grace that is offered. And as the condemned Man *believeth* first the Kings favour to all humble supplyants, before he *believe* it to himself; so the order is, being *humbled* for sin to adhere to the goodnesse of the promise, not to look to Gods intention in a *personall* way, but to his complacency and tenderesse of heart to all *repentant Sinners*; this was *S. Pauls* method, embracing by all means that good and faithfull saying; *Jesum Christ* came to save Sinners, before he ranked himself in the front of those sinners, *1 Tim. 1. 15.*

Justice moderated.

1940.

IT is observeable that by the place of that sign in the *Zodiack*, which (according to the doctrine of the Astronomers) is called, *The Virgin*; the *Lion* is placed on the one side, and the *Ballance* on the other; The *Lion* bidding (as it were) the *Virgin Justice*, be stout and fearlesse; the *Ballance* minding her to weigh all with moderation and be cautious: Thus it is that *Justice* may be said to be *remisse* when it *s pares* where it ought to punish, and such *sparing* is Cruelty; And *Judgment* may be said to be too *severe*, when it punisheth where it ought to *s pare*; and rigorous, if at any time it be more then the Law requires and if at all times it be so much. Extream right often proves extream wrong, And he that alwaies doth so much as the Law allows, shall often do more then the Law requires; Whereas the Righteousnesse of God, calls not for an *Arithmetical proportion*, i. e. at all times and on all occasions to give the same award upon the same Law, but leaves a *Geometrical proportion*, that the consideration of circumstances, may either encrease or allay the *censure*.

Jof. Caryl
Inaugurat.
Serm. at
Westm. 1643.

Summum jus
summa injuria.
— Adst.
Regula peccatis,
qua penas
irrogat aquas.
Horat.

Neutrality in Church or State, condemned.

1941.

THEre is mention made of a certain *Despot of Servia* (which in the Eastern parts of the World is as much as a Governour or Ruler of the Country) that living among the *Christians*, kept correspondence with the *Turks*, was a publick worshipper of *Christ*, yet a secret circumcised *Turk*, so that the *Turkish* mark might save him if need were: And such are all *Neutralists* whether in Church or State, such as under pretence of benefactors for *Christ*, drive a Trade for the Devill and Antichrist, such as Trade in both *India's*, have a stock going on both sides, that so they may save their own stake which side soever win or lose, and live in a whole skin, whatever become of Church or State, and by this means procuring *external safety* with the certain ruine of their most pretious and immortall Souls.

R. Knoles
Turk. hist.

Intus Nero,
foris Cato.

St. Marshall
Serm. at Westm.
1643.

The great danger of not standing fast in the Profession of Religion.

1942.

IT is observeable that an *heard of Cattel* being ship't for Sea, when the storm doth roll the Ship on the one side, the *brutish heard* run all over to the other, thinking thereby to avoid the tossle; but their weight soon brings back the Vessel, and then they flee over to the old side again, and so the ship is oft-times over-set, and all are drown'd at last: And such is the danger of all those who do not stand fast in their holy Profession, that do not maintain their ground, keep close to their station, and stand upright in the wayes of God; For whilst they are not true to their *Principles*, but affected with every novelty in Religion, now of this Church or Congregation, anon of that, and it may be after a while of neither; no wonder, if being given over to strong delusions, they believe a lye, and make shipwrack of Faith and a good Conscience to their eternall ruine.

Joh. Bond,
Escola; A
Serm. at Westm.
1643.

Frequens mi-
gratio instabilis
est animi.
Paschal. de
Virt. et vitiis.

1943.

Life, liberty, estate, &c. to be undervalued, when Religion is in danger of losing.

Trogus lib. 6.
Plutarch in
Parallel.

Aemil. Prob.
in vita.

Quisq. perit
Christi causa,
perisse juvabit.

IT is storied of *Epaminondas*, that exquisite *Theban* Commander, that having received his death wound by a spear in a battel against the *Lacedemonians*, the Spears head remained in the wound, till he heard that his Army had got the Victory, and then he rejoycingly commanded it to be plucked out ; his blood and life issuing out both together, with these words in his mouth ; *Satis vixi, invictum enim morior*, I have lived enough, that dye unconquered ; And being told a little before his death, That however he had lost his life, yet his shield was safe ; he broke out by way of exultation, *Vester Epaminondas cum sic moritur, non moritur*, your *Epaminondas* thus dying, doth not dye. Thus it is, that life, liberty, estate, relation of Wife, Children, Friends and all must be laid aside, when the Cause of God suffers, when Religion lyes at the stake bleeding even to death : And certainly that estate is well weakened, that strengthens the power of Religion ; and that life well lost, that helps to save the life of Truth ; and yet a life so lost, is not lost at all, but saved, *Mark* 8. 35.

1944.

The Church's Fall, the Church's Rise.

Joh. Green
Fast-Serm. at
Westm. 1644.

Nihil violentum
est perpetuum.
Osiandri,
Cent. 4. cap. 5.

Seth Calvisius
in Chronolog.
298.

SUPPOSE a stranger, one that never heard of the ebbing and flowing of the Sea, should come to some Navigable River, as to the *Thames* side at an high water, and should there observe how much it fell in six or seven hours, Would he not conclude, That after that rate the River would run it self dry in a short time ? Whereas they that are acquainted with the Tides, know for certain, that when the Ebbe is at the lowest, the tide of a rising water is upon the return. Thus it is with the Church of God, it may seem to be at a dead low water, and in a sinking condition, but even then its lowest estate is an immediate Fore-runner of its raising again : As for instance, the most raging and violent of those Ten bloody Persecutions, was that of *Dioclesian*, but (by the great mercy of God) attended by the mild and peaceable times of *Constantin* the Father, and *Constantine* the Son ; All Ages from time to time making this out for a Truth, that the darkest and saddest night of sorrow that ever befell the Church of God, hath been followed with a glad some and comfortable morning of joy, that its worst condition was but as a leading card to bring in dayes of more rejoycing.

1945.

Prayer, a spirituall prevailing sword.

Niceph. hist.
Eccles. lib. 12.

Judg. 20. 2.
Ezay 37. 36.

Psal. 57. 5.

Flectitur ira
tus voce ro-
gante Deus.
Ovid. Amor.

IT is said of *Constantine* the Great, That after God had blessed and honoured him with many Victories, whereas the Effigies of other Emperours were engraven upon their loynes in a triumphant manner, he would be set in a posture of Prayer, kneeling, to manifest unto the World, that he attributed all his Victories more to his Prayers then his Sword. And surely Prayer is a prevailing sword, it can give Victory in doubtful battels, it can raise the most confident and desperate Siege ; What was said of the Wicked, their tongue is a sharp sword, swords are in their lips, may be truly said of the tongues and lips of Gods people in Prayer, they are as two-edged swords in their hands to execute Vengeance ; And without all doubt, Gods enemies have often found the power of this sword of Prayer ; and those which are the Lords people, may say of this, as *David* once said of that which was *Goliath's*, There is none like that, give it me, *1 Sam.* 21. 9.

*The losse of good Men not laid to
heart, condemned.*

1946.

AS you may see a *filly Hen* go clocking and scraping in the midst of her chickens; then comes the *Kite* and *snatches* away first one, then another, after that a third, till all are gone, And the *Hen* bristles and flutters a little when any of them is so snatched away, but *returns* instantly to her scraping and picking, as if she had *lost* nothing. Even so do the most of Men, God hath in these later times made many great and lamentable *breaches* amongst us, *top'd* the greatest Cedars in this our *Lebanon*, *depriv'd* us of many excellent Men both in Church and State, and we (it may be for a moment) bewail their losse in some such like passionate expression, There is a brave Man lost, I am sorry such a Man is dead, &c. and then every one goeth on again in his own way, presently *forgetting* the losse; but no Man siteth alone by himself to enquire, What God hath done, and What he meaneth to do *with us*, or What we have done to *provoke him thus far against us*; We thrust such thoughts far away from us, *passing by* on the other side, as the Priest and Levite did by the wounded Man, as if it nothing at all concerned us.

Funerall Sermons.

Pretios a debet esse mors bonorum, &c. Irid. de sum. bono.

The woful gradation of Sin.

1947.

AS *Marriners* setting sayl, first lose sight of the *shore*, then of the *houses*, then of the *steeple*, and then of *Mountains* and *Land*; And as those that are way-laid by a *Consumption*, first lose *vigour*, then *stomach*, and then *colour*. Thus it is, that *Sin* hath its wofull *gradations*, None declines to the worst at first; *Lust* having conceived, brings forth *Sin*, and so proceeds to finishing: as thus, *Sin* hath its *conception*, that's delight; and its *formation*, that's design; and its *birth*, that's the acting, and *Custom* is the education of the brat, then follows a *reprobate sense*, and the next step is *Hell* to all eternity.

Nemo sit repente pessimus. Juvenal.

Jam. 1. 15.

The great danger of admitting the least Sin.

1948.

AS when *Pompey* could not prevail with a City to *billet* his Army with them, he yet perswaded them to admit of a few weak maimed Souldiers, but those soon recovered their strength, and opened the gates to the whole Army. And thus it is, that the Devill courts us onely to lodge some *small sins*, a sin of *Infirmity* or two, which being *admitted*, they soon gather strength and sinews, and so *subdue* us; How many have set up a trade of *swearing* with common interlocutory oaths, as *Faith* and *Troth*? How many have begun *thieving* with pins and pence? How many *drunkenness* with one cup more then enough? How many *Lust* with a glance of the eye? and yet none of them ever dreamt they should be *prostituted* to those prodigious extremities, they afterwards found themselves almost irrecoverably *ingulfed in*.

Plutarchi vita.

Will. Price Sermon at Westminster. 1646.

Destruction is from our selves.

1949.

AS *Noah* was drunk with his *own Wine*; *Goliath* beheaded by his *own sword*; The *Rose* destroyed by the canker bred in *it self*; the breast by a *self-bred wolf*; the apple by the *worm*; the dams belly eaten through by the *young Vipers*; *Agrippina* kill'd by *Nero*, to whom she gave breath. So we are undone by our *selves*, our *destruction is of our selves*. The cup of the bitter waters of *Marah* and *Meribah*, that we have and do drink so deep of, is of our *own* mingling and embittering, the rods that scourge us are of our *own* making; Sin like a Fryer whips *its self*; Punishment is *connate*, innate to Sin; Fools, be-

R. Vines Sermon, at S. Laurence-Jury, Lond. 1654. Hof. 15. 9.

Lipstus.

Psalm 107.
17.

cause of *their* Iniquities are afflicted, saith *David*. We may thank our *own* Folly for our *own* bane.

1950.

Man not to be trusted unto.

Guicciardin.
Hist. di Ital.

O fallacem
hominum fragi-
litas, Spem.
Cic. de orat.

IT is reported of *Cesar Borgia*, one of *Pope Alexander's* ungodly bastards, that having built infinite projects upon his interest in so holy a Father, when news was brought him of his sodain death, cried out, *This I never thought upon, now my designs are all lost*; which fell out accordingly. Thus for a certain, Whoever it be that looks for much from *Men*, how great, how potent, how excellent soever, will prove like those who go to *Lotteries* with their heads full of *hopes*, and return with their hearts full of *blanks*, and be forced to lay his hand upon his mouth, and say; What a Fool was I to expect any great things from *Man*, whose breath is in his nostrils, *Isay* 2. 22.

1951.

Afflictions though grievous, yet profitable.

Alphonf. Sal-
meron de mi-
racul. in
Job. 3.

Sol nubibus
obscurus, laetius
postea splendet,
&c. Nazianz.
in orat. de
Cyprian.

Suppose that a Man were driven to great straights in the want and need of these outward things, as not knowing at present which way to turn himself, so that walking sad and solitary in the streets, some Friend of his taking notice of his condition, should from a Chamber-window, or the like place, throw down a bag of money unto him, and by the fall thereof should hurt his hands, or break his head, so that the poor Man not perceiving at present what the matter was, should be much daunted and grieved, at the multiplying of his sorrows; but after some small time having recollected himself, and finding the bag not to be filled with stones but silver, whereby he should be enabled to pay his debts and have somewhat to spare for the better maintenance of himself and Family, Would he not soon forget the breaking of his head, love his Friend never the less, and fall into a serious and hearty thanksgiving, that ever he was so happily wounded? Thus it is that there is no Affliction so grievous but it brings comfort with it, there is no persecution be it never so bitter, but brings a bag of Gold, joy unspeakable to Gods people, and though it may somewhat hurt them in the fall, yet by that time they have picked out the Gold, tasted of the comfort thereof, they will love God the more, and cry out with *David*; It is good for me that ever I was afflicted, *Psalm* 119.

1952.

The excellency of divine Meditation.

Mart. Luther
declamat. po-
pularis de ter-
tio precepto,
tom. 1.

W. Strong
Sermon at
Westm. 1646.

Adversa re-
rum, vel se-
cunda præ-
dicat,
Meditanda
cunctis comi-
cus Terentius.
Aufon.

Luther relates a story of two Cardinals riding to the Council of *Constance*; by the way they heard a Shepherd weeping and bewailing himself bitterly; One of the Cardinals moved with compassion, turned aside out of the way to comfort him as his necessity should require, and he found him looking on an ugly Toad; and he told him, he could not but weep in consideration of the goodness of God and his own unthankfulness, that God had not made him, such a Creature as that Toad, with which the Cardinal was so affected that he fell off his Mule in a swoon, and coming to himself again, he continually cried out; Well said *S. Augustine*, *Indocti rapiunt cælum*, &c. The unlearned take Heaven by violence, and we with all our learning, wallow in the delights of Flesh and blood: Thus it is that the meditating Christian makes out some spiritual advantage upon all that he hears and sees, if he see nothing of God in those things which the World counts great, he looks upon them as nothing, as Honour a bubble, Worldly pomp a Fancy, the Rich man a lie; There's not a beast of the Field, a Fish in the Sea, a Fowl of the Ayre, no nor the least pile of grasse that he treads on but affords him a meditation; And as to the matter of Providence, there's not the falling of a Sparrow, the turning of the wind, the changing of Counsells, the alteration of affections, or the answer of the

the Tongue, but he takes notice of them in a way of Spirituall improvement.

God onely to be worshipped as the great Creator of Heaven and Earth.

1953.

IT is the observation of one well skill'd in the Jewish learning, that there is onely one verse in the Prophecy of the Prophet Jeremy which is written in the Chaldee tongue, all the rest being in the Hebrew, viz. So shalt thou say to them, Cursed be the Gods who made neither Heaven nor Earth; and this is done by the Holy Ghost on purpose, that the Jews when they were in captivity and solicited by the Chaldeans to worship false Gods, might be able to answer them in their own language, *Cursed be your gods, we will not worship them, for they made neither Heaven nor Earth*: Thus it is that God onely is to be worshipped as the great Creator of all things, God must have the glory in all, being the maker of all; The whole scope of Psalm 147. & 148. tend to this effect, that God must be praised because he is *Creator of all things*; Let any make a World and he shall be a God, saith S. Augustine; hence is it that the holy Catholique Church maketh it the very first Article of her Creed to believe in God the Father Almighty, *maker of Heaven and Earth*; and particular Churches abroad begin their publique devotions thus, *Our help be in the name of the Lord who hath made both Heaven and Earth*; Let us then with the four and twenty Elders fall down before him and say; Thou art worthy O Lord to receive honour, glory and power, for thou hast created all things, and for thy pleasure they are and were created, Rev. 4. 11.

Joh. Weemse
Christ. Synag.

Chap. 10. 11.

Justum est ut
creatura Lau-
det Creatorem
&c. Aug. in
lib. supposit.
part. 3.

De civitat.
Dei. lib. 5.
cap. 20.

The Religious Hypocrite discovered.

1954.

IT is observeable, that the Eagle soareth on high, little intending to fly to Heaven, but to gain her prey: And so it is, that many do carry a great deal of seeming devotion in lifting up their eyes towards Heaven; but they do it, onely to accomplish with more ease, safety, and applause their wicked and damnable designs here on Earth; such as without are Cato's, within Nero's; hear them, no Man better; search and try them, no Man worse; they have Jacob's voice, but Esau's hands; They profess like Saints, but practise like Sathans; they have their long prayers, but short prayings; They are like Apothecaries gally-pots, having without the title of some excellent preservative, but within they are full of deadly poyson; Counterfeit holinesse is their cloak for all manner of Villanies and the Midwife to bring forth all their Devilish designs.

Pet. Bales
Serm. on
Jam. 3. 2.

—Verbis aliud
prodit quam
mente volutat.
Lat. ex Ho-
mer.

Men by Nature hardly brought to the Confession of their sins.

1955.

IT is said of the Elephant, that before he drink in the River, he troubleth the Water with his feet, that so he may not see his own deformity; And it is usual with such as are well struck in years, not so much to mind the Looking-glasse; least therein they behold nothing but hollow eyes, pale checks, and a wrinkled front, the ruines of a sometime more beautifull Visage: Thus it is, that Men by Nature are hardly drawn to the confession of their sins, but every Man is ready to hide his sins by excusing them with Aaron, by colouring them with fair pretences, as did the Jews, by laying them on others as Adam did, or by denying them with Solomons harlots, they are ready to decline Sin through all the cases (as * one said wittily,) In the Nominative by Pride; In the Genitive by Luxury; In the Dative by Bribery; In the Accusative by Detraction; In the Vo-

Plin. hist. lib.
7. cap. 4.

Biga salutis
Dom. 8. post
Pentecost.

* T. Adams
in a Serm. at
S. Greg.
Lond. 1619.

cative

cative by *Adulation*; In the Ablative by *Extortion*, but very loath to acknowledge them in any case, very hardly brought to make any *Confession* of them at all.

1956.

Not to murmur under Afflictions, And why so?

Seneca de
tranquil. ani-
mi.

— *Superanda
omnis fortuna
ferendo est.
— dabit Deus
meliora.* Virgil.

SUPPOSE a Man to have a very fair house to dwell in, with spacious Orchards and Gardens set about with brave tall Trees both for use and ornament; What a most unreasonable thing were it in this Man to *murmure*, because the wind blows a few leaves off the Trees, though at the same instant of time, they are fully laden with fruit? Thus if God take a little and leave us much, shall we be discontent? If he take an only Son, and give us his own Son; if he cause the Trees to bring forth fruit; shall we be angry if the wind blow away the leaves? Shall we murmur and repine at light and momentary afflictions when God at the same time is preparing for us a far more exceeding weight of glory?

1957.

A great exceeding mercy to be one of Gods dearest Children.

R. Venning
Canaans
flowings.
Luke 9. 28:

Joh. 21. 7.
20.
Matth. 21. 16.
1 Sam. 25. 12,
36.

*Præstat esse
servus Domini
quam servorum
Dominus.* Aug.

IT is observeable in Scripture, that God hath alwaies had *Saints* of severall degrees and sizes, and that some of them have had more communion with him then others; From among the multitude he chose twelve to be with him; from among the twelve he chose three (*Peter, James, and John*), which were *secretioribus* of the privy Councell; from among the three he chose out *John* as his peculiar darling and bosome Favourite, of whom it's said five times, that he was the *Disciple whom Jesus loved*: So now to this day, God hath his babes who eat milk and nothing else, his Children who know their Fathers will and are assured of his love, his young Men who go out to war; and the Fathers in *Israel*, whose gray-headed experience and wisdom abounds, for they knew him from the beginning; But is it not a great mercy to be one of Gods, though but one of his little ones, yea the least of all, to be a *Star* though not of the first magnitude, to be a *Disciple* though not a *John*, nor one of the three, nor one of the seventy; but to be a *John*, a darling, to lean on his breast, to lye in his bosome, O how great a mercy? 'tis mercy to be new born, though one be but newly and as one newly-born, but to grow up to a perfect stature, to be a Man in *Christ Jesus*, O how great a mercy.

1958.

Removall of Good men by Death, a Fore- runner of Judgment.

Ed. Dunster-
vile, A Sermon
at the Fun. of
Sir Sim. Har-
court, 1642.

In vita
per Anonym.

Melch. Ada-
mas in vita.

EVEN as a carefull Mother, who seeing her child in the way when a company of unruly horses run through the streets in a full carrere, she presently whips up the child in her arms and takes him home; Or as the Hen seeing the ravenous Kite hovering over her head, she crouches and gathers her chickens under her wings: Even so when God hath a purpose to bring a lingring heavy calamity upon a Land, it hath been usuall with him to call and cull out to himself such as are his dearly beloved; When some fatall Judgment hovers like a flying fiery scrole over a Land or people, he gathers many of his choice servants unto himself, that he may preserve them from the evil to come; Thus was *S. Augustine* removed a little before *Hippo* (wherein he dwelt) was taken; *Paracelsus* dead before *Heidelberg* was sacked; And *Luther* taken off before *Germany* was overrun with war and blood-shed; Nay, what else can be the meaning,

ning, that of late so many *lights*, so many *eminent* ones have been *extinguished* in this Nation, but to fore-signify the great *darknesse* that without Gods great mercy is *inevitably* coming upon us.

Worldly-minded-Men *little think of Heaven, And why so?*

1959.

THere is a fable, how that a *woolf* being exceeding hungry, came into a *Tanners* yard, and there espying *raw hides* in the pit, had a great mind to have *eaten* of them, but being covered with *water* could not tell how to come at them; at last he resolves to *drink* up the water, but after a while his belly was so full, that he had no *mind* at all to the hides: This is the case of all *Earthly-minded-Men* that being filled with the things of this *world*, they have no *stomach* to the things that are more *Heavenly*, having *dined* with all the dainties as *Earth* can present, such as honours, riches, and the like, they have no *appetite* to the supper of the Lamb *Christ Jesus*, at whose right hand are pleasures for evermore.

Melandri
Jaco. seria.

Alphonf. 25
Avendan. in
Psal. 119.

Christ ready to revenge himself upon the Enemies of his Church.

1960.

IT is said of *Lions*, that as they are mindfull of courtesies received (witness the story of *Androdm* that fugitive servant of *Rome*) so they will be sure to *revenge* injuries done to them, They will *prey* on them that would make a prey of them; When *Juba* King of the *Moors* marcht through the desert of *Africa*, a young Man of his Company wounded a *Lyon*; but the year following when *Juba* returned, the *Lyon* again meets the Army, and from among them all *singles* out the Man that *hurt* him, and *tears* him in pieces, suffering the rest to passe by in peace and safety: Thus it is, that *Christ Jesus* that *Lyon* of the Tribe of *Judah* is alwaies ready to *revenge* the cause of his *Church*, and take Vengeance on all that have wounded him, or his *People*, such as will *prey* on them shall be made a *prey* to him; And though they wound them in their passage through the *Wildernesse* of this *World*, yet certainly, when he comes again to judg the *World*, he will *single* out all that shoot their arrows at him or his, or him in his *Members*, and will without mercy *tear* them in pieces; But as for the peaceable, peace be to them and the whole *Israel* of *God*.

Aeliani Par.
hist. lib. 2.
cap. 5. citat.
per Allyst.
Aldrovand.
de quadruped.

Ecclesia sua
Deus iudex est
et vindex.
Isid. de sum.
bono.

Christ, the Saints wonder and admiration.

1961.

THe *Sun* is gazed on by all the *World* with *admiration*, yea it is so *admired* that by many it is *adored*, and worshipped for a *God*, as by the *Persians* at this day: And many insensible Creatures (some by opening and shutting, as *Marigolds* and *Tulips*; others by bowing and inclining the head as the *Solfequy* and *Mallow* flowers) are *sensible* of its presence and absence; there seems to be such a sympathy, that, if the *Sun* be gon or clouded, they *wrap* up themselves, or hang their heads, as unwilling to be *seen* by any eye but his that fills them: Thus it is, and that in a far more larger sense, that *Christ's* name is *wonderfull*; Angels and Saints for *love*, the *World* and *Devills* for fear *wonder* at him; The Saints (duly and truly) *adore* him for their *God*, and were there ten thousand *Suns*, the Saints would *admire* *Christ* ten thousand times more then them all; He doth so *attract* and *ravish* their hearts by the *beaming* forth of his love-*rayes* on them, that they seem to be *sick* and *dying* if they be not with *Christ*, they open when *Christ* comes and shut when *Christ* withdraws, and will not be *kiss'd* by any lips, nor *embraced* by any arms but his, *Cant.* 5. 8.

March. Dres.
serus de statu
Relig. in
Persias.

Isay.

R. Venning
Myst. and
Revelat.

Christ's

1962.

Christ's Watchfullnesse over his People for Good.

Oppianus.
Plin. hist.
lib. 3. cap. 5.

Ulyss. Aldrovandi.
lib. de
Quadruped.

IT hath been a tradition that Lyons are *insomnes*, that they sleep not ; It may be they sleep not so much as other Creatures do, yet that they *sleep* not at all were absurd to think ; however their eye-lids being too little to cover their great eyes, they do *sleep* with their eyes somewhat open, and shining, which hath occasioned it to be supposed that they *slept* not at all : But most true it is that *Jesus Christ*, who is the keeper of *Israel*, neither *slumbreth* nor *sleepeth*, never shuts his eyes but hath them alwaies open upon the *Just*, he *winks* not so much as to the twinkling of an eye ; He alwaies stands *Centinel* for his People, and ever looking about him to see if any danger be approaching, he *watcheth* over his People for good.

1963.

Times redemption.

Plutarch
in lib. Moral.

Th. Zuingeri, theat.
hum. vitæ.

Qui non est
hodie, cras mi-
nus optuserit.
Hoc senescimus,
effugit ætas. Sen.
Hippolyt.

T Here is mention made of *Archias* a *Lacedemonian*, that whilst he was rioting and quaffing in the midst of his cups, one delivers him a *letter*, purposely to signify, that there were some that lay in wait to take away his life, and withall desires him to read it presently, because 'twas a serious businesse and matter of high concernment ; Oh, said he, *seria cras*, I will think of serious things to morrow ; but that night he was slain : Thus it is very dangerous putting off that to another day, which must be done to day, or else undone to morrow ; *Nunc aut nunquam*, Now or never was the saying of old ; If not *done now*, it may never be done, and then *undone for ever* ; Eternity depends on this moment of time, What would not a man give for a day, when it is a day too late ; Let every Man therefore consider in this *his day*, to day whilst it is day to do the things of his peace, least they should be *hid* from his eyes, and so, whilst like a blind *Sodomite* he grope to find a dore of hope, fire and Brimstone rain about his ears from Heaven against which he hath so highly offended.

1964.

Men not easily brought to believe the Worlds vanity.

R. Venning
Milk and
Honey.

Vanitas vanitatis omnia vanitas, &c.
Hunc versiculum si sapienter homines, qui in potentia et divitiis versantur, &c.
Chryl. in
Matth. hom.
20.

A Gentlewoman (some piece of *Vanity* no doubt) being told that the world and all the glory thereof was but *Vanity*, Vanity of Vanities all's but *Vanity*, so said *Solomon* ; 'Tis true (said she) *Solomon did say so, but he tried first whether it were so or not, and so will I* : Thus it is that most of us are very hardly drawn to believe the worlds vanity, as that the wisdom thereof is but enmity with God, the riches thereof nothing available, the Honours thereof but dependant and apt to lye in the dust, the pleasures thereof but momentary, and all of them such, whereupon may be truly written, *Vanity* ; but here's the misery Men will not take Gods word for it that it is so, they cannot believe till (nor scarce when) they see, The world hath bewitched them before they will believe it to be a Witch, neither will they believe it to be a poyson till they are poysoned therewith.

1965.

Every one to strive for eminency in Christianity.

Plutarch.
in lib. Moral.

Aristides was so famous amongst the *Athenians* for his Justice, that he was called *Aristides the just* ; when two came before him, said he that accused the other, O *Aristides* this Man did you such an injury at such a time, as thinking by such a suggestion to have made him partiall in the businesse ; Whereunto *Aristides* made answer, Friend I sit not here to hear what he hath done against me, but

but what he hath done against thee. O that Christians were so famous for holinesse and Justice, that it might be said, There's such an one, *The humble*; such an one, *The meek*; such an one, *The holy*; such an one, *The just*; such an one, *The patient*; It could have been said so of Noah, Abraham, Moses, and Job, &c. And why should not every Man strive to be the like?

Frequens (quod doleat) doli imitantur malos quam malos bonos. Erasmi. Apophthegm.

The Will of God to be resigned unto in all things.

1966.

There is mention made of a good woman, who when she was sick, being asked, Whether she were willing to live or dye? answered, *which God pleaseth*: but faith one that stood by, If God should refer it to you, Which would you choose? Truly, said she, *If God should refer it to me, I would ee'n refer it to him again.* Here now was a good woman, and a good resolve, well met; And it were to be wished, that there were many such in these loose licentious times of ours, that would not be almost, but altogether perswaded to lay aside themselves and their self-will, and in all occurrences of time, and all occasions of Interest (whether publike or private) to lye down in the dust, and to submit to the good will of God, whether it be for good or evill that shall in this life happen unto them.

R. Venning
Canaans
Flowings.

Fiat voluntas tua, Domine.

The great benefit of Faith truly appropriated.

1967.

IN the Book of Judges there is mention made of a War betwixt the Men of Gilead and the Ephraimites, wherein the men of Gilead had the Victory and pursuit upon the Ephraimites, but the men of Gilead having gain'd a passe upon the River Jordan, over which the Ephraimites were to run homewards, it so fell out, that every single Man was forced to beg his way; whereupon the men of Gilead question'd their Country, Whether they were Ephraimites or not? They poor Creatures being struck with fear, answered in the negative, They were no Ephraimites; but the men of Gilead distrusting them, commanded that every Man as he passed, should clearly pronounce the word, *Shibboleth*, (which signifies a Foord or passage) whereby the Ephraimites were discovered, for pronouncing *Sibboleth* instead of *Shibboleth*, two and fourty thousand of them were put to the sword in that day. Thus it is, that all of us are to passe through the gates of Death, and to give an accompt for what we have done here in the Flesh, whether it be good or bad; And then he that can clearly pronounce *Shibboleth*, that can say with David, Daniel, and many others, *My Lord and my God*, that can by Faith appropriate the merits of Christ Jesus unto his own Soul, and say with holy Job, *I know that my Redeemer liveth*, shall enter into his Masters joy; whereas he that lispeth out *Sibboleth*, that with those five foolish Virgins, and those other hopelesse Creatures, shall without the least sense of Faith barely cry out, *Lord, Lord*, shall be shut out for evermore.

Chap. 12.

Stella in
Luc. cap. 3.

Ch. 29. 25.

Matth. 25.
11.
Luke 13. 25.

True Grace in the Soul may be seemingly, but not really at a losse.

1968.

As it is amongst us in a Court of Record, the Seal being once passed is as true a Seal, and as good evidence in Law, (though the print be defaced, diminished, and not so apparent) as any that is most fair, fresh, full, and not defaced at all. So it is, that the least drop of true Grace in the Soul can never be exhausted, nor the least dram of true spiritual joy be quite dried up or annihilated; And why so? because that in the Court of Heaven, when on a sealing day the Graces of Gods Spirit are stamped on the Soul, it may, and doth, oftentimes so fall out, that there may be afterwards a dimnesse of the Seal, and the

J. R. in lib.
cui titulus
773
vel sponsa
caelestis.

*Quod apostolus
Sanctum
in illa
gratia posuit
suspendi non
amittit, &c.*

1969.

R. Venning
Canadus
Flouings.

*Bonus ille Sa-
maritanus qui
persolvit
omnia. Isidor.*

1970.

Rich. de Me-
diavilla Pro-
fres. Calesis.

*vidin decen-
tius quam our-
vam rebo cor-
pore gerere
animam, &c.
Melius est cor-
pus quam ani-
mam agrotare.
Menand.*

1971.

Jer. Dyke
Com. on Phi-
lem. vers. 5.

*Omnia propter
Deum, sed
Deus propter
seipsum aman-
dus est. Bern.*

marks, as it were, may be worn out, so that the fair impression, once so visibly seen, may not at present appear; yet all this marring not the evidence, nor ought to weaken the assurance of Heaven, for there it shall go current, and hold out in the matter of right as a greater, fairer, and fuller, because it was once as good as any; and once loved, ever loved to the end.

Christ, a sure pay-master.

IT is reported of a certain godly Man, that living near to a Philosopher, did often perswade him to become a Christian: Oh but, said the Philosopher; *If I turn Christian, I must, or may lose all for Christ*: To whom and to which the good Man replied, *If you lose any thing for Christ, he will be sure to repay it an hundred fold*. I but, said the Philosopher, *will you be bound for Christ; that if he do not pay me, you will*; *Yes that I will*, said the other; So the Philosopher became a Christian, and the good Man entred into bond for performance of Covenants: Some time after it so fell out, that the Philosopher fell sick on his death-bed, and holding the bond in his hand, sent for the party engaged, to whom he gave up the bond, and said; *Christ hath paid all, there's nothing for you to pay, take your bond and cancel it*. Thus it is that Christ is a sure, willing able Pay-master; whatsoever any Man ever did for him, hath been fully recompensed; and put the case so far, that a Man should be a loser for Christ, yet he shall be no loser by Christ, he will make amends for all in the conclusion.

The Soul's neglect, condemned.

There is a story of a Woman, who when her house was on fire, so minded the saving of her goods, that she forgot her only child, and left it burning in the fire; at last being minded of it, she cries out, *Oh my child, Oh my poor child*. So it is, that the most of Men here in this World scrabble for a little pelf, and in the mean time let their Souls be consumed with cares, and then at the time of their death cry out, *Oh my Soul, Oh my poor Soul*; so mad are they, so bewitched with the things of this life, that while they pamper their bodies, they starve their Souls; great care is taken to neatise the one, when the other goes bare enough, not having one rag of Righteousness to cover it, so that many times under a silken and Sattin Suit; there's a very coarse Soul; in a clean house a sluttish Soul; under a beautifull face a deformed Soul; but all such will one day find, that he that winneth the world with the losse of his Soul, hath but a hard bargain of it in the conclusion.

How our love to the Creature is to be regulated.

Rivers that come out of the Sea, as they passe along, do lightly touch the Earth, but they stay not there, but go on forward, till at last they return again into that Sea from whence they first came. Thus it is, that our love must first come from God to the Creature, yet being so come, it must not rest and settle there, (however, like a River it may in passage touch it) no, it must return back again into that infinite Sea, even God himself, whence it first came: All Creatures therefore are to be loved in God, and for God onely; so that the love of the Creature must be so far from taking any thing from the love of God, that rather it must confirm and encrease the same; And then is the love of the Creature truly regulated, when it is referred to the Creator, when it may be said, We love not so much the Creature, as the Creator in the Creature.

How

How to demean our selves after we are sealed by the Spirit.

1972.

Look but upon a poor Countryman, how solicitous he is, if it be but a *bond* of no great value, to keep the *Seal* fair and whole; But if it be of an higher nature, as a *Patent* under the broad Seal, or the like, then to have his box, his leaves and wooll, and all care is used, that it take not the least hurt. And shall we then make slight reckoning of the *Holy Ghost's seal*, vouchsafing it not that care, do not so much for it, as he for his *bond* of five Nobles, the matter being of such high concernment? Let us then being well and orderly sealed by the *Spirit*, be careful to keep the *signature* from defacing or bruising, not to suffer the evill Spirit to set his *mark*, put his *print* with his image and superscription upon it; then not to carry the *seal* so loosely, as if we cared not what became of it: And whereas we are *signati*, to be close and fast, not to suffer every trifling occasion to *break* us up, not to have our *Souls* to lye so open, as all manner of thoughts may passe and repasse through them, without the least reluctance.

L. Andrews
Winton. Sermon.
at Court on
Whitsunday,
1613.

*Spartam nactus
hanc orna.*
Erasmi. Adag.

Rulers, Magistrates, &c. to stand up for the cause of the Poor and needy.

1973.

IT is an Honourable memoriall, that James the fifth K. of Scots hath left behind him, that he was called, *The poor Man's King*: And it is said of Radolphus Habsburgium, that seeing some of his Guard repulsing divers poor persons that made towards him for relief, was very much displeased, and charged them to suffer the *Poorest* to have access unto him, saying; That he was called to the Empire not to be shut up in a chest, as reserved for some few, but to be where all might have freedom of resort unto him. And thus as great Persons are in Scripture expressed by the *Sun*, which affordeth his influence so well to the lowest shrub, as to the tallest Cedar, shines as comfortably upon the meanest Cottage, as the stateliest Pallace, that amongst other good things done by them, they may be renowned to Posterity for being the *Poor man's Advocate*, eyes to the *blind*, feet to the *lame*, alwayes ready to right and relieve those that have no other means to right and relieve themselves, but by flying to them for shelter.

K. James Ba-
silicon Doron.

Schickardus
de iure Reg.
Heb. citat. ex
Claud. Bernesq.
ad cap. 4.
Suetonii.
Joh. Cuspian.
bisp.

Prov. 31. 8.
Job.

The Vanity of all Worldly greatnesse.

1974.

AS it is in a Lottery, the Plate with the great basin and ewer make a glistering shew, and are exposed to the publique view of all, and if a Man by chance light on a prize, it is usually no great matter; onely it is drummed out and trumpeted abroad, to tell the World, and this is the glory of it. Even so, if some of those many that venture hard for Honours, and struggle for greatnesse, do speed, it is no such great matter, onely the businesse is trumpeted out, told abroad, and the World hath some apprehension of it, but the wisest of Mortals found this also; amongst other things, to be vanity, a supposed excellence, which hath no true being, accompanied with cares and cumber, the object as well of Envy as esteem, the happiness of all such greatnesse consisting in this, that it is thought happy, rather then that it is so indeed.

H. Hardwick
Sermon. at Fu-
nerall of Rich.
More, Esq.
1644.

*Ardua per pra-
ceps gloria va-
dit iter. Ovid.
trip.*

1975.

The welfare of the Soul to be preferred before any Worldly enjoyments whatsoever.

Th. Zuin-
geri, theat.
hum. vite.

Tho. Hill
Spittle Serm.
1644.

Vis ut anima
tua cave tua
serviat, Deo
serviat anima
Aug.

There is a story of one *Marinus*, a Souldier, who having hopes of preferment to some place, being a *Christian*, it was suggested unto him, that he must first forsake his Religion, before he should be invested in his place; It was so strong a temptation to him, that he began to stagger betwixt his Preferment and his Christianity: but by the good providence of God, there cometh one *Theodistus* unto him, brings him into the *Temple*, and layeth by him a *Sword*, and the *Gospel*, the *Sword* being the ensign of his place and preferment; Now, saith he, *whether had you rather have the Gospel, or the Sword?* and dealt so seriously with him, that it pleased God to overcome him, so that he chose the *Gospel*, and let the *Sword* go; forsook all worldly pomp, that so he might save his *Soul*, and preferred the welfare thereof before any Earthly enjoyments whatsoever. And it is heartily wished, that there were many at this day to be found in the midst of us, raised up to the pitch of such an Heroick resolution, that whatsoever the competition be, whether place, preferment, Office, &c. they would lay the *Bible* by it, and seriously consider, that if ever they mind the saving of their *Souls*, they must let go their hopes and possessions, and deny themselves in them, rather then let go their share in the *Gospel of Christ Jesus*, whereby they have a firm title for the eternal happinesse of their immortal *Souls*.

1976.

Silence, when, and how commendable.

Conrad. Zuin-
geri theatrum
hum. vite.

Amos 5. 13.

Conticuisse
nocet nun-
quam, nocet
esse loquutum.
Bil.

Jos. Hall
Med. and
Pows, Cent. 3.
medit. 32.

It is said of the Ambassadors of the King of *Persia*, that coming to *Athens* (the then Metropolis of learning) in the time of the seven Wisemen, they desired that every one would deliver in his sentence, that they might report unto their Master the wisdom of *Greece*, which accordingly was done, onely one of them was silent, which the Ambassadors observing, entreated him also to cast in his symbole with the rest; Tell your Prince (quoth he) there are of the *Gracians* that can hold their peace. And certainly there is a time, though an evill one, when a Prudent Man is to hold his peace, that is, when speaking will do no good; nor can he be wise that speaks much, nor he known for a Fool that says nothing; It is a great misery to be a Fool, but it is yet a greater that a Man cannot be a Fool but he must needs shew it; Some there have been, which have scorned the opinion of Folly in themselves, yet for a speech wherein they have hoped to shew most wit, have been censured of extream folly, by one that hath thought himself wiser; and another hearing his sentence again, hath condemned him for want of wit in censuring; Surely then, he is not a Fool that hath unwise thoughts, but he that utters them; Even concealed Folly is wisdom, and sometimes wisdom uttered is Folly: therefore while others care how to speak, let every Mans care be how to hold his peace.

1977.

No pains to be thought too much for the getting of Heaven.

Jos. Hall ut
supra, cent.
med. 34.

It is almost incredible to believe how they that travell in long pilgrimages to the *Holy Land*, What a number of weary paces they measure, What a number of hard lodgings and known dangers they passe, and at last when they come to the view of their journies end, what a large tribute they pay at the *Pisan Castle* to the *Turks*; And when they are come thither, what see they? but the bare Sepulchre wherein their Saviour lay, and the Earth that he trod upon to the encrease of their carnall devotion; O but then, what labour should every

Christian

Christian willingly undertake in his journey to the true *Land of Promise*, the celestial *Jerusalem*, where he shall both see and enjoy his Saviour himself? What tribute of pain or death should he refuse to pay for his entrance, not into his Sepulchre, but his Palace of glory, and that not barely to look upon it but really to possess it.

*Audendo bella
expedias, pigra
extulit astru.
Haud unquam
jese virtus.
Val. Flac.*

Why it is that God affords some glimps of Heaven even in this life.

1978.

THe Jewish Rabbies report (how truly is uncertain) that when *Joseph* in the times of plenty, had gathered much corn in *Egypt*, he threw the chaff into the River *Nilus*, that so flowing to the neighbour Cities and Nations more remote, they might know what abundance was laid up, not for themselves alone, but for others also: So God in his abundant goodnesse to make us know what glory there is in *Heaven*, hath thrown some husks to us here in this World, that so tasting the sweetnesse thereof, we might aspire to his bounty that is above, and draw out this conclusion to the great comfort of our most precious Souls, that if a little earthly glory do so much amaze us, What will the Heavenly do? If there be such glory in Gods foot-stool, what is there in his Throne? If he give us so much in the land of our Pilgrimage, What will he not give us in our own Country? If so much to his Enemies, What not to his Friends?

*Joh. Planta-
vit. Florileg.
Rabbinicum.*

*N. Waker, A
Sermon at S.
Pauls, 1629.*

Comfort nearest, when Afflictions are at the highest.

1979.]

IT may seem a strange course in the eye of common reason which *Christ* took at the Marriage Feast in *Cana of Galilee*, the guests wanted wine, he bids them fetch water; cold comfort, when wine was expected, to call for water, yet for all that wine was then nearest, when the Water-pots were filled with water even to the brim: So oftentimes comfort is then nearest us, when our Afflictions are at the highest; God works by contraries, as light out of darknesse, at the Creation; life out of death, glory out of shame, as in the Redemption; the blind Mans sight out of clay and spittle; yea Heaven out of Hell, for when he brings his children into Heaven, he throws them first down into Hell, first humbles them, and then exalts them; It is not then for any one to be discouraged, though *Christ* pour never so much water on them, for look what their water is, that shall their wine be, what their crosses such their comforts, Psalm 90. 15.

Joh. 2. 1.

*Jer. Dyke
Six Evang.
bist.*

*Cum duplican-
tur lateres tunc
venit Moses.
Aug.*

The comfortlesse Hypocrite.

1980.

AS a Man can have very small comfort, to be thought by the World to be rich, because he hath a shop full of wares and driveth a great trade, when in the mean time, he knows, poor Man, that he is worse then nothing, and owneth much more then he is worth; or because he maketh a counterfeit shew of rich wares, when as he hath nothing but empty boxes with false Inscriptions, or but pieces of wood and brickbats made up in paper instead of silks or other costly wares: So is it with all those that seem to be Religious, that make a goodly shew of Godlineffe, yet in the mean time are very Bankrupts in Grace, and like one of *Solomons Fools* that boast themselves of great Riches, when they are indeed exceeding poor; but cui bono? Why do they so? what get they by it? What comfort reap they by it? None at all, their Consciences bearing them witnesse that they are none such as the World takes them to be.

*Joh. Downam
Preparat. to
Sacrament.*

*Prov. 13 7.
Si castum me
simulo, et aliud
est in conscien-
tia, habeo glo-
riam mercena-
riam, &c.
Aug. in*

The Matth.

1981.

The losse of an onely Son or nearest relation, not to be over-much lamented.

M. Tullius.
Var. hist.
Plutarch
in orat.
consolat.

Noli autem
iam et filii tui
optimam sortem
lucere, ille iter
ambiguum à
tergo habet,
&c. Petrarch.
in dialog. 48.

IT is said of *Cleobis and Biton*, that in absence of the Horses, they drew their Mothers Chariot to the Temple themselves, for which obedient act of theirs she prayed, that they might be both of them rewarded with the greatest blessings, that could possibly happen from God to Man, but so it hapned that they were both of them found dead in their beds the next morning; News thereof was brought to their Mother, as matter of great misfortune, which she in a manner flighted, saying; *I will never account my self unfortunate, that was the Mother of two such Sons whom the Gods have invested with immortality for their pious and obedient actions*: And shall then a Pagan Mother, having no other light but that of dusk nature, take it for a divine favour, that her two Sons did so early quit this life? And shall Christian Parents, or any others within the pale of the Church, such as are better enlightened, pule and repine, and look sower upon Heaven, and upon God, when in mercy he hath done for theirs, not what is pleasing to them, but what is most fit and commodious for both, nothing being done but for the best to them that love him, so that for the most part, life is not so much taken away, as death given for a speciall favour and advantage.

1982.

No return from Hell

Paul de Wan.
Dom. infr.
Ora. Africa.
Serm. 47.
— Facilis
disensus
Averni, Sed
revocare
gradum, &c.

Job 7. 9.
Prov. 15. 11.
Psal. 9. 17.

There is a story of an ignorant Man, that being at Church, and hearing the Preacher set out the pains of Hell as a just reward of all those that forget God, said; *That he would not believe there was any such thing as Hell, or any such pains at all*; To whom the Preacher replied, *That if one should come thence, and tell him the truth thereof, yet he would not believe, or take any care to avoid it. For as the party came thence to tell him of it, so he would hope to do as much, when he was there to warn another*: But let no Man be deceived, that cannot be, *Vestigia nulla retrorsum*, there's no return from Hell; Dives being there may make it his suit, but all in vain, *Luk. 16*. For as the Cloud is consumed and vanisheth away: so he that goeth down to the grave or Hell (as it is sometimes expressed) shall come up no more, i. e. shall never converse, or transact any business upon the Earth again.

1893.

Powerfull Preaching of the Gospell.

Did. Stella
in Luc. cap.
10.

W. Atterfol
in Philem.
Pag. 2. 3.

Magna est Ve-
ritas et prava-
libet.

IT is said in the Revelation of S. John, that amongst many other visions, *He saw an Angell fly in the midst of Heaven, having the everlasting Gospell to preach unto them that dwell upon the Earth, and to every Nation and Kinred, and Tongue, and People, saying with a loud Voice, Fear God and give glory to him, &c.* And what next followed? Another Angell, saying, *Babylon is fallen is fallen, Babylon the great City is fallen, &c. Apoc. 14. 7. 8.* See here now the efficacy and power of Gospell preaching, let but the Gospell be sincerely preached, Babylon must down; the Devill and Dagon must fall before the Ark of Gods presence; Whatsoever the purposes, projects, pretences, policies, conspiracies, combinations, and confederacies of leud, Atheistical, and wicked men be; yet they shall never be able to stop the stream of Gods word, dam up the wells of Salvation, or hinder the free passage of the Gospell, no more then to bind up the wind in their fists, or stop the rain of Heaven from watering the Earth; It is true that the Ministers of the Gospell, may by the Instruments of Sathan, be stocked, stoned, hewen aunder, burned with fire, slain with the sword, clap'd up in Prison, fettered in chains, sequestred, plundred, decimated, &c. yet the Gospell it self may be, nay

is in lively operation, a *light* that cannot be put out, a *heat* that cannot be smothered, a *power* that cannot be broken; For even then the constant sufferings and patient bearing of the crosse, doth as by a lively voice publish and proclaim the truth of the Gospel for which they suffer, and serveth to win many to the Faith of Christ Jesus.

**Punishments of the Wicked in this life
nothing in comparison of those in
Hell hereafter.**

1984.

IT is said of *Christ* that going up to *Jerusalem*, and finding in the Temple those that sold Oxen and sheep, and Doves, and the changers of Money, sitting; he made a *scourge* of small cords, *quasi flagellum*, as it were a *scourge* (saith the vulgar translation) made up of small cords, such as he gathered up from amongst the People in the binding of their Sacrifices, bearing the likeness and form of a *Scourge*, and with this he drove them out of the Temple; And so it is that the sorrows, troubles, vexations and punishments that befall the wicked in this life, they are but *quasi tales*, as it were such; they are but the type, the Figure, the similitude of such, the meer beginnings of sorrows, but flea-bitings in comparison of what shall befall them hereafter; For when *Christ* shall come to Judgment, he will make a *whip indeed*, such an one that by the stripes thereof the Wicked shall be whipped into Hell and all such as forget God.

Stephan.
Menochius.
Fr. Toller
in locum,
Intende nunc
quascunq; se-
culi penas,
dolores, &c. et
compara totum
gehennam, &c.
Bern. med.

Faith and Love, inseparable.

1985.

IT is a Rule published by the Heathen, that all *Vertues* are so interwoven and linked together in a chain, that he that hath one hath all, and he that wanteth but one wanteth all: So it is with that worthy pair of Graces, that Heavenly couple, *Faith and Love*; *Faith* not without *Love*, nor *Love* without *Faith*, but both together; Not *Faith* without works, nor works without *Faith*, but the one must be fruitfull to bring forth works, and the other thankful to confesse them, *Faith* must work by *Love*, and *Love* live by *Faith*, for *Faith* without *Love* is but seeming, and *Love* without *Faith* is *disordered*; Then as it is *Christ's* own rule, that the things which God hath joyned together no Man should put asunder, so *Faith and Love* being lodged as two guests in one house and locked up as two Jewels in one Cabinet, they should by no Man whatsoever be dis-joynd or divided.

Cic. de offe.
de quest.
lib. 3.

Vincent. de
la Nuzza
tyaliatus
Evang.

Sacrilegious persons, condemned.

1986.

THE antient Romans by the light of Nature disliked and checked *Quint. Fulvium Flaccum*, because he had uncovered a great part of *Juno's* Temple, to cover another Temple of *Fortune* with the same tiles; they told him that *Pyr- rhus* and *Hannibal* would not have done the like, and that it had been too much to have done to a private dwelling house, being a place far inferiour to a Temple; and in conclusion forced and compelled him by a publique decree in *Senate*, to send home those tiles again: What a shame then is it for *Christians* such as pretend to be knowing Christians to come behind the Heathen, who did more for their *Idols*, then they will do for the honour of the true God, such sacrilegious wretches as rob the Church and enrich themselves with the spoils thereof, such as take the houses of God into their own possession, and with that Whore in the Proverbs, wipe their mouths as if they had done no hurt at all; but let all such know, that their wealth so gotten shall melt as Snow before the Sun; and their Fields of blood purchased by the spoil of *Christ*, shall prove as unfor-

Tit. Liv.
Decem 2. lib. 5.

Coe. Sabel.
hist. lib. 1.
Ennead. 3.

Quis enim
lupos impune
putaret esse
deos? Lucan.

Aurum Tholo-
sanum. Erasim.
Adag.

1987.

Did. Stella in
Luc. c. 12.

Feruntq; sum-
mos Fulgura
montes.
Horat.

Cantabit
vacuus, &c.

unfortunate to them and theirs as the Gold of Tholose did to *Scipio's* Souldiers, of which whoever carried part away never prospered afterwards.

Prosperity attended by Fears and cares.

AS *Winters* thunder is, in a Proverbiall speech, held to be the Worlds wonder, so in the extremity of *Summers* heat, it may chance to thunder as it were afar off; but the main claps and noise of *Thunder*, usually fall out in the Spring and Autumnal part of the year, when the face of the sky is at the clearest: So it is that fears and jealousies, restlessness of *Spirit* and distractedness of mind are usual concomitants with the prosperous conditions of men, and attendant upon such as in the flourishing Spring of temporall success, and fruitful Autumn of Worldly increase, are lifted up on high, and puffed up with the vain conceit of their own acquired greatness; whilst he that is pinched with the winter of Adversity, and scorched with the heat of persecuting necessity, sings care away, comforts himself in the Lord his God, lives contentedly and dyes comfortably.

1988.

Jerem. Whi-
taker Serm. at
S. Mary Mag-
dalen Ber-
mondsey South-
work, 1631.

Joh. 13. 1.
Phil. 1. 6. 7

Incessum quip-
pe bonum agi-
tur, si ante
vite termi-
num deservatur.
Greg. moral.

Perseverance in goodnesse, enjoyed.

IT is the part of a good Workman not to leave his work imperfect; A good Physitian will not forsake his Patient when he hath done but half his cure; The Husbandman gives not over, when he hath sowed but some part of his ground; And he that doth but half build an house, is but half a Carpenter: So he that entereth into the way of Christianity, and standeth still is but half a Christian, the greatest part of his work is yet behind; It is not enough to begin well, but to continue in well-doing, It is not so much the entrance into, as the Perseverance in goodnesse that is required; God left not that great work of the Creation in the first or second day thereof, but in six dayes finished it to the glory of his name; nor as then in the generation of the Creatures, but now also in their Regeneration, Whom he loveth, he loveth to the end; and the good work that he hath begun in any shall be perfected; having then so fair a copy to write by, so good an example to live by, let us forrun that we may obtain, so sail in the Sea of this World that we never give over till we arrive in the desired Haven, so to begin as to be sure to make an end; that it may be never said to our great and just reproach, This Man began to build, but was not able to finish, *Luk. 14. 30.*

1989.

Joh. Downam
christian war-
fare.
addit. M. lib. 3.
cb. 11.

Temptations from within, or without, how to be dealt withall.

IF a Man find weeds growing in his Garden, and naturally springing out of his down ground, he taketh much pains to weed them out; but if he seeth that they have no rooting there, and are onely cast over the wall by some ill-willer, he careth not much for it, because he can with as small pains cast them out again, as they took that cast them in: So, if we perceive that the weeds of Temptation are rooted in our sinfull Nature, and spring from our corrupt Fleth, we must take the more care and pains to weed them out, but if they be onely injected by the malice of *Sathan*, we are not to be so much moved therewith, but to cast them out of our minds and hearts, as often and as easily as he cast them in.

Justice

Justice to be purely administred.

THe *Gracians* placed *Justice* betwixt *Leo* and *Libra*, thereby signifying, that there must not be onely *courage* in executing, but also *indifferency* in determining; The *Egyptians* expresse the same by the Hieroglyphical figure of a Man without hands, winking with his eyes; whereby is meant an uncorrupt Judg, who hath no hands to receive *bribes*, no eyes to behold the person of the poor, or respect the person of the Rich: And before our Tribunals, we commonly have the picture of a Man holding a *ballance* in one hand, and a *sword* in the other, signifying by the *ballance*, Just Judgment; by the *sword*, execution of Judgment; For as the *ballance* putteth no difference between Gold and Lead, but giveth an equall or unequall *posse* to them both, not giving a greater weight to the gold for the excellency of the mettal because it is Gold, nor a lesse to the Lead for the baseness of it because it is Lead: So, they were with an even hand to weigh the poor Mans cause as well as the Rich; but it is most notably set out by the *Throne of the House of David*, which was placed in the gate of the City towards the Sun-rising; In the gate, to signify, that all which came in and out by the gate of the City, might indifferently be heard, the poor as well as the Rich, and might have free access and regress to and from the Judgment seat: And towards the rising of the Sun, in token that their Judgment should be as clear from corruption, as the Sun is clear in his chiefest brightness.

1990.
Cael. Rhodog.
Par. lib.
Joh. Pierii
Hieroglyph.
Nich. Caulin.

W. Perkins
Com. on Gal.
ch. 6.
Psal. 122. 5.

There's no fighting against God.

THere is mention made of the *Psilli*, a people of low stature and lesse wit, silly ones no doubt, that being troubled with the *Southern wind*, went out on a day to make war against the same; but the farther they went, the more it blew, untill at last it covered them all with the sands, and so they perished. And the same end or worse, will betide all those that dare adventure to stand at Variance with God, such as with the *Pigmies* dare contend with *Hercules*, and with the *Gyants* in the Poet *Æsop* make war against God; but let all such know that *impar congressus*, there's no fighting against God, no standing out against his power, no resisting his will, never any that did so, prospered; It were then the best way to sue for conditions of peace, to lay down arms, forbear all acts of hostility, and seek unto *Jesus Christ*, the blessed peace-maker betwixt Man and God offended.

1991.

C. Plin. hist.
nat. lib. 7.
cap. 2.

Gr. Williams
Delights of
Saints, part 2.

Death put off from one to another.

1992.

Plutark in the life of *Solon* tells a story, that on a time the young men of *Ionia*, standing by the River side, where the *Milesian* Fishermen had newly cast in their net, bought of them that present draught. And it so happened that when they drew their net unto the shore, they found therein, besides their Fishes, a *Golden Table* or *Trivet*, which *Helena* had let fall in that place as she sailed towards *Troy*; Whereupon the buyers required the same as part of their bargain, but the sellers would part with nothing but their Fishes; The contention grew hot, and would have come to a height, had not both sides concluded to rest satisfied with the arbitration of *Apollo*, who determined it should be given to the wisest of all Men, so they sent it to *Thales Milesius* then looked on as the wisest Man in all *Greece*, but he refusing the same, caused it to be sent to *Bias Prieneus*, and he returned it to a third, the third unto a fourth, and so from one to another, till at last it came to *Solon*, And he judging *Apollo* to be the wisest, caused it to be presented for an *Altar* in the house of his Oracle: Now so it is that as these Men did in modesty with the *Golden Trivet*, so all Men out of fear

Suidas.
D. og. Laert.
in vita
Thaletis.

τὸς σοφὸς
πρώτος
ἀποστῶ, &c.

Mortis diem
omnes affatu-
rum sciant; 3
cum tamen
omnes aut pen-
omnes differre
conantur, &c. y
Aug. de gratia
No. Test.

deal with *Death*; When it knocks at the poor Mans door, he sends it to the Rich mans gate; The Rich man payes dear to translate it to the Scholler; He with his learning perswades it to the City; the Citizen will carry it himself to the Court; the Courtier hath no desire to bid it welcome, and therefore he poasteth it over to his Page; he like a wild Buck runs away, and leaves it to take hold of his Lord; the Lord had rather it should carry away his Lady, and the Lady would more willingly prefer her Maid, and so of all the rest, all refuse it, none will accept of it, every one puts it off to another.

1993.

The sad condition of the fearlesse Heart-hardned Sinner.

Vita Neronis
ex variis
collecta.

S. Chrysostom
de David,
cant. tom. 2.

IT is said of Nero that bloody Tyrant, when Seneca his Tutor dissuaded him from his Villanies, and exhorted him so to demean himself, *Ut scilicet Superi comprobent sua*, that the Gods might approve of his works, answered like a dogged Atheist and a wicked wretch; *Stulte, verebor ego Deos, cum talia faciam* & O fool, Dost thou think that I believe there be Gods when I do such things? And this is the case of every Fearlesse Heart-hardned Sinner, who is so accustommed to his wicked wayes, and so delighted with his own works, that he will believe nothing, know nothing, fear nothing, being herein worse then the very Devils themselves, for they believe and tremble; they believe there is a God, and tremble to think that there is one, but the brawny hearted, feared, obdurate Sinner if he believe, doth not tremble; or if he do believe, yet doth not fear to commit the greatest wickednesse; were it otherwise he would fear more and Sin lesse.

1994.

Charity to be well and rightly ordered.

Job. Pierius.
Horus Apollo.
Nilivus.
Tacitus.

2 Cor. 9. 7.

Gr. Williams
7. golden Can-
dlesticks. Serm.
12.

AMongst other things in the learning of the Egyptians, there is to be seen the picture and figure of Charity Hieroglyphically set out like a Child that is naked with a Heart in his hand, giving Honey to a Bee that wanteth wings. 1. A Child, humble and meek as Moses, not churlish and dogged like Naball; 2. Naked, because the charitable Man must not give his Alms for ostentation to be seen of Men. 3. With a Heart in his hand, because the Heart and the hand of a charitable Man must go together, he must be a chearfull giver. 4. Giving honey unto a Bee, not to a Drone, relieving poor Men that will labour, not lazy beggars that will take no pains. And lastly to a Bee without wings, to such as would gather honey if they were able, would work if they could, but the want of wings lack of strength, health, and other the like abilities make them unable to help themselves; thus to do is not Charity mis-taken, mis-applied, ill-bestowed but seasonable, suitable, and well regulated.

1995.

How it is that Truth doth not alwayes appear.

Petardi sum. 2
viri. et viri.

Speculum
Exemplorum.

TIME was when Truth lived in great Honour, but through the envy of her Enemies, she was disgraced, and at last banished out of the City; where sitting upon a dunghill, sad and discontented, she espied a Chariot, attended with a great troop, coming towards her; she presently perceived who it was, her greatest Enemy, the Lady Lye; clad in changeable colour'd Taffaty, her Coach covered with clouds of all the colours in the Rainbow; Impudency and Hypocrisy were on the one side, Slander and Detraction on the other as attendants; Perjury Usur'd all along, and many (more then a good many) were in the train; When she came to Truth, she commanded her to be carryed as a Captive for the greater triumph; At night she fared well, and would want nothing; but when Morning came, she would be gone and pay for nothing, affirming

ming she had paid the reckoning over-night, the *Attendants* upon examination of the matter justified their *Lady*; *only Truth* confessed there was nothing paid and was therefore compelled to pay for all; The next night the *Lady* did the like, but withall committed a great out-rage, and being for the same brought before the Judge, *Impudency* and *Hypocrisy* began to justify their *Lady*, *Perjury* cleared her, *Slander* and *detraction* laid all the fault on poor *Truth*, who must now suffer death for that it never did; The Judge demands what she had to say for her self, she could say nothing but, *Not guilty*, neither had she any friend that would plead for her; At last steps up *Time*, a grave experienced Counsellour, and an Eloquent Advocate, and desires favour of the Court to sift and search out the matter a little better, lest the *Innocent* might suffer for the *no-cent*; The motion was granted, then *Time* began to expell the clouds from the *Ladies* Chariot, unmask'd her ugly face, unvail'd all her followers, and made it appear at last that the *Lady Lye* was guilty of all the Villany, and poor *Truth* was thus by the help of *Time* cleared and set at large. And thus it is that though *Truth* is great and will prevail at last, yet it doth not alwaies appear, but may fall down in the street, and be trampled under-foot for a time, may be abused, banished, and made to come behind *lies* and *falsehood*, yea executed, buried when it cannot have time to clear it self, untill it be too late to save it; hence is it that the *Apostle* doth not say, *Now remaineth Truth*, because *Truth* is often banished, but *now remaineth Charity*; Faith, Hope and Charity, graces which give a being to every Christian, of which sort, *Truth* manifested is none, for I can believe in Christ, hope for Heaven, and love my Enemies, though I be *belyed*, but without these I can be no Christian.

Temporis filia
veritas.

Gr. Williams
ut antea.
—In apricam
proferet alas.
Esa. 49. 14.

Rom. 13. 13.

Body and Soul sinning together, lyable to be punished together.

1996.

There was a *Master of a Family*, which committed the custody of his Orchard unto two of his servants, whereof the one was *blind*, and the other *lame*; and the *lame servant* being taken in love with the beauty of the fruit, presently told his *blind fellow*, that if he had but the use of his *limbs*, and his feet to walk as well as he had, it should not be long ere he would be Master of those *apples*; The *blind Man* answered, He had as good a mind to enjoy them as himself, and if his eyes had not failed him, they had not rested all that while upon the Tree: Whereupon they both agreed to unite their strength, and joyn their forces together; the *whole-blind Man* took the *well-sighted-lame Man* upon his shoulder, and so they reached the *Apples*, and conveyed their Masters fruit away; but being impeached for their fault, and examined by their Master, each one framed his own excuse; The *blind Man* said, he could not so much as see the Tree whereon they grew, and therefore it was plain he could have none of them: And the *lame Man* said, He could not be suspected, because he had no *limbs* to climb, or to stand to reach them; but the wise Master perceiving the subtle craft of the two false servants, put them, as they were, one upon the others shoulders, and so punished them both together. Thus it is, that *Sin* is neither of the *body* without the *Soul*, nor of the *Soul* without the *Body*, but it is a common act both of *Body* and *Soul*, they are like *Simeon* and *Levi*, brothers and partners in every mischief; like *Hippocrates* twins, they have *idem velle et idem nolle*, they do commonly will and nill the same thing, and therefore God in his just Judgment will punish both *body* and *Soul* together, if they be not repaired and redeemed by Christ.

Pet. Mart.
in 2 Reg. cap. 4.
citat. lib. Jud.
Rabbinis.

Pares culpa
pares poena.

S. Ambrose
de fide et re-
surrect.
cap. 19.
Heidel sel.
de peccat.

1997.

How Christ by his death, overcame death.

Ulys. Aldro-
vandus de
Quadruped.
Aelian. de
animal. lib. 2.
cap. 23.

Psal. 78.
Col. 2. 15.

IT is said of the *Leopard*, that he useth a kind of policy in killing such *Apes* as do molest him; First, he lyeth down as dead, and suffereth the *Apes* to mock him, trample upon him, and insult over him as much as they will; but when he perceiveth them to be weary with leaping and skipping upon him, he revives himself on a suddain, and with his claws and teeth tears them all in pieces. Even so our Saviour *Christ* suffered the *Devill* and *death*, and all the wicked *Jews*, like so many *Apes* to mock him, to tread upon him, and trample him under foot, to crucifie him, to bury him, to seal up his grave, and set a guard of Souldiers to watch him, that he should not rise any more, and did indeed what they list with him; but when he saw they had done their worst, and that they could do no more, Then he awaked as a *Giant* out of sleep, and smote all his *Enemies* on the cheek-bone, spoyl'd *Principalities* and powers, led Captivity captive, and brought them unto shame and confusion of face for ever.

1998.

Confession of Sins, irksome to the Devill.

Paul de Wann
Serm. de tem-
pore.

Speculum
Exemplorum.

2 Sam. 16. 22.

Job. 1. 19.

THere is a story, how that on a time, a Sinner being at *Confession*, the *Devill* intruded himself, and appeared unto him; And being demanded by the *Priest*, Wherefore he came in? made answer, That he came to make *Restitution*; being asked, What he would restore? He said, *Shame*; For it is *shame* that I have stollen from this Sinner, to make him *shamelesse* in sinning, and now I am come to restore it to him, to make him *ashamed* to confesse his sins. And thus it is that he deals with the most of Men, he makes them *shamelesse* to commit sin, even with *Absolon* in the sight of all *Israel*, and in the sight of the Sun; but he makes them *ashamed* to confesse any sin, he perswades them to *commit sin*, and he also perswades them to *conceal sin*, he cannot endure by any means that they should *confesse* their sins; And why? but because God is merciful and just to forgive them.

1999.

To depend upon Gods All-sufficiency in time of trouble.

Gen. 17. 1.

Exod. 16. 47.

1 Sam. 14. 6.

2 Chron. 4. 11.
Gr. Williams
7. golden Can-
dlesticks,
part. 2. ch. 4.

A*Braham* considering that God was *El Shaddai*, a God of All-sufficiency did assure himself, that although *Sarah's* womb was dead, yet God was not dead, but was as able to raise him a living son out of her dead womb, as he is to raise our dead bodies out of the senselesse Earth: So *Moses*, when he had six hundred thousand People and upward to provide for in a sandy desert, which yielded them neither bread nor water, considering the power of God, did believe, that he could bring drink out of the Rock, as out of a River; and meat out of the clouds, as out of a Cubbard: So *Jonathan*, when he went against the *Philistins* that were thousands, had this resolution for his encouragement, That God could deliver with few, as well as with many: And so *Asa* went as far as he, when he had a huge Army of *Ethiopians* consisting of thousand thousands, besides three hundred Chariots, (the greatest Army that ever was read of) come against him, he cryed unto the Lord his God, and said; Lord, it is nothing with thee to help, whether with many, or with them that have no power, &c. And so it is, that every Man should depend upon his God, who can help with few Friends, or no Friends, with small means or no means, as well as if he had all the means, or all the Friends in the World; And therefore let no Man be dismay'd in the time of *Affliction*, nor faint in the hour of temptation;

temptation; but if his troubles be great, let him remember, that God is greater; If his Enemies be mighty, let him know, that God is mightier then they, his hand is of Iron; and his feet of burning brasse, not onely to tread upon, but trample under foot the Enemies of his Church and People.

Rev. 1. 15.

Simplicity of Men to be more affected with the losse of things temporall, then spiritual.

2000.

IT is said of *Honorius*, a Roman Emperour, that when one told him *Rome* was lost, he was exceedingly grieved, and cryed out, *Alas, alas*; for he supposed it was his *Hen*, so called, which he exceedingly loved; but when it was told him, it was his *Imperial City of Rome*, that was besieged by *Alaricus*, and was taken, and all the Citizens rifled and made a prey to the rude, enraged Souldier, then his spirits were revived, that his losse was not so great as he imagined: Now can it be otherwise thought, but that this disposition of *Honorius* was most simple and childish; yet the most of Men are under the same condemnation, as being too too much affected with the losse of a *poor silly Hen*, with the deprivation of *things temporall*, nothing at all minding the want of those which are *spiritual*; If they lose a *little wealth*, the least punctilio of *Honour*, a little pleasure, a little vanity, things of themselves good for nothing, because of themselves they can make nothing good, (and then as the Proverb goeth, That is too dear of a farthing, that is good for nothing) yet for these things, they will vex and fret, weep and wail, and their mourning shall be like that of *Hadadrimmon* in the valley of *Megiddo*; but when they lose their precious Souls in the desarts of Sin, and God for Sin, when they are rifled and strip'd naked of Grace, not having the least rag of Christ's Righteousnesse to cover them, then with the *Israelites*, they sit down to eat and drink, and rise up to play; so foolish are they and ignorant, even as the beast which perisheth, *Psalm 49. 20.*

Joh. Zonaro
hist. tom. 3.
Car. Sigonius
lib. 2. Imp.
occident.

O vanas homi-
num mentes!
6 pectora
caeca!

Zach. 12. 5.

Exod. 32. 6.

The sufferings of Christ, as so many Examples to teach us to suffer.

2001.

IT is said of *Antiochus*, that being to fight with *Judas*, Captain of the host of the *Jews*, he shewed unto his Elephants, the bloud of the grapes and Mulberries, to provoke them the better to fight. And so the *Holy Ghost* hath set down unto us, what injuries, contumelies, and torments our Saviour Christ hath born, and how patiently he did bear them, to encourage us to endure whatsoever calamities shall beride us, during this our pilgrimage here on Earth; It is well known, that he came into the World *without sin*, but he went not out *without sorrow*; And therefore, What if we suffer reproaches, poverty, shame, death? What matter of shame can it be to us, seeing *Christ* hath suffered all for us? Nay, What a shame is it, if we will not be ready to suffer any thing for his Names sake, that hath suffered so much for our Sins, that leaving us so fair an Example, we should not follow his steps.

1 Machab.
cap. 6. v. 34.

Christo duce, et
auspice se-
quar.

Chrysostom.
in Math.
cap. 27.

God

2002.

*God hardly accepting of late service done
unto him.*

Levit. 23.

St. Menochius
de Repub. He-
braeorum lib. 2.
cap. 16.

Tolle moras;
semper nocuit
differe para-
tis.

Lucan. 11.

IT is observable, that there were three payments of first Fruits amongst the Jews; The first was *primitiae spicarum*, the first-Fruits of their ears of Corn early about *Easter*; The second was *primitiae panum*, the first-Fruits of their loaves, and that was somewhat early too, about *Whitsontide*; And the third was *primitiae Frugum*, the fruits of all their latter fruits in general, and that was very late, about the fall of the leaf, in *September*; In the two first payments, which were offered *early*, God accepted a part for himself; but in the third payment, which came *late*, God would have no part at all. Even so, if we offer the *first Fruits* of our young years early unto God, he will accept of them as seasonably done; but if we give our *best years* unto Sathan, sacrifice the *flower of our youth* unto sin, serve the World, and follow after the lusts of our flesh while we are *young*, & put all the burthen of duty upon our weak, feeble and decrepit *old age*, give our *first years* to Sathan, and the *last* unto God, sure it is, that as he then refused such sacrifices under the *Law*, he will not easily receive them now in the time of the *Gospel*.

2003.

*Why it is that late service done unto God
is seldom accepted.*

Gr. Williams
ut antea.

Poenitentia
vera, raro
vera.

Ph. Boskier
tab. Naufragi.

IT would seem preposterous, nay, ridiculous, that some inferiour Man should present his Prince with a Horse that were *lame*, a Clock out of *order*, or a Book that were *torn and imperfect*; Yet thus all of us do, Our *Flesh* is our *beast*, the course of our life is our *Clock*, and the history of our actions is our *book*; And shall we offer then our *Flesh* unto God, when it is *lame*, and tyred out with excess of *Wantonnesse*? shall we commend our *lives* unto him, when all the whole course thereof is out of *order*? or shall we present the *story of our actions* unto him, when as a thousand sins of our own, (for which we should be sorrowfull) and a thousand blessings of God (for which we should be thankful) are quite defaced and rased out of our Memory? Or, if we should offer such unto God, Why should we think it strange that he should *reject* them? We cannot: for continency, abstinency, temperance, and such like, are in *old age*, *no virtues*, but a *disability to be virtuous*; as to leave good Fellowship when we are *sick*, and many other sins when we are *old*, is not so much a *leaving of Sin*, as *Sin leaving us*; and surely such service will be but hardly accepted.

Honesty

Honesty, the best Policy.

2004.

Themistocles at a meeting of the Athenians, told them, That he had found out a way, which would make very much for the advance of their glory and dignity, but it was not fit to be published to all the People; The Senate thereupon determined, that it should be revealed onely to Aristides, and if he approved thereof, they would all receive it; so Themistocles told Aristides, That the burning of all the Navall stations, that is, all the shipping and Havendocks of the Græcians, would prove a notable design to make the Athenians Masters of all Greece; Aristides having his errand, told the Athenians in brief, *Themistoclis consilio nihil esse utilius.* &c. That there could not be a more profitable Counsell for them than that of Themistocles, but withall there could not be a more dishonest; Whereupon the People charged Themistocles, that he should never speak of it any more. A most excellent example of a Virtuous, though Heathen People, that would utterly refuse all profit that came not in by the way of Honesty, hearken to no Counsel that tended to any kind of turpitude, nor lend an ear to any advice that was not just: And it is heartily to be wished, that all such as profess themselves to be Christians, would learn so much of the Heathen, as not to do evil that good may come of it, not to make Religion a stalking horie to Policy, not to raise themselves by the ruines of others, nor to make use of their weaker brother as a stirrop to mount them into the saddle of their so much desired greatnesse; but to be honest, to do righteous things, do as they would be done by, alwayes remembering that of our * English Solomon, Honesty will prove to be the best Policy in

Plutarch
in vita
Aristidis.

Diodorus,
lib. 11.

Jos. Shute,
Serm. at S.
Pauls, Lond.
1624.

Probus quasi
probatum.

* K. James.

The End.

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THE TALENT

To the Father in the honour of Jesus
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 Amen.